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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 2, 1957

BETHANY FREE WILL BAPTIST CHURCH



The Bethany Free Will Baptist Church, Pitt County, North Carolina, was organized in the middle or late eighteen hundreds. When the church became established, it grew into a reputable church that took its place in the religious life of the community. Beginning with a one-room frame building, the Bethany Church, through the course of time, made progress and was rebuilt and improved to the fine church it is today.

The present brick structure was erected during the pastorate of the late Rev. R. F. Pittman. Two Sunday school rooms at the back of the auditorium were added during the pastorate of the Rev. J. C. Moye. In 1952 an educational building was started, and when completed, it gave added facilities for teaching and recreation. This was accomplished while the Rev. J. T. Forrest was pastor of the church. While the Rev. N. D. Beaman was pastor, in 1953, the church went on a half-time basis.

These, along with all the minor improvements and advancements of all the pastors, is the church you see and know today. The church has not stopped in its progress, for now it is in the midst of another building program—the building of a parsonage which is nearing completion.

Among the former pastors of this church are the following: Revs. George Vause, M. A. Woodard, Philip Woodard, J. C. Griffin, R. F. Pittman, J. C. Moye, J. T. Forrest and N. D. Beaman. The present pastor is the Rev. Walter Reynolds.

EDITORIAL

HOW IS BUSINESS?

Toward the close of every fiscal year business enterprises spend some time taking inventory of their operations to ascertain exactly how business has been during the year in order that they may plan intelligently for the year ahead. Even so, people can know how they are doing in the business of living by pausing at certain intervals to take inventories of their lives. This is how the practice of making New Year's resolutions came into being. At the close of the old year they reflect soberly upon the manner in which they have lived and, finding that there is much which can be improved upon, they determine to make changes in their personal living.

The writer of Hebrews gives good advice to the person who desires to make improvement in the business of living when he says, "Wherefore seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God" (Hebrews 12:1, 2).

As we analyze these verses, we see that the writer is telling us to open our eyes and see things as they really are. He invites us to look around, to look back, to look within ourselves, to look forward, and to look upward. If we accept this challenge from the Scriptures, we shall be in position to plan our future according to the will of God.

Let us look around us. What we see will be interpreted in the light of the philosophy by which we are living. To be sure, we shall see sin and gross darkness on every hand. People who are flaunting their unbelief in the very face of God seem to be enjoying great material prosperity, while many who walk with God seem to be struggling under heavy loads. Children are following the examples of ungodly parents and other adults which will lead them into the tragedy of eternal condemnation. We shall be forced to the conclusion to which God came when He said, "... the imagination of man's heart is evil from his youth: ..." (Genesis 8:21).

However, these verses invite us to see something else which should stir us to the very depths of our souls with hope and should prepare us to accept the greatest challenge of all to our hearts. The writer says that we should behold so great a cloud of witnesses who surround us as we live in this world of temptation and sin. He refers here to the heroes of faith in all the ages past who dedicated themselves to the task of working out the will of God for their lives. Their problems were stupendous, their burdens mountainous, their trials even unto death; yet their faith in God made them victorious in their personal living, and their influence served to point men and nations to God.

If God has used faithful people of other generations to remold and reshape the destiny of men and nations, He will do no less for us and through us if we determine to surrender our all to Him.

Let us look back upon our past life. We shall certainly recall instances in which we have failed God. Perhaps we shall remember times when we deliberately and willfully transgressed God's laws. On the other hand, we shall be overwhelmed with the goodness and faithfulness of God to us. We shall conclude that we are not worthy of the blessings which He has bestowed upon us. In the light of this knowledge we should be humbled and forced to cry out to God for forgiveness.

Let us look within our own hearts. When we can see our failures and shortcomings of the past, we should probe for the cause. Verse 1 of our passage under consideration points out three factors:

(1) *Let us lay aside every weight.* Perhaps there are selfish desires and ambitions which distract our attention and energy from our chief business in life—glorifying God in all things. Worldly activities will hinder our witness for Him. These are weights which we should lay aside. Let us not forget the plants which produce beautiful flowers are nothing more than weeds when growing in the wrong place. The flower may be attractive and the aroma sweet, but its roots will sap the strength of the soil from the plant next to it which is expected to produce a full harvest.

(2) *Let us lay aside the sin which doth so easily beset us.* Not one of us is perfect; all of us have weaknesses which become thorns in the flesh. When we yield to these maladjustments, we commit sin; this is the sin which so easily besets us. Paul, in analyzing his own condition, found his *thorn in the flesh* and prayed for its removal; the thorn was not removed, but Christ said to him, "... My grace is sufficient for thee: for my strength is made perfect in weakness. ..." (2 Corinthians 12:9). He was then enabled to glory in his infirmity because Christ would give him victory when he was beset by it.

(3) *Let us run with patience the race that is set before us.* We cannot overstress the fact that God's way is the only right way. Our challenge is not to be so much concerned with the outcome of our endeavors as to be sure that we are in the will of the Lord. The soldier's task is not to plan the strategy of the battle but to obey the commands of the officer in charge and to fight courageously in the ranks. The Christian should not be discouraged when things appear not to be going well; he should do his full duty and wait on Christ, his Commander, to direct to final victory.

Let us look upward as we move forward. In the light of our past experiences we can know that we shall not live perfectly during the year ahead. However, we have the blessed privilege of *Looking unto Jesus the author and finisher of our faith* for strength in the time of need. He is pledged to give us support and will keep His promise if we look to Him. The closer we stay to Him the more abundant will be His power in our behalf.

"A fanatic has a hot head and a cool heart. A holy man has a cool head and a hot heart!"—Selected.

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If Thou Hadst Known

Naaman Borders, Waverly, Ohio

IN Luke 19:41-44 you will find the very pathetic story of how Jesus wept over Jerusalem. He had just about finished His life's work. He had been rejected, scorned and persecuted by His own people, when He came near to the city, He wept over it saying, "... If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:42-44).

A few years later this prophecy was fulfilled to the letter. The enemy surrounded the city; cut off the food supplies until many of them starved to death. They killed and ate the horses, donkeys, dogs and cats. Then they killed and ate some of their own number. Yet, they kept on saying that God would save them because He had chosen the city to put His name there. They said God had chosen the city as His dwelling, but they overlooked the fact that they had fallen because of their sin in rejecting Jesus Christ. They had a name to live by; they refused their Redeemer and had taken the kingdom into their own hands. They felt all was well—that they had no need of Jesus Christ. The only thing that Jesus could do was to leave them to destruction. The enemy broke down their gates, scaled the walls, tore down their buildings, murdered the men, women and children, set fire to the city and carried the remnant away captive—because they had rejected Jesus Christ. They knew that our Lord had told them it would happen, but they didn't believe it. In fact they didn't take the pains to investigate. They were having a good time and ignored all the prophets that foretold the minutest detail of Christ's coming. When people won't listen to God's Word they are heading for a fall. I am wondering if the Americans are not drifting into the same direction. When we stage a revival campaign, not many sinners will come. They are too busy making money, but they never find time to go to the show and to the lodges. What are we Christians to do in this crisis (for it is a crisis)? Does it

not call for a little more effort, a little more giving and praying, a little more personal work?

If thou hadst known. They didn't know because they would not listen and learn. They didn't take the time. China would not have fallen into the hands of the Communists if the people had listened to the Macedonian call and sent them missionaries when they were calling so desperately for them. Our chances for spreading the gospel passed us up, and now the door is shut, or about so. While a few years ago China was a very promising field as a stronghold for Christianity, now Japan is about to slip through our fingers—lost to Communism. When McArthur was there he asked the churches of Christendom to send 10,000 missionaries over there, and the country could be saved, but we failed to listen.

Africa is also about to fall into the clutches of Mohammedanism and Catholic-

ism while we stand idly by and say, "No one has hired us" when the fields are ripe and the grain is wasting. What will the answer be when the Master on that last great day says, "Why didn't you heed My command to go into all the world and preach My gospel to every creature?"

Oh, if thou hadst known! Many of us don't know because we don't want to know. We are too deeply concerned about the almighty dollar and about laying up our earthly treasures. Will we not take the warning found in James 5:1-5? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ... Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

Someone reading this could hear this very night, "Thou fool, this night thy soul shall be required of thee. Then whose goods will these be?" If you started from scratch and made a living, could not your children do the same? More often than not, a fortune left in the children's hands proves more of a curse than a blessing. *If thou hadst known in this thy day.*

HOW TO VISIT EFFECTIVELY

Jerry Flora

"There is no substitute for consecrated shoe leather," says George A. Buttrick.

(1.) *You must be a sincere Christian.* This is basic. You must first be sold on your product before you can sell others. Only after you've given your whole life to Christ can you talk effectively to others about doing the same.

(2.) *Know the facts.* People like to do business with a person who knows what he's doing. Know the facts and take time to explain them carefully to each prospect. People still don't know all about Christ and His church, so it's your job to tell them.

(3.) *Be positive.* There's no reason why you should be timid or apologize to anyone. Let your prospect talk. Get him saying "yes" to all your questions. Don't beat around the bush. Be direct and to the point, but never argue.

(4.) *Face to face.* Telephone visitation is good, but personal calls are better. Billions of dollars have been raised by personal interviews. Why shouldn't souls be raised from sin the same way? There is still no substitute for a man-to-man talk.

(5.) *Let them look.* Give the prospect a Sunday school paper or attractive pamphlet, a church bulletin, or Bible class quarterly. If you are dealing with the ques-

tion of salvation, let him read the Scripture references from the Bible for himself.

(6.) *Keep the prospect's card out of sight.* It's very disturbing for you to be fumbling with the card when you should be listening carefully to the other person.

(7.) *Leave a decision card.* If this is the first call in an unchurched home, leave a card which they may sign to accept Christ or transfer their church membership to your church, but don't proselyte local church members.

(8.) *Make repeat calls.* In selling, the fourth follow-up brings the highest results. Don't settle for too little or close too quickly. If the prospect hesitates, ask him to think it over. Make an appointment to come back and then bow out gracefully.

(9.) *Work in pairs.* In addition to being more interesting, it's much more effective. One should lead in the conversation while the other stays in the background. However, it isn't always necessary to work in pairs. Don't put off your calling indefinitely while you are looking or waiting for a partner.

(10.) *Attend worker's meetings.* These meetings are sales conferences where problems are ironed out and results are reported.

(Continued on page eleven)

Gateway to God

Stephen E. Slocum

PRAYER is the Christian's greatest resource and the one least used. It is his greatest obligation and the one most neglected. It is the most common form of devotion, yet the one least understood. Prayer is the gateway to God's presence, but few enter. Prayer is the channel of God's grace, but in most lives it is clogged. It is commonly supposed that anyone can pray, but only those who are accepted in Christ have full access to God. Many regard prayer as optional, but God requires prayer as the condition of His working, and where there is no prayer there is no power.

The Secret of Prayer

The ground of prayer is personal relationship to God. All men are created by God, but not all are His children. There are two fatherhoods, for Jesus said to the Pharisees: "Ye are of your father the devil, . . ." (John 8:44). Likewise, there are two brotherhoods of men. Jesus revealed the condition of sonship when He said: ". . . Ye must be born again" (John 3:7). The Fatherhood of God is centered in Jesus Christ: ". . . as many as received him, to them gave he power to become the sons of God, . . ." (John 1:12). The secret of prayer was revealed by Jesus when he said: ". . . no man cometh unto the Father, but by me" (John 14:6). God has proclaimed to the world: ". . . This is my beloved Son: hear him" (Mark 9:7). If men refuse to hear Him, God refuses to hear them. Until the natural man receives Christ, the only prayer God surely answers is the prayer of the publican: ". . . God be merciful to me a sinner" (Luke 18:13).

Prayer is the source of power from on high. Jesus said: ". . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). What amazing bestowal of power that we should do the miraculous works of Jesus; much less greater works! Jesus explained it when he said: "Because I go unto my Father." When Jesus ascended, the Holy Spirit descended to remain in the world until Christ returns in power and great glory. The greater works are the works of the Holy Spirit: for in the days of His flesh, Jesus opened blind eyes, healed the sick and raised the dead; whereas in this age of grace the Holy Spirit gives spiritual sight to those born blind; lifts men out of the gutter and sets their feet upon the Rock,

Christ Jesus; and raises those who are dead in trespasses and sins. In performing these greater works, the channel of God's grace is the fervent, effectual prayers of those who have access into the holiest by the blood of Jesus.

Prevailing Prayer

Prevailing prayer is grounded on faith. Where faith was lacking, Jesus ". . . did not many mighty works there because of their unbelief" (Matthew 13:58). When a suppliant besought Jesus, "If thou can do anything, have compassion on us, and help us." Jesus corrected his "if" by another; "If thou can believe"! It was not power that was lacking, but faith on the part of the suppliant: for he added, ". . . all things are possible to him that believeth" (Mark 9:23). Many times Jesus revealed that the power of prayer is only limited by faith, as when He said: ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). The apostle, John, confirmed the power of fervent prayer when he said: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

Prayer a Cure

Prayer is the cure for anxiety. With the heritage which is ours in Christ Jesus, we need no longer be concerned about lack of material things, for Jesus assured us that ". . . your Father knoweth what things ye have need of . . ." (Matthew 6:8). Someone has said, "Why worry when you can pray?" "He (God) that spared not his own Son (Jesus Christ), but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). Therefore, the burden of our prayers should be for spiritual gifts that God may be glorified, for Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Essential for Spread of Gospel

Prayer is essential to fulfilling the Great Commission. The need of prayer in making known the gospel was revealed by Jesus when He admonished His disciples, "Pray ye therefore the Lord of the harvest" (Mat-

thew 9:38). God uses human agencies to evangelize the world, and requires the prayer of faith to empower them for this service. If the world is not evangelized in our generation, it will be for lack of prayer.

The story is told of a young missionary and his wife who were sent out to the mission field by their church with the full assurance of prayer support. They started out confident of their support in prayer, but were beset from the start with serious difficulties. The opposition of Satan was met at every turn, and beat down all their efforts. At last illness struck them. The young wife died on the field, and the husband struggled on alone until his health also failed, and he was compelled to give up. He returned home without notice, and on prayer meeting night attended church and sat down in a rear seat unnoticed. At the close of the service he rose and made himself known. "You may not recognize me," he said, "but I am your missionary. My wife is not with me; she lies buried on foreign soil. I have been forced to return alone, sick in body and mind, to report to you my failure. Every thing was against us from the start. It was Satan's territory and we could not get foothold. We wondered why we failed, why the barrier did not yield to prayer. Now for the first time I understand. I have sat here all evening and have not heard single prayer for your missionary. We did not fail; it was you who failed."

Communion

Prayer is communion with God. God made man in His image, after His likeness; that He might have communion with him. When the image was marred by sin the bond of fellowship was broken, but when the image is restored in Christ, we are also restored to fellowship with the Father and with the Son (1 John 1:3). Communion with God in prayer is the Christian's highest privilege. As it is written: ". . . walking, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

Prayer is incense offered to God. In the Old Testament the meaning of prayer was revealed by a symbol. In the tabernacle built to God's own pattern, one of the three objects in the holy place was an altar of incense, on which God's ordinance required the priests to burn ". . . perpetual incense before the LORD throughout your generations" (Exodus 30:8). The meaning of this symbol of worship was revealed to John on Patmos. In his vision he saw an angel stand at the altar: ". . . and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up

fore God out of the angel's hand" (Revelation 8:3, 4). When we come into God's presence in the name of Christ and make His glory the burden of our prayer, we are offering incense on the golden altar of His holiness.

Intercessory Prayer

The highest office of prayer is the ministry of intercession. In the tabernacle built after God's pattern, the high priest passed through the veil into the holy of holies once each year to make atonement for the people. When Christ died on Calvary, this veil was torn from top to bottom, signifying that Christ had opened the way to God through

the blood of His Cross. Therefore, we have "... boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19, 20). Jesus, who "... loved us, and washed us from our sins in his own blood, ... hath made us kings and priests unto God and his Father; ..." (Revelation 1:5, 6) and committed unto us the ministry of reconciliation. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20).
—American Tract Society.

What Camp Mount Bethel Is to Me

Elder A. L. Sellers, Quitman, Georgia

TO me Camp Mount Bethel near Ashburn, Georgia, is just exactly what the name implies—a hallowed place. I have been a constant visitor there ever since it was established, and I never go there without leaving rejoicing that we have a Camp Mount Bethel in Georgia. I am sorry that many of us don't know that we have such a camp; and because they don't know about it they are not interested in it. Certainly they know we have a place that we call by that name, but they don't believe that it is what the name implies and don't go to see what is being accomplished there.

It is very inspiring to go there and see the youth who will be the future citizens of this great country of ours gathered there to be instructed for citizenship in this world and in the world to come. It makes me so happy that we have such opportunities to offer our youth. It makes me happy to see them grasping these opportunities, and I am sorry for the person that has not the vision to cause him to be interested in such. The joy he is missing will never be known. The food I get at Camp Mount Bethel for my own soul always causes me to return home better prepared to meet the opposition that I have to face and more anxious to help make the camp a better place because of our need for it. There are so many ways this camp can be a blessing to us if we will let God be our Director. The youth that has not a Christian home can be given the privilege of spending a week at the camp, and no one knows what the result might be.

The camp was host to the Georgia State Association this year, and I have never attended a business meeting of the church of any kind where there was a greater mani-

festation of the presence of the Holy Spirit than there was at the association. We were there to do business for the Lord, and He made Himself known to us in a great way. I don't know when I have been in a meeting where there was as much weeping as there was there. Everybody that I heard express themselves was glad that the association was held at the camp. Some attended that had never been there before, and would never have had the experience if it had not been for the meeting. They found it so different from what they had

THE MAIL BOX

ENJOYS PAPER

"I would like to express my thanks for the fine editorials I have been reading in *The Free Will Baptist*. They have been a great help, inspiration and encouragement to me. I surely enjoy the good, common sense articles in the paper. Another thing I like about the paper is that the writers stay down with us common people.

"I began taking the paper in 1919, and came into the church in 1922 under Elder John Morton. I helped him hold a brush arbor meeting in 1923 in Manchester, Tennessee. We could not get anywhere to stay so we slept on the river bank on the ground under a tree. Now they have a Free Will Baptist church there with nearly 200 members. Thank God.

"I now have a mission in my house in South Nashville, Tennessee. God bless all of you who have helped by word or by your good, inspiring articles in *The Free Will Baptist*. Please pray for me and the work I am trying to do for Christ who did so much for me. I will continue to pray for all."—Elder Colonel Pendleton, 170 Wharf Avenue, Nashville 10, Tennessee.

been told and were surprised. These people went away feeling altogether different toward the camp and were proud to have been there. That is the difference in knowing about a thing and knowing it. Nearly every American knows about God, but few know Him; therefore we have but few Christians.

Thinking about the camp and the many other advantages we now have that we did not have when I was a boy, makes me understand more perfectly the meaning of what Christ said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14).

Christ knew that we would have opportunities that He did not have, and that the power would be just as great. He also knew that if these opportunities were used with the power the accomplishments would be even greater.

Christ knew, too, that Satan was going to use every opportunity possible to destroy the influence of the church, and for the church to be victorious over his deceptiveness we would have to do greater things than he was doing. He gave us instructions as to what the need would be and where to get the help we would need that we might be able to meet the emergency. Because we as the Church are failing to be instructed, we are failing to lift Christ up to the world. Because we are failing to submit ourselves to Him, so that He can, by the use of these opportunities, present Himself through us to the world in greater ways than He could when He was here in person, we are failing to overcome the deceptive influences of Satan. Satan is being successful in making folk believe there is nothing to the Church. We are failing to use the opportunities we have today, and thus we are failing to shine in the way that will cause men to glorify our Father which is in heaven—we are sad failures.

Some of the greatest places in the world for us to let Him shine are the home, the church, school and camp. We should be sure that Christ is there for as the bulb cannot shine without the current, no more can we without Christ. If Christ is not there, Satan is. "... If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23).

Among the great joys of my life is seeing our youth and adults taking advantage of these opportunities which have been our privilege to offer them that they might be prepared to render service in this life that will make the world a better place in which to live.

NEWS NOTES

River Road Mission Washington, N. C.

The River Road Free Will Baptist Mission of Washington, North Carolina, reports marked progress in its activities. There were fifty-one persons present in the Sunday school on both December 9 and December 16. The Sunday school is held each Sunday morning at 9:30.

The mission, sponsored by the Washington Free Will Baptist Church and under the direction of the Rev. Charles Keith, holds prayer services every Thursday evening at 7:30. Mr. Keith reports good attendance at all these services.

Any Free Will Baptist minister who is available to speak at any of the midweek services is urged to contact Mr. Ernest Clayborne, Route 2, Washington, North Carolina. Furthermore all people in the area are invited to attend.

Crab Point Mission Morehead City, N. C.

The Crab Point Free Will Baptist Mission near Morehead City, North Carolina, moved into its educational building on December 15, 1956. Services had previously been held in a private home; however, the first meeting was held on June 21, 1956, under a canvas covered shelter. Since then thirty-four souls have been won to Christ. The Sunday school attendance has reached 107. The mission gives God the glory for its success.

The pastor of the mission is the Rev. Noah Brown, and the Sunday school superintendent is Johnnie I. Ebron. The weekly services of the mission are as follows: Prayer meeting, Thursday, 7:30 p. m.; evangelistic services, Saturday, 7:30 p. m.; Sunday school, Sunday, 9:30 a. m.; worship services, Sunday, 3:00 p. m.

Joint Study Course And Missions Conference

The Liberty District Woman's Auxiliary Convention and the Liberty District Mission Board of Florida are sponsoring a joint study course and missions conference January 7-13, 1957. The study course and conference will meet at a different church each day. Mrs. Eunice Edwards, executive secretary of the National Woman's Auxiliary Convention, will be the principal speaker.

Day services will be held at the following churches at 9:00-12:00 a. m.:

Monday, Piney Grove Church, 5 miles south of Chipley; Tuesday, Poplar Head Church, 6 miles southwest of Chipley;

Wednesday, St. John's Church, 5 miles south of Bonifay; Thursday, First Church, Panama City; Friday, Grace Church, Bonifay; Saturday, Pleasant Hill Church, 9 miles southwest of Bonifay.

Evening services will be held at the following churches:

Monday, Abigail Church, 3 miles south of Vernon; Tuesday, Beulah Church, 5 miles southwest of Graceville; Wednesday, Liberty Church, 4 miles west of Vernon; Thursday, Grace Church, Bonifay; Friday, Pleasant Hill Church, 9 miles southwest of Bonifay. There will be no evening services on Saturday.

A big mission rally will be held at the Chipley Church on Sunday, January 13, at 2:00 p. m. All churches will hold their regular worship services and will afterwards gather at the Chipley Church for a spread lunch and for the rally.

All money raised in these meetings above expenses will be given to missions, 60% to foreign missions and 40% to home missions.

National Superannuation Report for November

The following is the November report of the Rev. K. V. Shutes, promotional-secretary of the National Board of Superannuation of Free Will Baptists:

Cash on Hand, November 1,
1956 \$ 526.46

	Receipts
Alabama	\$ 3.71
California	9.67
Florida	3.36
Illinois	8.76
Kentucky	1.45
Mississippi	1.35
Missouri	21.23
New Mexico	.97
North Carolina	9.06
Oklahoma	10.74
Tennessee	9.65
Texas	2.00
Virginia	20.40
Arkansas (Designated)	8.82
Alabama	45.33
Florida	43.85
Georgia	133.50
Michigan	41.22
North Carolina	111.04

Coming Events

January 9—Cragmont Stockholders' Meeting, Free Will Baptist Press
January 25—Registration, Spring Semester, Mount Olive College.

Virginia	3.65
Cooperative Plan of Support	111.17
Premiums on Policies	262.15
Woman's National Auxiliary Convention	.80
K. V. Shutes (To correct mistake in traveling expense for July and August)	6.00

Total Receipts 912.

Total Receipts Plus Balance \$1,438.
Add Check 101 Issued for Premium and Returned 51.

Total to Be Accounted For \$1,490.

Disbursements

Ministers' Life and Casualty Union	\$ 484.17
K. V. Shutes, Traveling Expense for July and August (4,576 Miles)	280.56
Mrs. K. V. Shutes, Secretarial Service	40.00

Total Disbursements 804.7

Balance in Treasury, December 1, 1956 \$ 685.2

The following is the personal report of the Rev. K. V. Shutes for the month of November:

State Associations Attended	4
Local Associations Attended	2
Local Churches Visited	7
Amount of Offerings Received from Churches and Associations Visited	\$216.8
Number of Miles Traveled	5,57

Camp Mount Bethel Suffers Fire Loss

On November 27, 1956, some vandals broke into some of the buildings at Camp Mount Bethel near Ashburn, Georgia, and stole some gas heaters, leaving the gas escaping which caused a fire that burned down the kitchen and dining hall with all the contents. The estimated damage was from \$3,000 to \$4,000; however, the insurance coverage was only \$1,500.

In a camp board meeting it was agreed to make January camp month. Every church in the Georgia State Association is requested to make an offering for the purpose of replacing the loss. A committee was appointed to make the appeal and to send letters to the churches.

Hull Road Church Holds Dedication Services

A service of dedication for parents and small children was held during the morning worship hour at Hull Road Church, Snow Hill, North Carolina, on Sunday

November 18. The Rev. Michael Pelt, pastor of the church, conducted the service. There were thirteen children brought forward by their parents for dedication at this service. These included: James Howard and Paula Sue Wooten, Melody Harrison, Stephen Fordham IV, Gerald Heath Jr., Bob Turnage, Cary and Teresa Pelt, Stephen and Donna Kay Barrow, Sheila Jones and Michael Stanley Hart.

After having dedicated their children, the parents then covenanted with God to give to train their children in love toward God and in a knowledge of His Son, Jesus Christ our Lord. In doing this, they promised to be an example of Christian faith and love, using the many agencies of the church to help fulfill this responsibility.

They were reminded that their children would not remember that day. Therefore, they must tell them early of the covenant made on their behalf.

After the service of dedication the pastor delivered a message designed to help parents see that the home is fundamentally a religious institution in which the Christian father and mother share the responsibility of providing spiritual training for their children and that no other institution, including the church, can compensate for the failure of the home in this matter.

Ministers' Conference at St. Mary's Church

The semi-annual Ministers' Conference will be held at St. Mary's Free Will Baptist Church at Lucama, North Carolina, on January 17, 1957, beginning at 10:00 a. m. The following is the planned program for the conference:

Morning Session

- 10:00—Devotions, Rev. Charles Keith
- 10:15—Welcome, Rev. Boyd Shook
- 10:20—Response, Rev. J. B. Starnes
- 10:30—Testimonial Service, Rev. Frank Davenport
- 10:55—Song Service, Rev. Clyde Cox
- 11:15—Message, Rev. Wayne Smith
—Alternate, Rev. Walter Carter
- 12:00—Lunch (Served by Ladies of Host Church)

Afternoon Session

- 1:00—Devotions, Rev. C. D. Hamilton
 - 1:20—Message, "Pastoral Work," Rev. R. B. Crawford
 - 2:00—Stewardship, Rev. Cecil Campbell
 - 2:40—Benediction, Rev. Boyd Shook
- The president, the Rev. E. E. Edwards, requests that all ministers bring their wives to the conference.

Annual Meeting Church Finance Association

The annual meeting of the Church Finance Association, Incorporated, for 1957, will be held in the Orphanage Memorial Chapel at the Free Will Baptist Children's

The Great Divide

Stephen E. Slocum

HIGH in the Canadian Rockies, where towering snow-capped peaks keep silent sentinel, the tourist trail winds through the Kicking Horse Pass. At the crest of the pass, the roadway is spanned by a great wooden arch. On the eastern approach is the name Alberta, and on the western side British Columbia, for it stands on the boundary between these two provinces; but its real purpose is to mark the watershed of the continent, and across the top it bears the sign: The Great Divide. On one side of this crestline the waters flow eastward to their final destination in Hudson's Bay; on the opposite side they flow westward to the Pacific. The melting snows from the peaks which in summer feed these rushing mountain torrents, are the same on either side, but their destinations are diametrically opposite, for they have no choice but to obey the law of gravity.

Tourists who speed through the pass are thrilled by the sign over the arch, for they are riding on top of the world; but perhaps the thought never crosses their minds that there is another great divide which separates humanity into two streams, flowing in opposite directions, to destinations as far apart as the east is from the west. Yet sometimes as they rush over the trail, conscious only of the rugged grandeur of this land of the sky, they are abruptly halted by a terrible reminder that at the end of the trail they must meet God. A piercing scream, a sickening crash, and death stalks the highway! The silent forms on the roadway, a few moments ago in the full bloom of life, have suddenly reached their destination. On which side of the great divide had they chosen their course through life—toward the sunrise of eternal day, or toward the sunset of eternal night?

The great divide which determines the direction in which your life is channelled is plainly marked by the Cross of Christ. It was set up nineteen centuries ago on the hill Calvary, and its light encircles the world.

Home, Middlesex, North Carolina, on Tuesday, January 15, 1957, at 10:30 a. m.

All members are urged to attend. Those who cannot attend in person or by regular delegate are urged to send a proxy. Proxy blanks are available by writing to M. L. Johnson, Sims, North Carolina. A majority of the memberships must be represented in order to transact business.

Notices are being mailed to all active members. Those who may fail to receive their notice are hereby notified of this meeting.

Lunch will be served by the Children's Home and an offering will be received for the home.

Yet men pass it by as carelessly as the tourist skims through the pass. The wise motorist carries a map, but the mass of humanity that throng life's highway, rush on heedless of God's Word, careless of their destination. Yet no one can ignore God, for unlike the streams from the hills, each life must determine its own choice of the way. There are only two ways: God's and man's. You cannot remain neutral. The choice is yours, but it must be made.

The world is full of dead men—the walking dead—engrossed with worldly affairs but without God, without Christ, without hope. The terrible tragedy of these walking dead is that they deliberately ignore the way of eternal life. When at last you stand before the Great White Throne in the presence of God, the question which will determine your eternal destiny will be: What is your relation to Jesus Christ? No evasions, no excuses will avail. The matter must be decided now while you have the power of conscious choice. Are you one of the walking dead? If so, the matter is urgent, for now is the accepted time. Mental acceptance of Christ's claims is not enough. He must be received as your personal Saviour, for "... as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Life begins when you are born. "... if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "... Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

—American Tract Society.

Finishing Earthly Race

At the entrance of some cemeteries are mammoth, tree-like, marble columns chiselled at the top irregularly and jaggedly, to appear as if violently broken off. They convey the thought of unrealized purposes, and an unfinished race. They are the sculptor's representation of death. They do not, however, show the Christian's thought of death. Each one of God's children, passing through death's door at God's appointed time, can say with triumph and satisfaction, "I have finished my course!" When the child of God enters "the silent halls of death," he goes with unshakable trust as one "who wraps the drapery of his couch about him, and lies down to pleasant dreams!" Standing at the opal gates of death is the One from whose girdle dangle the "keys of hell and death." He swings the gates ajar, and His presence illumines the valley of the shadow of death!—Selected.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Corinthians 14:34, 35). Does this mean that women are not to do any talking at all in the church? Are they not to have a voice in the business sessions of the church?—W. Thompson.

Answer: These Scriptures quite definitely limit the activities of a woman to that of a silent listener in the church, which if conditions were normally in line with God's wishes concerning the affairs of the church would be ideal, for God has equipped man for the headship of the family and therefore its spokesman. In the Old Testament economy the man as the head of the family and the woman or wife as his helpmate were charged with the responsibility of constantly guiding the children of the home in their continued effort of study so as to grow in the knowledge and practice of God's will and way. "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table" (Psalm 128:3). Compare Deuteronomy 6:6-9 and Leviticus 11:18-20. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

In the New Testament God's first choice for a woman seems to be that she be married and subject herself to her husband and in this subjection bring up children and otherwise provide for a comfortable godly home in which the husband is encouraged and assisted into all righteousness. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Timothy 5:14). Compare 1 Corinthians 7:10; Ephesians 5:22; Colossians 3:18; 1 Timothy 3:11; 1 Peter 3:4. In this the women may teach the women; "That they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:4).

Even though the godly women of the Old Testament were taught that their first duty was to marry, obey their husbands and rear

children, emergencies arose as a result of both men and women disobeying God in which women needed to become and did act at the spokesman and leaders. One outstanding example of this is seen in the gallant Deborah, a prophetess, who went to give God's orders to Barak, the general of Israel's army, who was destined to lead Israel to victory over her enemies the Canaanites. Barak would not go except Deborah accompany him. This she consented to, leading Barak while he led the army to victory. See Judges 4:4-16. In the same story Jael, the wife of Heber, leaves her household duties long enough to deal the death blow to Sisera, the general of the enemy forces (Judges 4:17-24).

I have heard from several sources that there are more than six girls to every man that go to the jungles of the several pioneer mission fields of the world as trail blazers. The great commission is to every member of the church and the man is the one to whom God first gives the responsibility to preach yet the women outnumber the men in this astounding ratio when it is applied to the unevangelized of this present time. Surely God is not pleased at this application of the great commission. Every saved person is responsible to God in a complete surrender of his or her life so that each will know to whom and for what purpose to go. If we were all surrendered as God would have us and as the Bible teaches, there would be a much larger percentage of able bodied men going to the harder places. If such were true, it might be that more women would be left home to teach and more men would be hacking their way through the jungles of the different countries of the world blazing trails to new tribes that have not once heard the name of our Lord and Saviour Jesus Christ. As we express our opposition to women being called upon to carry the Word, whether here at home or abroad, let us be honest with ourselves, with God and with the cause of making His Word known to every creature and ask ourselves the question, have I done all that I am able by the help of God to do in making His name known among all nations and answer this question affirmatively in the surrender of our lives. Then we shall be able and ready to answer the question concerning the teaching of the Bible on the subject of woman's subjection to the man. The Bible teaches

that all things should be done decently and in order and that one is not eligible to put the mote out of his brother's (fellow Christian's) eye if he has a large beam in his own eye. I feel certain that in this wrong appropriation of the great commission we men are the greater offenders.

R. C. H. Lenski, "Interpretation of 1 and 2 Corinthians," Pages 616, 617, says "Paul informs the Corinthians that what is recorded concerning women in Genesis is not a temporary arrangement but a permanent one that endures as such for the Christian Church. Any act on the part of women which sets aside her subjection to man is in violation of 'the Law,' the will of God expressed in creation and stated in His Word. An act of such a nature would be the speaking of women in the public services either in a tongue or in prophecy. Ergo, 'let the women be silent in the assemblies.' Just how far this prohibition extends is shown by 1 Timothy 2:12: 'But I suffer not a woman to teach, not to usurp authority over a man, but to be in silence. In many places women may speak and teach even publicly, but in no place where she will exercise 'dominion over a man' by her teaching.

"It is unfair to charge Paul with an inferior view regarding women because he himself was unmarried and to assert that he voices only his own personal opinion when he gives such direction to the Corinthians. Back of Paul is the divine . . . Word. And that binds him as well as us. Nor can one say that what Paul wrote was well enough for his time and age which assigned a difference position to woman than does ours. If woman is now assigned a different position, this is done, not by God, but by man and by man in contradiction to God. The claim that the sexes are equal collides with the simple fact that God did not make them equal, and no amount of human claiming can remove or alter the divine fact."

In the Love of God

Keep yourselves in the love of God! Do you believe that He is able to keep you from stumbling? Then what return shall you make? Only live a love-life in return, always being on the alert to love, and to show love, and to expect love, and to suspect love, even under darkest disguises and dispensations.

How many Christians today are subject to depression! Walk no more on the shady side of the street, damping your harp-strings. Your cloud has a silver lining as well as others, boldly wrap yourself up in it then with the silver lining next you. Don't let anything separate you from His love, not even depression.—Rev. Charles A. Fox.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"And he answering said unto him, Lord, let it alone this year also, . . ." (Luke 13:8).

In order to be able to get the full meaning of this text and its relation to the New Year which we are now entering, may I suggest that you read Verses 6-9 of the chapter.

As we stand on the threshold of a brand new year we might well ask ourselves two questions. First, have we borne fruit that is pleasing to God in the years of our past lives? Verse 7 reads, ". . . Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" And the second one might be, if given another year will we bear fruit to the glory of God? Verses 8 and 9 tell us, ". . . let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." These two verses put it squarely up to us to do something for God or bear the consequences, do they not?

On New Year's Day, 1956, I preached to one of the churches I have the honor of pastoring on the subject, "Good Things to Do During 1956." I am giving below some of the things I spoke to my people about that I believe, if followed, will be of great assistance to fruit bearing.

First of all, I suggest that every Christian read the entire Bible through at least one time during 1957. A knowledge of God's Word is absolutely indispensable to a life that is pleasing to God. Jesus said to the Sadducees, ". . . Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22:29). I often think of the error that would be avoided if only we would take the time to know the Scriptures. It is not, after all, a great task to read the whole Bible in a year's time. If we read three chapters each week day and five each Sunday, we will read it through in a year and have nine chapters over.

Then I suggest that we pray every day. Jesus practiced and taught praying. It was the daily practice of the early Christians. Paul believed in its necessity so strongly that he told the Thessalonian Christians to "Pray without ceasing" (1 Thessalonians 5:17). Saying prayers is not necessarily praying. It is not praying when we ask God, supposedly, to help others to be in unity, if we are not willing to live and work

in unity with those of our own church.

In the next place I suggest that all Christians attend their churches regularly. The writer of the Hebrews commanded, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25). It has been the sad experience of every pastor, I suppose, that many we have taken into the church membership have never darkened the church door again. That situation is bad, heart-breaking and soul-destroying, but what about the so-called good Christians who display an utter disregard for the services at their churches, displacing loyalty to the services of God at their churches with pleasure trips, sporting events, visiting, sight-seeing trips and revel-

ing with the sinful and perishable things of the world?

I strongly suggest that every Christian strive to win souls to Christ this year. In Proverbs 11:30 we read, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." And in James 5:20 we are told, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Soul winning should be the supreme task of the Church, and the constant effort of every Christian.

If Christians do these things we will have a happy New Year all the year through, and we will bear fruit to the glory of God.

"Herein is my Father glorified, that ye bear much fruit; . . ." (John 15:8).

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

Under God's Shelter

1. God provides a refuge in the ark (Genesis 7:1).
When there was no way—He made a way (Romans 5:6; Acts 4:12).
2. God provides protection under the blood (Exodus 12:13).
There is only one provision—no substitute (Mark 16:15, 16; Hebrews 9:22, 26).
3. God provides shelter under the cloud (Exodus 14:20).
Guidance through the land of the enemy (Psalm 73:24; Hebrews 13:5, 6).
4. God provides a hiding place—a refuge (Numbers 35:13).
It was necessary that they enter the city (Psalm 46:1, 7, 11; Isaiah 26:20).
5. God provides salvation through His Cross (John 3:14-16).
Old Testament types find their fulfillment here (Romans 1:16; 1 Corinthians 1:23).
6. God provides a keeping power for His own (1 Peter 1:5).
Secure as was Israel on Passover night (Psalm 125:1, 2; John 10:27, 28).
7. God provides a cloud of glory for His Church (1 Thessalonians 4:17).

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Statement Of Free Will Baptist Mission

The following is the financial statement of the Free Will Baptist Mission at Pinar del Rio, Cuba, submitted by the director, the Rev. Thomas H. Willey, and the book-keeper, Mrs. Edith Phenicie:

Cash on Hand	\$ 8.77
General Fund	42.37
Building Fund	139.00

Temples Fund	1,328.92
Total on Hand, November 1, 1956	\$1,159.06
Receipts	
Check from Mission Board, General	\$2,724.54
Check from Mission Board, Temples	200.00
Gifts, Building	106.00
Gifts	249.00

Song—"Caught up in the Clouds and Received into Glory" (John 14:3; 1 Thessalonians 2:19).

The Calling of the Child of God

1. We are called out of darkness (1 Peter 2:9).
Our experiences when born again, and we came into light (1 Thessalonians 5:4, 5; Ephesians 5:11-14).
2. We are called to sonship (1 John 3:1, 2).
We were at one time outside of the heavenly family (John 1:12; Philippians 2:15).
3. We are called to fellowship (1 Corinthians 1:9).
With the Father, the Son and believers in Christ (1 John 1:3, 7; Acts 2:42).
4. We are called to liberty (Galatians 5:13).
Free men in Christ and no longer under bondage (Romans 6:17, 18; 8:21; 2 Corinthians 3:17).
5. We are called to peace (Colossians 3:15).
The natural, normal condition for a believer (Ephesians 2:14, 15; Romans 5:1).
6. We are called to blessings (1 Peter 3:9).
Blessings are ours—do we possess our possessions (Ephesians 1:3; Romans 15:29)?
7. We are called to glory (1 Peter 5:10).
We anticipate the prospect which is before us (1 Thessalonians 2:12; John 17:24).

A Mohammedan had to bear much persecution for Christ's sake, as well as reproach from her husband and relatives. She was beaten about the face until the blood flowed and scarcely escaped with her life. A few weeks after her baptism a relative was trying to persuade her to go back to her former faith. She replied: "Having first drunk from a muddy well, and then having found a spring of clean fresh sweet water, do you think I should go back to the muddy well again?"

Quotas, Students	8.32
Total Receipts	3,288.03
Total to Be Accounted For	\$4,807.09
Expenses	
Food (School)	\$ 125.94
Salary, Mr. and Mrs. Willey Sr.	159.54
Salary, Mr. and Mrs. Willie Jr.	150.00
Salary, Mr. and Mrs. Phenicie	150.00
Salaries, National Workers	1,352.50
Hospitalization	95.40
Rent (9 Churches)	257.50
Maintenance of Equipment (Repairs)	137.45
Maintenance of Equipment (Gas and Oil)	63.77
General Maintenance	35.35
Fuel	16.02
Building, Tommy Willey's House	217.07
Temples, Vinales	77.50
Temples, Jaruco	150.00
Animal Food	80.35
Passage	10.40
Office Expense	15.90
Ink for Printing	2.20
School Supplies	28.65
Dues for Latin American Literature	6.00
Taxes on Farm	9.02
Miscellaneous	2.10
Bank Charges	6.04

Total Expenses 3,148.90

Total on Hand, November 30, 1956 \$1,658.19

Cash on Hand, November 30, 1956	\$ 50.36
General Fund, November 30, 1956	61.61
Building Fund, November 30, 1956	245.00
Temples Fund, November 30, 1956	1,301.22

Total on Hand, November 30, 1956 \$1,658.19

A Missionary!

One time Admiral Foote invited the royal dignitaries of Siam to dine with him on his vessel. As his custom was, he asked a blessing upon the food. In surprise the king said, "We thought that only the missionaries did that." "True," answered the brave hero, "but every Christian should be a missionary!"—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



IS GOD LOSING TO SANTA?

In the December 24 issue of *The News and Observer* there was an article by the Associated Press under the caption of "Still Belongs to God, but Losing to Santa." The article reported the following: "Christmas still belongs to God in the bleak Eskimo village on the shores of the Arctic Ocean, but He is losing ground to Santa. Missionaries at desolate Point Barrow report a more difficult struggle to keep the Eskimos in the church. Outside temptations have crowded into the world's largest Eskimo village."

Seemingly, from a further study of the news report, prosperity among the Eskimo people at Point Barrow has caused the people to turn away from devotion to God and His Son, the Lord Jesus Christ. This report has renewed my prediction of many years ago as similar conditions have done for our great nation, the United States. When I was a boy I heard many things about Santa Claus. I was told that he came all the way from the North Pole on a sleigh drawn by reindeer, that he went everywhere, and that the way he entered our homes was by going on the housetop and down through the chimney. There at the fireside he found our stockings, made his deposit, and then went back up the chimney, remounted his sleigh, and away he went to another home.

As a boy, I questioned this story in that I could not see how Santa could go to all the homes in one night—neither could I see how he could get from pole to pole in one twenty-four-hour period. As large a fellow as he was pictured I could not see how he could get himself with a load of apples, oranges, coconuts and other nuts with all the other gifts (which were not so many in those days) down the chimney together, even though the soot would be on the hearth and around the fireside as evidence that he did come down the chimney. So, when I summed the thing up as a boy, I doubted the truthfulness of the whole matter and very soon dismissed the idea as a myth.

After I accepted the Lord Jesus as my personal Saviour, I began to hate the spirit of Santa as presented, and I saw and predicted that the myth was robbing Jesus Christ of the adoration that belonged to Him, and to Him only. Now I have seen more and more, year by year, the turning from praise and adoration of the Babe of

Bethlehem to the noise of "Jingle Bells" and other mythical fabrications sounded in every direction. So now we hear that our prosperity has gone into the far north and reached the Eskimo village mentioned in the news report. Therefore, as time goes on, this myth will go on because the report plainly stated, "God is losing to Santa."

The Lord Is Good to Us

The Lord has been so good to my wife and me during the past year. Many blessings have been ours to enjoy. He has blessed us in health and also in spiritual blessings. With the cooperation of the superintendent, Brother M. C. Perry, and the teachers of our Sunday school at Ruth's Chapel, our roll has gone to an all-time high of 269. On one Sunday there were 234 present. Our worship services have been good, not all that could be hoped for, but God has blessed. We thank God for the success given to our weak efforts.

Well, during the Christmas season we have received 237 cards and Christmas letters so far with many nice sayings, along with other things, useful gifts, things to wear and use—all for which we are thankful. We wish that we could take each one by the hand and say, "Thank you and God bless you." But since that is impossible, we cannot do otherwise than say through our columns that which we would like to say while looking into your faces.

Christmas Eve and Morning

Never has it been our privilege to enjoy greater spiritual blessings on Christmas than it has been this Christmas. On Sunday evening before Christmas, our ladies, together with the young people and children of our church, rendered one of the most impressive programs on the birth of Christ and the things which surrounded that event. Our hearts rejoiced as we witnessed the impressive and inspiring message as rendered so efficiently.

Then on Christmas eve a few of us assembled at the church and studied for a few minutes, "The Revelation of God to Those Who Wrote and Talked About the Advent of Jesus into the World." Our hearts rejoiced—we were actually made happy by His advent in the Spirit into our midst.

On Christmas morning we had a sunrise worship service and continued the study of "The Revelation of Christ," going into the realm of His revelation to us as true believers. As pastor and speaker of the hour, I told of my vision of the appearance of Christ, and what I saw in the vision that made me refuse a gift that had been planned of the church concerning a television set which was to be given to us out of the treasury of the church. I saw the Lord's money that had been sanctified by the Lord, and I could not see how the Lord could be

glorified with such a gift. So as Jesus stood on one side and Satan on the other side of the money (as I saw it), I had to say, "No." While I was in the pulpit, one of our faithful members, Brother Joe Rice, came to the pulpit and placed in my hands a little package which was opened after the devotions and sermon had closed. What did I see as a gift from our church? It was a \$100 check and as I could hardly speak I stammered out, "A hundred dollar check!" Then my wife said, "I have the other one." It was for a like value. The checks were given that we might use them from the glory of God. So we want to be faithful and try to use the gifts in a way that will enable us to be more efficient in the services of the Lord and happier in the days as they go by in the new year.

The Balance of the Day

After we had returned to our homes from the worship service, one of our Christian friends, Brother Eastwood from Rock of Zion who was in the services, came home with us for a visit. We had a good time and before leaving he said, "I want to make you a gift for your radio program." So he gave us a \$5 gift.

After he left, my wife and I visited our son, J. C., and his family at Havelock where we received other gifts and had good fellowship and Christmas eats. Then we went down to Morehead where we visited the home of Brother Charlie Barker and family. We then had a short visit with the pastor of the First Free Will Baptist Church of Morehead, the Rev. Seldon Bullard, to hear and learn of some inspiring doings concerning the church. We wanted to visit more, but time prevented it. So we returned home and had a social period with our neighbors who live in the second-floor apartment.

I also united two of our young friends from Merrimon in the holy bonds of wedlock. These friends were Charlie Wallace and Marie Cannon.

In all, it was the fullest Christmas and one with the greatest blessings of all our life. So we praise the Lord and thank everyone for their thoughtfulness. We are so unworthy and have done so little for Him who has done so much for us.

How to Visit Effectively

(Continued from page three)

There is no substitute for being present as a participating member—whatever the objective.

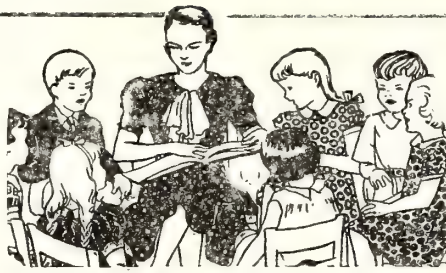
The above rules will build Sunday schools only if they are applied. Study them, pray about them, and then put feet under your prayers.

"There is no substitute for consecrated shoe leather."—Link.

STORIES

—FOR OUR—

BOYS and GIRLS



A New Year

MOTHER," said Patty, on the evening of December 31, "why do people think so much of New Year's Eve?"

"Well," said Mother, smiling, "It is really because it is the end of one year and the beginning of another. The old year has gone with all its joys and sorrows, all its mistakes and successes, and everyone is filled with hopes of a new year, which they trust will bring them joy and happiness, and enable them to do worth-while things. It is a time when many people, asking God to help them, make up their minds to do better, and get rid of any bad habits they may have acquired."

"Like forgetting to hang up my hat and coat when I come into the house from school?"

"Yes, dear," and Mother smiled, "that is one bad habit you have."

"And when does the New Year really start, Mother?" "It really starts December 31, at midnight, Patty, when you are fast asleep."

"I'm going to try to do better too," said Patty, and she was still thinking about it when she went to bed.

Then she fell asleep.

And suddenly she had such a wonderful dream. A beautiful angel stood before her, holding a big book.

"Oh!" said Patty, shyly. "Who are you?"

"I am the angel of life," said the angel. "I come to you to give you a New Year."

And so saying, the angel handed her a

book, open at the first page.

Patty took it gently, wondering.

"But the first page is blank," she said, looking up at the angel.

"Yes, and so are all the others," answered the angel. "They are the three hundred and sixty-five days of the year."

"Oh!" said Patty. "And what will I do with them?"

"You will be filling each page as you fill each day," said the angel, "as you do in your writing book at school. And this is the pen with which you will write. You can use only one page a day, you cannot go back, and you cannot go forward. Good thoughts, gentle words and loving deeds will make a neat page in your book, but unkind thoughts, and acts, this pen will find very hard to write, and the pen will scratch and make blots."

"And when the book is finished?" asked Patty.

"At the end of the year, the great King will take it back, and give you a new one."

"Oh—and I do want to be able to give Him a nice one," said Patty. "Thank you for telling me how to write in it."

Then Patty suddenly woke, to find the sun streaming in her window, and Mother bending over her, saying, "Good morning! Happy New Year, Patty!"

And Patty resolved then and there that she would keep each day like a neat page in a book, of which the King could feel proud when He called for it.—*Ivy Trail.*

In a Minute

Alice Irene Straight

DINNER ready yet, Mummy?" Jane asked eagerly. "No, it will be a few minutes yet, dear, Mother replied.

Jane was a little girl, ten years of age. She lived with her father and mother in a big house in the city. She had no brothers or sisters, but she did have fun playing with Tabby, the soft, gray kitten, and Towser, the lively, yapping pup. Her favorite possession, though, was the bird that lived in the cage in the parlor. It had been a gift from her grandpa on her last birthday and Jane was very proud of her little yellow canary.

Today was Sunday. Jane had been to

Sunday school. Now she was in the kitchen talking to her mother.

"And did you remember your memory verse today?" asked Mother.

"Yes, it was 'Remember now thy Creator in the days of thy youth,'" repeated Jane. "Good," said Mother, "And what was the lesson about?"

"Well," Jane began, "Miss Bowman explained the memory verse. She said it means that we should invite Jesus into our hearts when we are young, so that we may serve Him all of our lives. At the close of the lesson she asked us all to kneel and accept Jesus as our Saviour. Some of the

girls did, but I didn't. I thought I would wait till some other time."

Mother said nothing but prayed silently that her daughter would see the great mistake she was making.

"Now I must go and give my Dickie bird his dinner." And Jane ran off to do just that!

After the bird had eaten, Jane let him out of the cage for a little exercise. Then she picked up the ball and began to play with the kitten. Soon she heard mother call.

"Put Dickie back in the cage and come to dinner, Jane."

"Oh, Mother, just a minute!" She couldn't leave the kitten right now, he was so cute, chasing after the ball!

There was Mother's voice again.

"Come to dinner at once, Jane!"

Mother sounded a bit cross, so Jane started for the dining room. Then she remembered the bird. There he was perched on top of the reading lamp.

"He'll be all right," thought Jane, "I'll put him back in the cage after I have eaten."

After dinner Jane helped with the dishes and then went to the parlor to put Dickie in his cage. But where was he? What were all those feathers in the corner? Jane gasped, and then burst into tears. It couldn't be true, but it was! Her little yellow bird was dead! Tabby had eaten him!

Mother came in to see what the trouble was. "But Jane," mother reminded, "I told you to put Dickie back in the cage."

"Yes, but I didn't do it right away, when you told me, and then I didn't have time. I guess this wouldn't have happened if I had obeyed right when you spoke to me." Jane's eyes filled with tears again.

Mother sat down and putting her arm around Jane, said softly, "I think you have learned today that when mother speaks it is best to obey right away, but there is Someone else who has been speaking to you whom you have not yet learned to obey."

"Who is that, Mother?"

"It is God, Jane. You told me that His Word says, 'Remember now thy Creator in the days of thy youth,' but you didn't wait to remember Him now. You wished to wait till some other time. You know, Jane, it is more dangerous to put off salvation, than it was to leave Dickie out of his cage."

Jane was silent for a moment. Then she said quietly, "I guess I made two big mistakes today. I can't do anything about the one, because Dickie is dead now, but I can be saved right now, can't I, Mummy?"

Mother slipped to her knees and Jane kneeling beside her prayed, "Dear Lord Jesus, I am so sorry I didn't receive you into my heart this morning, for I know I am a sinner. I thank You that You died for me, and I thank You now for saving

me. In Jesus' name, Amen."

Jane arose from her knees a very happy girl for now she belonged to the Lord Jesus Christ. She was a real, born again Christian!

Boys and girls, are you saved? Remember! "Now is the day of salvation." Do not put off accepting Jesus as your Saviour. Do as Jane did, and ask Him to come into your heart right now.—My Pleasure.

a \$25 gift to the adopted child, a \$50 gift to the church building program and the purchase of a new vacuum cleaner for the church. The auxiliary voted to buy venetian blinds for the Sunday school rooms and tile flooring for the ladies' rest room.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Midway Association Holds Workshop

The first auxiliary workshop of the Midway Association of Georgia for the 1957 associational year was held at Patmos Free Will Baptist Church on December 7, 1956. Mrs. Edith Shivers presented the welcome and Mrs. Boyd had charge of the meditations. Eleven auxiliaries were represented with a total of 40 members. Two visiting auxiliaries, Belview and Colquitt, from the Martin Association were also represented. Other visitors were Mrs. W. B. Griffin of the Milford Baptist Church and Miss Volena Wilson, our missionary to India.

The speakers and their topics during the workshop were as follows: "How to Make our Prayer Season more Fruitful," Mrs. Curtis; "Hindrance to Fruit Bearing," Mrs. Wynell Clowers; "More Fruit Through Better Stewardship," Mrs. B. B. Edwards; "Glorifying the Father Through our W. N. A. C. Goals for 1957," Mrs. Margie Hudson; "Missions," Miss Volena Wilson; "Different Roads that We Travel," Mrs. W. B. Griffin. Mrs. N. N. Clowers led the devotions.

An inspiring panel discussion on "How to Improve our Woman's Auxiliary," was led by Mrs. O. B. Everson. Those taking part were Mrs. T. B. Mellette, Mrs. Edith Shivers, Mrs. Doris Sheffield, Mrs. Betty Day and Mrs. B. B. Edwards.

The workshop adjourned to meet with the Jakin, Georgia, Free Will Baptist Church on the first Friday in March of 1957.

Mrs. Walter Sheffield,
Corresponding Secretary.

Bryan, Tex.—The Woman's Auxiliary of the Fellowship Church held its regular monthly meeting at the home of Mrs. Bill Dunham on Monday night, December 3, at 7:30. After a short business session, Mrs. Ed Morris, program chairman, presented the theme of the meeting, "We Need Love for Such a Time as This." Those participating in the program were Mesdames Rodes Rice, Curley Withers and Bill Dunham.

The new officers were installed by the pastor's wife, Mrs. H. Ray Berry, who used a beautiful candle lighting service with appropriate Scripture for each officer. Those installed to take office in January were as follows: Mrs. Bill Dunham, president; Mrs. Nathan Franklin, enlistment chairman; Mrs. Curley Withers, youth chairman; Mrs. Ed Morris, study course chairman; Mrs. H. Ray Berry, program-prayer chairman; Mrs. Forrest West, benevolence chairman; Mrs. Sam Patranella, secretary-treasurer.

The hostess served fruitcake, coffee, candy and nuts in the social hour following the meeting.

The Fellowship Woman's Auxiliary held the distinction of being rated A-1 excellent by the standard chart last year, and is working to keep that record another year.

Farmville, N. C.—The Woman's Auxiliary of King's Cross Roads Church met on Wednesday night, December 5, in the home of Mrs. Carson Baker. Following the opening song, "Love Lifted Me," Mrs. Roscoe Eason led the group in prayer. Mrs. Roy Jones read Chapter 13 of 1 Corinthians as the Scripture for the evening.

Those taking parts on the program were Mrs. Carson Baker, Mrs. Heber Tyson and Mrs. Chester Harris. Following the program the ladies were dismissed with prayer. Then the 21 members and 2 visitors present were served delicious refreshments by the hostess, Mrs. Baker.

Beaufort, N. C.—The Woman's Auxiliary of the Beaufort Church met at the church on December 3 for the monthly business meeting. Mrs. Clinton Lewis, president, presided over the meeting.

The following officers were elected: Mrs. Clarence Willis, president; Mrs. Polly Lewis, vice-president; Mrs. Don Eubanks, secretary; Mrs. George Newton, assistant secretary; Mrs. Dalton Willis, treasurer; Mrs. Willie Lewis, enlistment chairman; Mrs. Ray Pittman, youth chairman; Mrs. Clyde Peterson, study course chairman; Mrs. Mark Mason, program-publicity chairman; Mrs. Charlie Pittman, orphanage chairman; Mrs. Manly Springle, benevolence chairman.

Some of the projects for the month were

Bryan, Tex.—The Y. P. A. of Fellowship Church held its regular monthly meeting at the church on Tuesday night, December 11, at 7:30. Mr. Walter Desern, president, presided over the business session. The following new officers were elected and installed by Mrs. Forestt West, president of the Fellowship Woman's Auxiliary: Mrs. Nollie Clary, sponsor; Miss Nina Ruth Clary, president; Carolyn Boyd, vice-president; Dora Mae Bell, secretary-treasurer; John David Buchanan, social chairman; Ray Berry Jr., program chairman; Glenda Rice, benevolence chairman; Tony Withers, pianist; Mrs. H. Ray Berry, song director.

The theme of the program was "Adventuring with Christ Through Consecration." Those participating were John David Buchanan, Ray Berry Jr. and Dora Mae Bell. Mrs. Nathan Franklin, the outgoing sponsor, served the group lovely refreshments in keeping with the Christmas season.

Raleigh, N. C.—The Woman's Auxiliary of Raleigh held its regular monthly meeting December 13 in the home of Mrs. Ned Swanson. Mrs. Suell Bartholomew read the Scripture following the opening hymn.

Officers elected for the new year are as follows: Mrs. Julius Layton, president; Mrs. Alvin Champion, vice-president; Mrs. Junior Stone, secretary-treasurer; Mrs. Lucious Phelps, Mrs. Willie Conn, Mrs. Suell Bartholomew, program chairman; Mrs. Ned Swanson, flower chairman; Mrs. Paul Wester, food chairman; Mrs. Johnnie Shearon, Mrs. Earl Wrenn, card chairmen; Mrs. Buck Shearon, enlistment chairman; Mrs. Ernest Burnette, youth chairman; Mrs. Edward Allen, study course chairman; Mrs. Clyde Swanson, program-prayer chairman; Mrs. Jessie Ball, publicity chairman.

Mrs. Alvin Champion gave the introduction of the program. Mrs. Suell Bartholomew and Mrs. Buck Shearon rendered a special number, "Silent Night." Those participating in the program were Mrs. Willie Conn, Mrs. Jessie Ball and Mrs. Paul Wester.

The meeting was closed with prayer. The 20 members present were then served refreshments by the hostess.

The dignified aged lady, a pillar in the church, shook hands with the minister after the services.

"Wonderful sermon!" she exclaimed. "Everything you said applies to somebody I know."

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

MOUNT OLIVE COLLEGE LIBRARY CAMPAIGN



The Rev. J. C. Moye Sr., Snow Hill, North Carolina, who set up a trust fund for the Mount Olive Junior College Library one year ago, is shown visiting the college recently to observe the progress being made. In the above picture, Mr. Moye, seated on left, is conferring with Mrs. Mildred Council, college librarian, seated second from left, while Mrs. Moye and W. Burkette Raper, president of the college, look on.

The book being studied is a list of recommended titles for junior college libraries,

and so far the Mount Olive College Library has three thousand of the four thousand books required for an accredited library.

Last month the college announced a campaign to raise \$6,000 to purchase the additional books needed, and thus far more than \$2,000 has been received. The college is placing a nameplate in a new book in recognition of each contribution in the amount of \$5.00 or more.

Bible College Improvement Program

It is with gratitude that I make this report of the progress of our Improvement Program. I have been in seven states in the interest of the Free Will Baptist Bible College, and without any exceptions, I have found our Free Will Baptist people deeply interested in the work that is being done at the Bible College.

The people have responded with cash and pledges in an amount above \$15,000. Cash has been received from 24 states as follows:

Alabama	\$176.00
Arizona	25.00
Arkansas	48.00
California	109.42
Florida	155.50
Georgia	285.98

Illinois	192.50
Kansas	16.00
Kentucky	117.00
Michigan	215.00
Mississippi	482.10
Missouri	785.07
Nebraska	5.00
New Mexico	2.00
North Carolina	1,414.93
Ohio	44.00
Oklahoma	64.50
Oregon	12.00
South Carolina	377.48
Tennessee	1,571.64
Texas	179.50
Virginia	200.00
West Virginia	29.75
Wisconsin	1.00

Total \$6,509.37
I want to express my appreciation to ev-

ery church, and every auxiliary of the churches, to every pastor, and to every association leader for every gift that has been made to this most worthy cause. Whether the gift was large or small, the gift was appreciated.

I am conscious that we still have a long way to go, but God is blessing and there is cause to believe that by April 1, 1957, we will have enough money in the treasury to justify the letting of a contract for our first building. It all depends upon your support and cooperation.

I am conscious that the holiday season is a difficult time to raise money for some special project for the church. I urge you as pastors and leaders of the churches to take this important matter up with your church and see what your church can do to help make a greater Bible College. Ask yourself the question, have I done all that God and my denomination has a right to expect of me, and if not, let us do something about it in the very near future.

Check the gifts from your state, but don't anybody satisfy himself by saying, my state has done as much as the average—your Bible College needs your best.

I have planned to make several contacts soon after Christmas, but I want to plan to come to help you. Write me at the college address and we will plan together when it will be best for me to come.

God is challenging Free Will Baptists to a world-wide ministry, and Free Will Baptist Bible College is serving a great purpose in helping us meet the challenge. Here at the college young men and women are finding the will and plan of the Lord for their lives. Young men are being called to be pastors and are being trained to be pastors. Others are being called to be evangelists. Young men and women are being called to be missionaries, and they are being trained for the service to which God has called them right here in Free Will Baptist Bible College. There are fine consecrated young men and women here in the college who will return home to render a great service as leaders in the church, as Sunday school superintendents, league directors, teachers and other phases of Christian service. That is the reason why every Free Will Baptist should give liberally for a greater Bible College.

Look for other reports later, they will be just what you make possible.

Yours for a greater Bible College,
James F. Miller

No Change of Heart!

Speaking to ministers and Sunday school teachers, one of Mr. Hoover's first assistants said, "We need the help of men like you. We can apprehend the criminal, but we cannot change his heart!"—Selected.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Jesus Baptized and Tempted

Lesson for January 15

Lesson: Matthew 3:16 to 4:11.

Golden Text: Matthew 4:10

I. INTRODUCTION

As we study the baptism and temptation of Jesus, let us be reminded that Jesus submitted to ordinances and experiences for our sakes which would not have been necessary otherwise for Him as the Son of God. Let us remember that for our sakes He emptied Himself of much and humbled Himself exceedingly in coming to earth to be our Saviour.

When He came to John to be baptized, He did not need the ceremonial cleansing alluded to by the act, for He was the Son of God. When John hesitated about baptizing Him, He said, "... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. ..." (Matthew 3:15). By this He was giving assent that what John was doing was of the Lord. Furthermore, He was emphasizing the importance which baptism would hold as an ordinance of the Christian Church. However, the true significance of baptism would not appear until after His death, burial and resurrection.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. There is always a sign by which we can tell those whom God approves from all other men (Matthew 3:16, 17).

2. It is always safe to follow the Spirit, no matter where He directs us to go (Matthew 4:1, 2).

3. Bread will sustain the physical body, but the soul must be fed on the Word of God (Vv. 3, 4).

4. When the devil uses Scripture to prove his point, he either misquotes it or conceals its truth (Vv. 5, 6).

5. When people tempt the Lord to demonstrate their power, they please the devil and tempt the Lord (Vs. 7).

6. The devil is a braggart and a liar too, so his promises and claims are never wholly true (Vv. 8, 9).

7. Those who would put the devil in his place must worship and serve the Lord alone (Vs. 10).

8. Angels are always standing by to help

those who struggle with the forces of evil (Vs. 11).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. A well-known writer observes: "Over thirty years have elapsed since Jesus was born: He is about to enter upon the most remarkable work ever done by any individual on this earth: a work which would profoundly influence this world, divide mankind, bring hope and immortality to light, create the only abiding institution on this earth—the Church), and provide an example for purity, unselfishness, holiness, goodness and godliness which has never been equalled in history."

The baptism account is found in all the synoptic Gospels. The mode was unquestionably immersion. Christ here identifies Himself with humanity. He gave an example, that His followers should also be baptized. This is confirmed by the Great Commission recorded at the end of Matthew's Gospel.—*The Defender Magazine*.

2. David said, "By the word of thy lips I have kept me from the paths of the destroyer" (Psalm 17:4). Napoleon Bonaparte had a coat of armor made which was claimed to be impenetrable. He put it on, stood and thought a moment, and then said: "I am not prepared to risk this myself. The man who invented and made it must stand the test," and the inventor and manufacturer walked out in front of the general, challenged him, and said he would wear it and Napoleon could shoot at him. He put on his coat of armor, and stood up before the General and waited for his bullets. Napoleon battered away at it, and every bullet glanced off and fell down with a thud. Napoleon was convinced, paid him an immense amount of money, and used his armor. It had stood the supreme test.

3. We say reverently, the Lord Jesus, who recommends the armor, has worn it Himself, and it has stood the battering of the enemy. He put on the whole armor of God and stood in the day of fierce battle. We can do it. Anyone who uses it is written wins the victory.—*The Sunday School Times*.

4. For our sakes, then, His temptations covered the whole man. First, the physical level is clearly seen as hunger was the basis of the appeal. Hunger is a basic appetite and emotion. No one escapes here. It is not wrong to satisfy our hunger legitimately, but it becomes wrong and sinful when it is

the occasion of indulgence and a denial of faith.

Jesus was in the will of God and to trust God meant dependence upon Him at all times. To be hungry within the will of God is right, whereas to satisfy hunger by violating that will would be to deny faith in God. Better to die hungry than to be satisfied by wrong-doing.

5. Second, the mental level of temptation is revealed as Jesus was attacked emotionally. The mind is an area of conflict and tension. Our thought-life can become the prey of evil. Through reading, study and the appeal of the eye and the mind we are tempted. Jesus knew this struggle when the devil so tempted Him to cast Himself down from the temple and put on a show in the name of a so-called faith in God.

How often are we thus tempted! To act in self-will and apart from God's guidance is not faith. A spectacular act is not spiritual committal. Abandoning our common sense is no indication of a true faith. Emotions are swayed and judgment is stayed by this subtle appeal to the mind. Only the steady Word of God can reinforce the mind and will to save us.

6. Third, the spiritual level is the highest of all planes upon which temptation comes. Jesus on the mountain saw the kingdoms of the world and knew He had come for them, hence the subtle appeal made. Jesus had come to be King, but not on the terms and conditions of the devil! The devil's terms included submission and worship, for we worship whom we obey. The appeal of the short cut to the Kingdom is always with us, the easy way to the goal. In spurning that temptation, Jesus showed that the only way to victory is by sacrifice. (See Hebrews 4:15, 16; 5:8, 9).—*The Gist of the Lesson* 1957).

7. A False Test of Faith.—"If thou be the Son of God, cast thyself down from hence" (Luke 4:9). Professor Tyndall once made a proposal to the religious world. He offered to subject the question of prayer's value to the test of experiment. Two hospitals were each to be filled with sick people the one the subject of prayer, the other not. If the one for which prayer was made turned out more convalescents than the other, it would be in favor of the Christian doctrine; if not, it would show the valuelessness of the whole process. Until I heard his proposal I never understood the meaning of the second temptation recorded by Matthew. The tempter said to Jesus you can put the power of your faith to the test of public experiment. Throw yourself down from the heights and see whether or not God will keep His promise. It was not prayer for divine care, but an experiment on God.—*The Sunday School Times*.

GROUND-BREAKING SERVICE FOR GREENVILLE CHURCH ANNEX



Church officials shown above turned shovels of dirt at the ground-breaking ceremonies for the new annex to be constructed at the Greenville, North Carolina, Free Will Baptist Church. From left to right are: Dennis Jones, chairman of the Board of Trustees; the Rev. D. A. Windham; the Rev. R. B. Crawford, pastor of the church; Stephen Walters, superintendent of the Sunday school; and Jesse R. Boyd, chairman of the Board of Deacons.

The Greenville, North Carolina, Free Will Baptist Church, Wednesday morning, December 12, broke ground for a new Sunday school annex to be constructed adjacent to the present church building.

The \$60,000 building will include 14 classrooms for the church's Sunday school. It will include a ground floor and two additional floors. The main floor of the new structure will be designed to tie in with

the present sanctuary by means of sliding doors.

In addition to the above named officials of the church, several other interested persons turned shovels of dirt.

The Belfry Quartet sang two hymns during the ceremonies. The ground-breaking prayer was prayed by Jesse Boyd.

The Greenville Free Will Baptist Church was admitted to the Central Conference November 5, 1903.

In 1915 the building of the present auditorium was completed and in 1927 the annex Sunday school rooms adjoining the church sanctuary were added. Sunday school rooms at the rear of the building were completed in 1948.

The church now has a membership of 670 and a Sunday school enrollment of 643.

"All departments of the church and worship attendance in the church sanctuary show us we must increase our building fac-

ilities as soon as possible," Rev. Crawford stated.

Church officials expect the new addition to be completed by November 1, 1957.

No Man Careth for My Soul!

Some years ago, a condemned criminal forfeited his life to the state of Illinois for crimes committed. As he sat in the electric chair, he, according to custom, was given the opportunity to say anything he wished to say. He said, "No man careth for my soul!"

Each one of God's children should have a sleepless, solicitous concern for the perishing ones about them. As you look upon the lost ones about you, can you say with Paul, "My heart's desire and prayer to God is, that they might be saved"?

D.S. the Free Will Baptist

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DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 9, 1957

GRANTSBORO CHURCH IS 80 YEARS OLD

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Having just completed a most successful \$25,000 building and improvement program, the Rock of Zion Free Will Baptist Church of Grantsboro, North Carolina, observed its 80th birthday last month.

One of the largest and most active Free Will Baptist churches in Pamlico County, the Rock of Zion Church is a real community church, being the only church in this western Pamlico area and serving the adjacent countryside for miles around. Formed around 1876, the church is still occupying its original building and the same first site.

The building and improvement program has affected the entire church plant. Six new Sunday school rooms have been built onto the rear of the church building—these have been centrally heated, equipped with running water and rest rooms, and the windows tinted to conform with those in the sanctuary. Social rooms, and the windows sanctuary. Social rooms are in this annex. The total estimated value of this one project is \$10,000.

The old sanctuary has been so thoroughly reconditioned and changed that it is in essence a new and modern structure. The interior has been repainted and refinished. A choir stand has been built. A hardwood floor has been laid and new carpets placed over this floor. New communion and collection services have been purchased. Fluorescent lighting has been installed in the choir section.

The exterior of the sanctuary has also undergone a major face-lifting. Asbestos shingles have been placed over the old weatherboarding. A new tin roof has been

placed. The foundation has been underpinned with brick which form a solid covering around the entire lower part of the structure.

Much work has already been done on landscaping the grounds, building walks, and planting shrubs and flowers, and this work will continue. Through the efforts of M. D. Brinson an additional acre of land has been added, making the present site now a spacious one and a half acres. The new part is to be beautified and made

an integral part of the entire grounds. Trees are being preserved and planted.

This church has worship services the first and third Sunday morning each month. It also has evening worship services the same Sundays. The Rev. W. L. Moretz of Swannanoa is now rounding out his second year as pastor. There are about 200 members and the Sunday school has an enrollment of about 135. There are also an active young people's league and a ladies' auxiliary.



EDITORIAL

STATUS OF DEACONS

In the issue of December 12, 1956, we dedicated our editorial to a discussion of deacons. That article dealt with the qualifications of deacons as they are found in the New Testament. It is unfortunate that this article could not have followed it in that the two are so closely connected in thought they should be considered as one; however, it was necessary for us to hold this article until after Christmas and New Year's so that we might comment on those two important occasions. Now we shall consider the deacons in the light of their place in the church and the Kingdom of God.

From the standpoint of service, the deacon holds the second highest office in the Christian Church, the minister alone holding a more important position. This rating in the church grew out of the words of Jesus, "But he that is greatest among you shall be your servant" (Matthew 23:11). However, let us not forget that, in the eyes of God, that person who considers himself least in the Kingdom is just as great as any if his life is completely surrendered to the will of Christ.

During recent years the tenure of deacons has come under consideration in our denomination, as well as in many others. Originally deacons were ordained for life unless they were found guilty of misconduct or unchristian practices; when the hands of the presbytery were laid on them, they were set aside for life so long as they did not violate the high office to which they were exalted by the congregation. However, a few years ago our national treatise was revised with reference to the deacons. It now says, "... they hold office at the pleasure of the church during the maintenance of Christian character, faithful service, and sound doctrine; . . ." This means that a church may set the term of office of each of its deacons, or it may terminate a person's deaconship by majority vote of the members present at any regular conference.

Why was this change in the treatise made? We remember the discussion which ensued on the floor of the National Association at the time this change was proposed and adopted, but we cannot recall the detailed argument in its favor. However, we can recall some specific conditions in our own past pastorates which testify to the expediency of the measure. The overwhelming majority of deacons of churches which we have served were outstanding men of faith and loyalty to the cause of Christ; however, we have had a few of whom we could not be very proud because we did not feel that they took the obligations of their office very seriously. Evidently this condition existed throughout the denomination in sufficient measure to convince the delegates and ministers attending that session of the National Association that the change should be made.

We were not sure at the time that the method adopted for solution of the problem was not one of expediency rather than one based upon baptistic principles of democracy in the churches. Perhaps the end justifies the means if our people do not permit this privilege to be abused and our ministers do not employ it to the point of centralizing the power of church government in the hands of the pastor, thereby making the deacons mere figureheads without authority to carry out their obligations according to the Scriptures.

It is true that some deacons have failed to live up to the high privileges of their office, just as has been the case of some ministers. Because of these failures deacons have been made the subject of many jokes and much ridicule; and perhaps these failures proved to be one of the factors which necessitated the change of the treatise limiting the tenure of deacons.

On the other hand, some questions have arisen because of this change which should be answered, clearly defining the policy of the denomination in this respect. Does the denomination recommend that the churches elect their deacons for definite terms of years? If so, should not the end of the terms of the members of the board be staggered so as to insure a majority of experienced members on the board at all times? Since deacons will serve for only a limited time, should we abandon the practice of ordaining them upon their election to office, or should a member who is elected to a second term be ordained again for the new term? These are some of the questions which run through our mind, and which have not been answered so that all our people may follow a common practice.

Why have some deacons failed to fill their proper places in the church? Aside from the fact that we have not been as careful about the qualifications of prospective deacons as we ought, some have been overcome with the cares of the world and the deceitfulness of riches, some have fallen prey to the lusts of the flesh, and others have become drunken with lust for personal power and aggrandizement. But perhaps the more outstanding reason is that we have failed to teach them what their duties are.

Although space will not permit an elaborate discussion of the duties of deacons, we should like to summarize these duties as they are given by Frederick A. Agar in his book, *The Deacon at Work*. He says that their duties are fourfold: (1) The care of the members of the household of faith; (2) the oversight of the door into the church; (3) the charge of the door out of the church; (4) caring for the general spiritual welfare of the household as a unit. This book may be purchased from the Free Will Baptist Press by those who care to make a more detailed study of what he says.

For the most harmonious administration of the affairs of the church, and for a constantly enlarged program of activities of the church for Christ, we recommend that the board of deacons have regular meetings several days prior to the conferences of the church. The pastor should be present in these meetings. In these board meetings the problems confronting the church should be discussed freely, and possible solutions offered. Much time should be given in prayer for the leadership of the Holy Spirit as to what course should be followed, together with what new undertakings should be proposed. When the group has been led to agreement, recommendations should be drafted to be presented to the church in its conference. The board and pastor will be agreeably surprised to find that the church will react favorably to this type of constructive leadership by adopting practically all their recommendations.

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King of Kings and Lord of Lords

Rev. N. P. Gates, 19405 Danbury
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"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:15).

IT is quite appropriate at this time of the year to consider the topic of this subject attributing to the natal day of our Lord in the commemoration of His birth. That we may discern the truth more perfectly, we should note the time when the Word was spoken, the incident to which it refers, and the purpose for which it was spoken.

First let us notice that John, the Revelator, was speaking concerning the marriage of the Lamb to His espoused bride, the Church. But we must notice that he went on to describe who the Lamb was and the purpose for which He came into the world. By turning the pages backward (since John was speaking some ninety odd years after the birth of our Lord, and some sixty odd years after His ascension), we realize that He was as a Lamb slain from the foundation of the world (Revelation 13:8) and that He was with God in the creation. We celebrate His birth (in the likeness of man) year after year. His Kingship was spoken of by the prophets many centuries before His birth.

It is He referred to by John as the Rider of the white horse. "... and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Revelation 19:11). He was not speaking of implements of arms of a carnal nature in warfare, but for the sake of the saints subduing and binding of Satan. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Revelation 19:12, 13). "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

The armies that followed Him were saints and apostles (even us) with the Word of testimony and the proclamation of the gospel. "And out of his mouth goeth a

sharp sword. (His power of the gospel, henceforth even until His second coming), that with it he should smite the nations: and he shall rule them with a rod of iron (rod of correction): and he treadeth the winepress of the fierceness and wrath of Almighty God" (Revelation 19:15). Through the gospel in the power of the Holy Ghost He will smite the nations, slay the wicked, bring them under subjection, and give life to as many as will do His will.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16). If, on the contrary, He has not been smiting the earth and slaying the wicked in this gospel dispensation, *when* and *how* could any man be saved?

To advocate such theory would be rendering the gospel ineffective in our time, and, as such, preaching the gospel from ages past even to the second coming of the Lord would be in vain. Likewise His birth, His life and death, and also His resurrection and ascension would be to no avail. But, alas, Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16).

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:15). He was born to be King (John 18:37), King of a spiritual Kingdom not a literal kingdom of this world, for truly He is King enthroned in the hearts of all who worship Him as King.

It is sheer folly to imagine He would or ever shall be King to rule over a vast domain of temporal things. He denounced that idea when He said, "... My kingdom is not of this world: ..." (John 18:36). "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). All this was implied when He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

the will of my Father which is in heaven" (Matthew 7:21).

Since Jesus would not acknowledge Himself to be King over non-believers, Pilate, not being able to discern spiritual things, thought perhaps Jesus was not to be King after all. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

Pilate knew of the prophecies concerning a coming King, but he did not know the nature of the Kingdom over which Christ was to be King. I think history is repeating itself even in our time in that there is a misconception of prophecy concerning our Lord's first advent into the world, and in this dilemma people seem to visualize that in the far-distant future, even perhaps in a spirit world, we will evolve into the supernatural life.

For the answer to these perplexities let us consider what the prophets have said and then notice the fulfillment in the New Testament Scriptures. The prophet said, "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isaiah 9:6, 7).

The writer of the books of Kings foresaw this new era—a spiritual Kingdom rising up in the place and stead of kings over kingdoms of temporal things which in due time would fade away. "And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this" (2 Kings 19:30, 31).

Metaphorically speaking, the prophet, Daniel, characterized this new era, notwithstanding the space of time when there was no king, but the time would come when all powers that be would eventually be subdued—in part unto Christ in His first advent, and the establishing of His Kingdom which should never be destroyed, and in the end ultimately destroying the beastly rule of the antichrist. "And in the days of these kings shall the God of

(continued on page five)

Our Witness in the Homeland

H. E. WILLIS

THE home mission field of Free Will Baptists is all of North America. This includes Alaska, Canada, Mexico and the United States. Our challenge is to evangelize this vast territory, with a population of more than 220 million, and covering an area of 9,435,000 square miles. The average population is 23 persons per square mile.

Our denomination has been active in North America for more than 230 years, and has scarcely touched the field. The first home mission board was organized at Dover, New Hampshire, in 1834, and from the first was very active. Home missionaries were sent into the deep South, the western states and territories. For a period of some thirty years the home mission board was especially active in work with these of the Negro race, establishing churches and schools for them. This work still continues to grow, and at the present time there are some 300,000 members of the colored race in the Free Will Baptist denomination.

After 1910 the missionary spirit of the denomination seemed to lose much of its fervor, and for a number of years little, if any, missionary work done in the homeland or in the foreign field. Church extension and home missionary activity, in most places, was completely dormant.

Beginning with the year 1940 new interest was manifested in home mission work by the newly formed National Association of Free Will Baptists. Small fights began to be made to help establish new churches, and the national board sponsored revival meetings in different states. After 1950 real concern was manifested by the national board for home missions and plans were made to hire a full-time promotional secretary-treasurer.

Soon after the promotional secretary was employed, missionary teams began to be sent to different places—first to Nebraska, then Florida, Oregon, Washington, Texas and Mexico.

New churches have been organized at the rate of about two per week over the past several months in our connection. At the present time we can locate churches in forty of the forty-eight states, and we have three missions in Old Mexico.

The National Home Mission Board is now planning to begin a new work in our nation's capital, and within the next three years to open new work in the eight states which do not have Free Will Baptist churches.

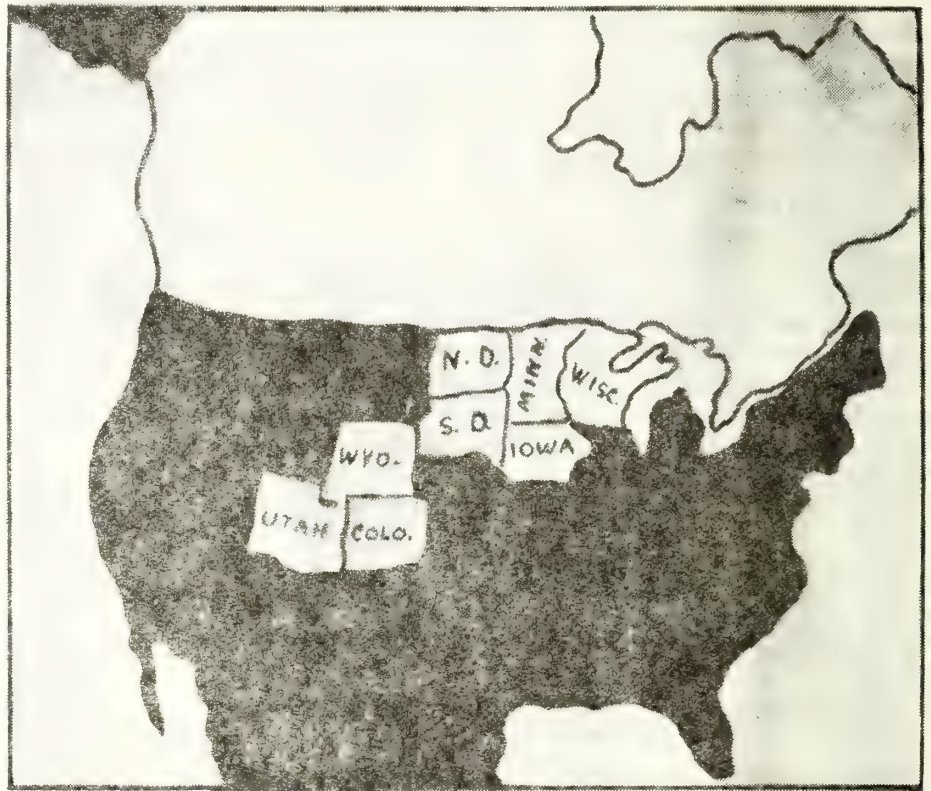
An urgent challenge faces the board of sending missionaries to Alaska, and to the American Indians. The Lord has directed the thinking of the board in terms of opening a missionary rest home, and to go into the field of medical work for the neglected, to carry the gospel to those of the household of Israel, and to work with our young people in the various colleges of our country.

The home mission department has a budget this year (1957) of \$46,500, and most of this amount will need to come from local

work. The work in Oregon has been under their direction.

Our witness in Mexico is through Rev. and Mrs. James E. Timmons, and Miss Bessie Yeley. This great country to the south of us with a population of 26,350,000 is an overwhelming challenge. We have three missions in the east central part of Mexico. Many, many years have passed without our people realizing the need of the Latin Americans, and now our only Free Will Baptist voice to Mexico is the national home missionaries.

The national home mission program is directed from the office in Headquarters Building, Nashville, Tennessee. The work is planned by a board elected by the National Association. At the present time this board is made up of five men from various parts of our connection. Plans made by this board are put into operation by the



churches. We will receive 12½ per cent of the money given to the cooperative plan of support.

Now, let us take a survey of the present home mission work. We have missionaries in Nebraska, a state with a population of 1,350,000. The only Free Will Baptist voice in this state is that of our workers. Rev. and G. C. Lee, Jr. have been working in this area for three years, and have two churches.

We are witnessing in Washington, population 2,380,000, and our only voice in this state is that of our missionaries. Rev. and Mrs. Johnny Postlewaite are directors for the Northwest and are doing a great

promotional secretary.

The National Woman's Auxiliary Convention has been a constant supporter of home missions, and this year will raise \$2,000 to purchase a tent for use by the home missionaries and the home mission board. This tent will be used in revival work, as the Lord leads.

Some of the men who have served on the National Home Mission Board in recent years are: J. B. Bloss, J. A. Kemper, W. K. Jordan, James F. Miller, C. B. Dees, James A. Evans, George McLain, M. L. Hollis, A. B. Talbert, J. W. Addington, M. E. Tyson, J. K. Workentin and B. F. Brown. The present members of the board are: H. E.

Staires, R. H. Jackson, Willard C. Day, Harvey E. Hill and H. E. Willis.

Our home missionaries are paid a salary of \$200 per month plus an allowance of \$40 for rent. (This is for married couples.) Single missionaries are paid \$100 per month and given an allowance of \$20 for house rent. Their travel expenses are paid to and from the field of service. They are employed for a period of one year, then their contracts can be renewed.

Our witness in the homeland also takes us into the ministry of the printed page. We are able to offer our people various types of missionary literature, and other useful helps.

Each day the mail brings requests from all parts of our field. We are able to help churches secure pastors, and pastors to secure work. Many opportunities are opened to us to witness at home.

A survey conducted recently disclosed that Oregon and Washington had the lowest proportion of church members of any of the states. This is most interesting in light of our feeling the need to send missionaries there. This report also shows that an evangelistic effort should be made in the Pacific Northwest, which has lagged behind in the general national upswing in church membership. This report also shows that church membership, as a proportion of the total white population, ranged from a high of 88.8 per cent in Louisiana to a low of 32.2 per cent in Oregon. The national average was 61.1 per cent.

Other highlights of the survey disclose:

"(1) Fifty-three per cent of the church members covered by the survey were Protestants, 40 per cent Roman Catholics, and 6 per cent Jews.

"(2) Thirty-six states were predominantly Protestant. Catholics outnumbered Protestants in 12 states.

"(3) Except for Utah, where the Mormon church is so very strong, and New Mexico, all of the states of the far West fall considerably below the national average in church attendance."

Our witness in the homeland must continue—not only continue, but it must be increased. More churches at home mean more support for the foreign field. We are to witness both at home and abroad.

Our great need now is for more who will go as missionaries. We can send teams to Alaska now. As the Holy Spirit speaks to your heart will you be willing to go? Pastors will you help to send those who will go?

The blood of Jesus Christ, God's Son, has not lost its power, and souls are being saved who hear the gospel. They can never hear unless we go, with the message, or send someone with the message.

If there is any reason why we should have one Free Will Baptist church, there is sufficient reason that we should have them everywhere. Each of our preachers should organize one church for his denomination, and all churches should sponsor at least one new church. This is the New Testament plan. It works!

and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5, 6).

"Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up into David; and he shall execute judgment and righteousness in the land" (Jeremiah 33:14, 15).

Zechariah, the prophet, goes a little further in foretelling of these coming events in that he portrays the endowment of the Holy Spirit, the administrator of the blood of Christ for sin and uncleanness: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10). "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1).

Surely the prophet knew whereof he spoke—the time and purpose of our Lord's entry in the city of Jerusalem: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9).

Notice the fulfillment of the above Scripture in Matthew 21:5: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (See also John 12:13.) "... Blessed be the King that cometh in the name of the Lord: ..." (Luke 19:38).

In like manner, many today think as the disciples thought—that as the Lord promised to return, He would re-establish the kingdom of Israel. The Lord, knowing their lack of understanding of spiritual things, assured them that they would know assuredly in not many days after that the Holy Ghost was to come upon them. (See Acts 1:6-8.)

Should there be any question of the present realities of this Kingdom? The Bible says, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the for-

(continued on page sixteen)

King of Kings and Lord of Lords

(continued from page three)

heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44). This means that His Kingdom shall not be ruled by men, and that He will take vengeance on all them that do iniquity. He shall consume them with the vial of His wrath poured out without mixture, and His Kingdom shall stand forever.

Of whom do you think the prophet spoke? Surely he could not have meant some tyrannic rule would supersede all others! Seems rather obvious that the prophet was speaking of David, the son of Jesse, who would have an Heir to his throne by whom the Kingdom in righteousness would be established. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up

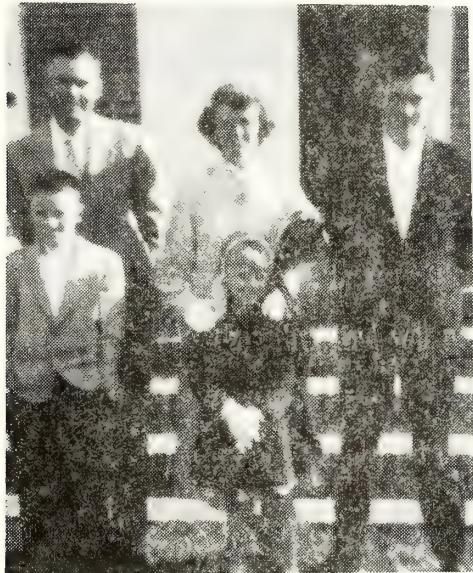
Christ to sit on his throne" (Acts 2:29, 30).

For the prophecies having been fulfilled, we refer to the prophet, Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isaiah 11:1-5). (Read Revelation 19:15.)

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper,

NEWS NOTES

Friendship Church Awards Attendance Pins



The Friendship Free Will Baptist Church, Johnston County, North Carolina, recently awarded two-year Sunday school attendance pins to the Driver family pictured above. The members of the family as pictured are Mr. William Driver, Mrs. Diver, Jimmy (Age 17), William Jr. (Age 13), and Pat (Age 7).

Mr. J. T. Strickland received at twelve-year pin, and Mrs. J. T. Strickland received a sixteen-year pin. Mr. Jodie Strickland also received his thirteen-year pin.

New Church at Ashland, Kentucky

A new Free Will Baptist Church was temporarily organized at Ashland, Kentucky, on September 22, 1956. On October 13, 1956, a permanent organization was effected. The Rev. Henry Litteral, temporary pastor, was in charge of this organizational meeting, and he read and discussed parts of the Free Will Baptist Treatise on organization and faith. Rev. Litteral also presented the Bible. The Rev. Walter Hooper read the Church Covenant to the group, and Rev. Carter led the prayer of consecration.

The present membership of the church is twenty. The Rev. Redford Meadows is the pastor. The group selected the name of the Second Free Will Baptist Church. The location is 2000 Twenty-ninth Street, Ashland, Kentucky.

Mrs. Ernest O. Griffith, clerk, reports that, "The church is looking for property to purchase for a new location. The

church is a progressive minded group of consecrated Christians supporting all phases of the work."

Croatan Church, Host To Youth Rally

The Croatan Free Will Baptist Church on the Morehead City, North Carolina, highway will be host to a Youth for Christ Rally on Saturday night, January 12, at 7:30 p. m. The youth of the Croatan Church will sponsor the program for the meeting.

Everyone is cordially invited and urged to attend this rally

Sunday School Council Meets at Reedy Branch

To begin the new year off right, the Sunday school council of the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, held its first meeting of 1957 on Tuesday night, January 1, 1957, with Mr. Reid McLawhorn, Sunday school superintendent, presiding. The minutes of the last meeting were read by the secretary, Mr. Sam McLawhorn, and approved by the thirty council members present at the meeting.

The 1956 record of the Sunday school was the first matter of discussion. The superintendent reported that the average attendance for the year was 155 with 53 new members having been added to the roll. Goals for 1957 were also discussed, and the council decided to make 175 the average attendance goal for the new year. The slogan concerning new members in 1957 will be "57 in '57."

Another phase of the business session dealt with the institution of a teacher training class in the Sunday school with the pastor of the church, the Rev. Henry Melvin, as the instructor. A social service committee was also approved by the group and those elected to serve on the committee were Mrs. Gurvas Vincent, Mrs. Sam McLawhorn and Mrs. Reid McLawhorn. It was decided that the Sunday school bus route would be determined as the group riding on the bus enlarged. The driver of the Sunday school bus is Mr. Alec Brand.

The major matter of discussion was held

Coming Events

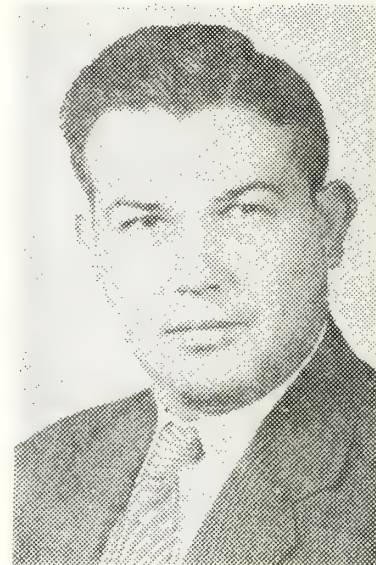
January 9—Cragmont Stockholders' Meeting, Free Will Baptist Press

January 25—Registration, Spring Semester, Mount Olive College.

until the last of the meeting when the teachers were given their charges for the new year. Each teacher was presented a report box to hold attendance slips, enrollment cards, visitor's cards, roll books, pencils and offerings. The Reedy Branch Sunday School is indebted to the agriculture department of the Winterville High School, under the direction of Mr. J. H. Mobley, for the making of the report boxes which had been discussed in an earlier meeting.

Since the Sunday school has recently acquired the use of the first unit of a proposed three-unit educational building, each department now holds its own individual general assembly and closing during the Sunday school hour; however once each month the whole Sunday school meets for closing assembly. There are three departments in the Sunday school at the present and they are the adult department, the young people's department and the children's department.

Central Conference Employs New Field Worker



The Rev. I. J. Blackwelder, secretary treasurer of the Mission Board of the Central Conference of North Carolina Free Will Baptists, makes the following announcement:

"For the past fourteen months Brother Frank Davenport has worked for the Central Conference Mission Board on a half-time schedule. However, Brother Davenport has put more than half time into the mission work, and, as a result, two churches have been organized, and two more are now waiting for organization. But Brother Davenport now is pastor of two half-time churches, and cannot give his time to the work he has done the past year. Therefore, his resignation left the board with the obligation of securing a field worker to take up where Brother Davenport left off.

"To secure some one for this work the mission board met at the East Greenville Mission on Wednesday morning, January 2, at ten o'clock. In the meeting with the board members there was a young man who was eligible for the work, and who expressed his desire to try the work at a very reasonable salary. After a lengthy conference with Brother Everette Bryan, he accepted the place as field worker for the mission board at a salary of \$50.00 a week plus \$25.00 a month for traveling expenses. Brother Bryan is to begin his work on Saturday, January 5, in the Hookerton and Farmville sections.

"The board members feel that Brother Bryan is a conscientious Christian gentleman, well prepared for the work, and that he will work hard to do a good job of it.

"On the other hand, we should not forget that the success of his work depends very greatly upon the response the churches of the Central Conference give him and his work. First of all, we should give him our moral support, and then our financial help. This new arrangement for full-time mission work in our conference will cost a little more than we have given the last year, but we feel sure that you will agree with us that his salary is at a minimum figure. So please don't fail us and him and our conference mission work! We need your help immediately!

"Moreover, we feel that Brother Davenport has done a very good piece of work, and that the four churches that have been added to our conference have cost very little considering their worth. While he was our field worker, Brother Davenport was not at liberty to hold revivals except on a limited scale. But he is no longer handicapped in this way, and is available for revival work wherever he may be called to do it.

"Those who would like to contact Brother Bryan will find him at the following address: Rev. Everette Bryan, 112 W. First St., Ayden, North Carolina.

"Send your mission contributions to I. J. Blackwelder, Ayden, North Carolina."

Sunday School Convention At Palmetto Church

The Sunday School Convention of the Fifth Eastern District of North Carolina Free Will Baptists was held at the Palmetto Free Will Baptist Church near Vanceboro, North Carolina. Twenty-five churches were represented, nine ministers, seventeen visitors and one minister from another conference.

Walter R. Sandlin, president of the district, presided over the business session of the convention. Mrs. Ethel Whaley, secretary of the Eastern Conference Mission Board, was the principle speaker and brought a message about the duties of

Christians to carry the gospel to others not only at home but throughout all the world.

The treasurer reported donations and offering totaling \$144.22, and a special offering for missions in the amount of \$52. Disbursements included \$52.72 for the Children's Home, \$20 for the Nashville, Tennessee, Bible College, \$20 for Mount Olive College, \$20 as a donation to Pleasant Acres Church, \$15 to Cragmont Assembly and \$10 to secretary.

State Superannuation Report for December

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for December, 1956:

Balance on Hand,	
December 1, 1956	\$3,348.43
Receipts	
Albemarle Conference	\$167.85
Central Conference	28.00
Cape Fear Conference	8.82
Eastern Conference	191.72
French Broad Association	16.04
Piedmont Association	5.00
Western Conference	103.32
State Auxiliary	
Convention	198.78
Retirement Fund	20.00
Total Receipts	739.53
Total to Account For	\$4,087.96
Disbursements	
Christmas Checks (Ministers and Widows)	\$240.00
Monthly Checks, Superannuated Ministers	245.00
Quarterly Checks, Widows	317.50
Operating Expense	28.00
National Board	69.15
Total Disbursements	899.65
Balance on Hand,	
January 1, 1957	\$3,188.31

Northeast Florida Union Meeting

The quarterly meeting of the Northeast Florida Union Meeting convened with the 110th Street Mission, Jacksonville, Florida, Saturday, December 29, 1956. The Rev. D. E. Bias, moderator, called the meeting to order at 10:00 a. m. The pastor, the Rev. Q. Hansley, extended a very warm welcome and the Rev. Charles Jamison responded. Delegates, ministers and deacons from the five member churches, Unity, First Church, Liberty, Friendship and 110th Street Mission, were called and seated.

The morning message was brought by the

Rev. Burrows who used "Gideon" as his subject. Everyone enjoyed dinner on the grounds followed by congregational singing led by C. H. Andreu. Reports of the finance, digest and home mission committees were called for and received.

The Rev. Wingate Hansley, promotional secretary, gave a very enthusiastic report on organizing league programs in our churches. He pointed out that an active league would increase church attendance. The digest committee submitted the following report for the last quarter of the year of 1956:

Church: Members on roll, 362; new members, 4; number died, 3; total collection, \$2,089.14; paid out, \$2,631.93. Sunday school: Members on roll, 361; new members, 8; average attendance, 242; total collections, \$1,090.63; paid out, \$158.68. League: Members on roll, 112; new members, 12; average attendance, 71; total collections, \$143.12; paid out, \$43.50; number leagues, 1. Woman's auxiliary: Members on roll, 34; new members, none; average attendance, 19; total collections, \$76.71; paid out, \$88.26. Prayer meeting: Condition, fair; average attendance, 70; number prayer meetings, 3; cottage prayer meetings, 1.

Disbursements: Paid pastors, \$1,720.00; cooperative plan, none; home missions, \$62.74; foreign missions, \$161.67; Christian education, \$6.27; charity, \$25.00; superannuation, none; youth camp, none; miscellaneous, \$1,130.47; union meetings, \$20.00; home missions, \$10.00.

The next union meeting will be held at the Unity Free Will Baptist Church, 2816 Edison Avenue, Jacksonville, Florida, on March 30, 1957.

Youth Rally at Pleasant Grove Church

There will be a Youth for Christ Rally at the Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, on Saturday night, January 12, 1957. The Rev. Joe Ingram has charge of the program. One of the students of Mount Olive Junior College, Mount Olive, North Carolina, will bring the message.

The pastor of the church is the Rev. R. N. Hinnant. Everyone is cordially invited and urged to attend and enjoy the rally.

Perished Near Shore!

A dad, his two sons, and a neighbor boy drowned when their boat overturned and sank! The body of one of the boys was found a few feet from the shore, indicating that he almost reached safety!

Many, alas, are not far from salvation. Like Agrippa, they are almost persuaded to become a Christian. Failing to take the one needful step, they continue to be without God and without hope! — Gospel Herald.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain Proverbs 18:5, 17; 27:5, 23.—B. B., Nashville, Tennessee.

Answer: "It is not good to accept the person of the wicked, to overthrow the righteous in judgment" (Proverbs 18:5). For a person to take sides with the wicked or with a person who is wrong in a question that he is called upon to correct or aid in setting right is a crime that God will not allow to go unpunished. The whole message of the Bible is against impurity, falsehood, deception and immorality of any kind. It condemns injustice of all kinds and pronounces special judgment upon those who are in authority that use their position or office as a means to pervert justice. Pastors of churches who show partiality in executing justice because of some member who stands higher in a community than some other has a lot to be judged for. The same applies to a deacon or any other person in authority whether in the church, municipal realm, or in the home. Thomas Scott, "Commentary on the Whole Bible," says in Volume 2, Page 1022:

"To favor the wicked is always wrong; but worst of all, when magistrates, from respect of persons, and contrary to justice, decide for the wicked and against the righteous.

"For a judge, willingly or carelessly either to acquit, and treat as righteous, the man who is guilty and ought to be condemned; or to condemn and punish the innocent and righteous, is in itself abominable; and he, who does either the one or the other, 'is an abomination to the Lord' and so are all they, in private life who execute and praise the wicked and revile and calumniate the righteous; and endeavor to confound the difference between good and evil among men." See Exodus 23:1-9; 1 Kings 21:8-14; Isaiah 5:20-23; Amos 5:7-13; Luke 23:13-25; James 5:1-6.

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him" (Proverbs 18:17). Matthew Henry makes the following comment on this verse:

"This shows that one tale is good till another is told. 1. He that speaks first will be sure to tell a straight story, and relate that only which makes for him, and put the best color he can upon it, so that his cause shall appear good, whether it really be so

or no. 2. The plaintiff having done his evidence, it is fit that the defendant should be heard, should have leave to confront the witnesses and cross-examine them, and show the falsehood and fallacy of what has been alleged, which perhaps may make the matter appear quite otherwise than it did. We must therefore remember that we have two ears, to hear both sides before we give judgment."

"Open rebuke is better than secret love" (Proverbs 27:5). Thomas Scott in his "Commentary on the Whole Bible," Vol. 2, Page 1065, says:

"Plain and faithful rebukes, prudently given, are better effects of friendship, than that excessive tenderness and respect, which connives a man's faults, for fear of paining or offending him: so that open rebuke is not only preferable to secret enmity; but even to secret love, which in this respect is of no real service to the beloved person."

Matthew Henry has the following comment on this verse:

"It is good for us to be reprov'd, and told of our faults, by our friends. If true love in the heart has but zeal and courage enough to show itself in dealing plainly with our friends, and reprov'ing them for what they say and do amiss, this is really *better*, not only than secret hatred (as Leviticus 19:17), but *than secret love*, that love to our neighbors which does not show itself in this good fruit, which compliments them in their sins, to the prejudice of their souls. *Faithful are the reproofs of a friend*, though for the present they are painful as *wounds*. It is a sign that our friends are faithful indeed if, in love to our souls, they will not suffer sin upon us, nor let us alone in it. The physician's care is to cure the patient's disease, not to please his palate. It is dangerous to be caressed and flattered by an *enemy*, whose *kisses are deceitful*. We can take no pleasure in them because we can put no confidence in them (Joab's kiss and Judah's were deceitful), and therefore we have need to stand upon our guard, that we be not deluded by them; they are to be deprecated. Some read it: *The Lord deliver us from an enemy's kisses, from lying lips, and from a deceitful tongue.*"

"Be thou diligent to know the state of thy flocks, and look well to thy herds" (Proverbs 27:23). Adam Clarke in his "Commentary," Vol. 3, Page 780, says:

"The state of thy flocks. The directions to the end of the chapter refer chiefly to pastoral and agricultural affairs. Do not trust thy flocks to the shepherd merely; number them thyself; look into their condition; see how they are tended; and when, and with what, and in what proportion, they are fed."

Matthew Henry says of this verse as follows:

"... A command is given us to be diligent in our callings. It is directed to husbandmen and shepherds, and those that deal in cattle, but it is to be extended to all other lawful callings; whatever our business is, within doors or without, we must apply our minds to it. This command intimates: 1. That we ought to have some business to do in this world and not to live in idleness. 2. We ought rightly and fully to understand our business, and know what we have to do, and not meddle with that which we do not understand. 3. We ought to have an eye to it ourselves, and not turn over all the care of it to others. We should, with our own eyes, inspect the state of our flocks; it is the master's eye that makes them fat. 4. We must be discreet and considerate in the management of our business, know the state of things, and look well to them, that nothing may be lost, no opportunity let slip, but every thing done in proper time and order, and so as to turn to the best advantage. 5. We must be diligent and take pains: not only sit down and contrive, but be up and doing: 'Set thy heart to thy herd, as one in care; lay thy hands, lay thy bones, to thy business.'"

Jamieson, Fausset and Brown in their commentary, Vol. 3, Page 501, say:

"Be thou diligent to know the state (lit., the face) of thy flocks. Shepherds so exactly knew the face of their sheep that they called them by name (John 10:3). Pastor's of Christ's flock should 'look well' to them in person, and not think to discharge their duty by deputy."

When the pastor of a church fails to acquaint himself with his members so as to determine their moral and spiritual status then it is time for him to resign and for the church to secure a pastor who will thus attend the flock of God. Every pastor should regard himself as the under shepherd of Jesus Christ and that he is responsible to Him and Him alone.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all the countries whither I have driven

(continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Exodus 14:15).

Satan does not want us to go forward, and will do everything in his power to hinder Christians in their progress in spiritual living.

God's promise to His people is that there are better things in store for us all along the way, and that the ultimate of His goodness and blessings is to be realized only at the end of a faithful and active life.

There are those who have presumed to suggest that this text, or more directly the command that it contains, does not apply to God's people in this age, but it seems to me that the words of George Meredith, "The soul's one road is forward," is as applicable to us during the dispensation of grace as to those under the law and the prophets. God's command to His people in every age has been, and is still, "Go forward."

In writing to the Corinthians, Paul called to their attention many of the things which Israel encountered on their way from Egypt to Canaan, telling them, "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). Does this not suggest that God intends for us to study their mistakes and failures and take warning, and that we should behold their victories and not lose hope.

God's dealing with Israel is a beautiful picture of the forward march of the Church. God is never satisfied with His people unless they are on the forward march. While Israel was in Egyptian bondage, God sent messages to Pharaoh at least eight times saying, "Let my people go." These commands are to be found in Exodus 5:1; 6:11; 7:16; 8:1; 8:20; 9:1; 9:13 and 10:3. Pharaoh refused to honor the voice of God until he was driven by punishments beyond human endurance, but Pharaoh's hindrances have deeper lessons for us; for as Pharaoh hindered the start and progress of Israel, so Satan will hinder every spiritual advancement of those who will live for God today. No real Christian need expect to live true to God without persecution. These persecutions will often come from those you trust most. When persecutions

come, just thank God that you are worthy of them and pray for those who mistreat you and speak evil of you. Satan will use every power he possesses, and the combined power of his hosts, to cause you to make shipwreck of your life.

God's constant command to His people is, "Forward!" The law of the Christian life is, "Advance." It has never been His expectation that His people should stand still or retreat. We may be assured that God will never bring His people into positions where advance is impossible. If we are disobedient, as the Israelites were, He may allow us to come into places where we will have to suffer setbacks and be made to realize our weaknesses, helplessness and ultimate dependence on God.

Consider the following and take heed:

"Satan Never Wants You To—Read, believe and practice the Holy Scriptures; memorize Bible verses; spend time in prayer; rejoice in the Lord always; offer the sacrifice of praise continually; be zealous of good works; be courteous to all; distribute tracts and gospels; honor the Lord with your substance; witness to His saving grace.

"How many of these things are you going to do, with the Lord's enabling, throughout the new year, in spite of hindrances?"—Selected.

When we are in the way of duty we will be going forward, and we may expect God's leadership, protection and guidance as expressed in Exodus 13:21, "... by day a pillar of cloud, to lead them by the way; and by night a pillar of fire, to give them light, to go by day and night."

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

NOTES ON EPISTLE OF JUDE

SALUTATION (Jude 1:1, 2).

I. The Rise of Apostate Teachers (Jude 1:3, 4).

1. The defense of the faith (Vs. 3).
2. The denial of the faith (Vs. 4).

II. The Warning to Apostate Teachers (Jude 1:5-7).

1. The apostasy of Israel and judgment (Vs. 5).
2. The apostasy of angels and judgment (Vs. 6).
3. The apostasy of Sodom and Gomorrah and judgment (Vs. 7).

III. The Description of Apostate Teachers (Jude 1:8-19).

1. Dreamers (Vs. 8).
2. Defile the flesh (Vs. 8).
3. Despise dominion (Vs. 8).
4. Denounce dignities (Vs. 8).
5. Dispute of Michael (Vs. 9).

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	98	Mrs. Gladys S. Deans, Sims, N. C.	6
Mrs. Lester Mills, Greenville, N. C.	68	Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. J. J. Blizzard, Deep Run, N. C.	52	Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. Reuben Greene, Spring Hope, N. C.	32	Mrs. Carmen Martin, Smithfield, N. C.	6
C. J. Harvey, Camilla, Ga.	24	Mrs. C. F. Heath, Cove City, N. C.	6
Rev. C. L. Patrick, Walstonburg, N. C.	24	C. R. Huston, Colquitt, Ga.	6
A. B. Bryan, Benson, N. C.	19	Duffie M. Lynch, Scranton, S. C.	5
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C. F. Abrams, Macclesfield, N. C.	14	Mrs. Alice E. Lupton, New Bern, N. C.	5
Rev. J. C. Griffin, New Bern, N. C.	13	Willet Moretz, Swannonoa, N. C.	5
Owen Thomas, Four Oaks, N. C.	12	Gethsemane Woman's Aux., Clarks, N. C.	5
Saint Mary's Womans Aux., New Bern, N. C.	12		
Mrs. F. A. Lewis, Lowland, N. C.	11		
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Mrs. J. R. Cayton, Aurora, N. C.	9		
Mrs. Nathan Basnight, Columbia, N. C.	9		
Mrs. Fred Alpine, Mt. Olive, N. C.	8		
Mrs. Rudolph Vause, Thomasville, S. C.	7		
Mrs. Lloyd M. Edwards, Kenly, N. C.	7		
Pine Level Auxiliary, Pine Level, N. C.	7		
Mrs. G. C. Carter, Surrency, Ga.	7		
J. L. Parker, Dunn, N. C.	7		
Rev. L. H. Boykin, Kenly, N. C.	6		

There is the same potentiality in all men of all nations for becoming great Christians. By the grace of God the most beautiful flower of Christian life can flourish in any soil.—Baker J. Cauthen.

My Testimony

Nannie Mae Baker



Since I came to be a Christian I am so happy with the Lord, because I know He loves me and I love Him with all of my heart. He is with me all the time. I know that someday I am going to be like Him. He is going to take me home to be with Him forever, and then I won't have to be sick any more.

I have been in bed for thirty-four years, but I have put all of my trust in the Lord and I know that God is going to take care of me. He has been so good to me; He has been a wonderful Saviour to me. I want everyone to pray for me.

If it is the Lord's will for me to be sick like I am, I am willing to do what He wants me to do. I want to stay in His will.

It looks just like my maple tree,
Although it's full of boys,
Their raucous shouts and laughter
Fill the afternoon with noise.

I *thought* it was my maple tree;
But maybe I was wrong.
Here comes the local Atom-Squad—
Full half a dozen strong!

Upon a branch, Space-Rangers lurk;
And there, atop my tree,
Resplendent in a worn-out sheet,
A superhero I see!

Good-by, my little maple tree,
Be ready to journey soon!
Flight X is leaving Earth Base now
For blast-off to the moon!

—Selected.

6. Degradation (Vs. 10).

7. Description (Vv. 11-13).

(1) Their course (Vs. 11).

(2) Their character and conduct (Vv. 12, 13).

8. Deeds to be judged by God (Vv. 14, 15).

9. Description (continued) (Vs. 16).

10. Destitute of the Spirit (Vv. 17-19).

IV. The Christian in Times of Apostasy (Jude 1:20-23).

1. A faith that edifies (Vs. 20).

2. A faith that prays (Vs. 20).

3. A faith that loves (Vs. 21).

4. A faith that hopes (Vs. 21).

5. A faith that serves (Vv. 22, 23).

BENEDICTION (Jude 1:24, 25).

The Vine and Branches

The natural relation between the vine and the branches, shooting forth in all the glories of their noble fruit, is realized in the most perfect sense in the union between the Redeemer and His Church. He is the Vine, we are the branches. God and men are necessary to each other. God hath made us for Himself, and we cannot rest in peace until we rest in God; and God cannot rest, until we rest in Him.—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



THE NEW YEAR IS HERE

In the beginning of the new year business establishments of all kinds begin to take an inventory of their possessions, and get ready to set out their standings for the purpose of settlement with the *tax man* in order to receive a green light for the continuation in business, or to have a closing out of the business. Often we have heard of those who have had to borrow money to pay their income taxes. This procedure is absolutely necessary to the business and government demands, but a great number of people never think to take an inventory of their spiritual standings and to enumerate failures, losses and gains through the past year, thus settling with the Lord Jesus Christ.

Thus we start the new year off in a haphazard way, never thinking about whether or not we are in good standing and prepared for the responsibilities thrust upon us as creatures of the Almighty. If my business life had been unholy with my fellow man and not according to the righteousness designed by the Almighty, then along with my getting right with Uncle Sam, I am duty bound to get right with the great *I Am*. Therefore, we should make sure that all is well between us and God.

We should be right with our creditors as far as possible. If one cannot pay up, he should get his credit extended. We should never dodge our old creditor and try to obtain credit from a new source. I have known people to do that very thing. Everyone ought to be honest. A Christian must be honest with his fellow man in order to be in good standing with the Lord.

We should be in good standing with our family. There are many men, also women, who have not been faithful to their families. There are many unfaithful fathers who squander their earnings for liquor which makes wrecks and takes lives from innocent people. The children have gone hungry and cold because of such an unfaithful father. This is a serious sin to any guilty father. So, if such a father has entered the new year in such an unfaithful condition, he should go even farther than to just make a New Year's resolution which in most cases is broken in only a matter of weeks. This person needs to go and confess his sins to God in the name of the Lord Jesus Christ. He needs to get down before his wife and children in true repentance and let God forgive his sins, thus starting a true

life of love and fellowship for his family for the future, not only for 1957, but for all time.

There are also mothers who have not been true to their husbands and children—mothers who run out and commit sins that bring disgrace, shame, and a state of sin that damns the soul and breaks up the home. Such a mother should get right with God and her family and prepare to met God in eternity, thus avoiding heartaches here on earth and also in eternity. I once had a call from one of these mothers. Her case was so bad that she trembled as she told me her condition. Her sin was so great that she said, "What must I do? I am in so much trouble! I have been untrue to my husband and he has been untrue to me. What shall I do?" I could only say, "Repent and confess your sins to the Lord and ask your husband to forgive you."

We should all ask ourselves, "What is my status toward my church covenant? Have I been true to the covenant to which I agreed when I became a member of the church of my choice? Have I supported the church with my prayers? Have I supported the program of the church for missions? Have I ever thought of the many souls in darkness, who have never heard of the Lord Jesus? Am I really burdened for lost souls at home and abroad? Have I attended the worship of the Lord every time I could? Have I attended the midweek prayer meeting and worshiped in prayer? Have I been true to the pastor of my church by encouraging him to carry on? Have I paid my extra pledge for the aged and retired ministers? Have I helped Christian education? Have I tried to win one soul for Christ? Have I let my light shine as commanded by the Lord Jesus Christ?"

Let us be honest and answer all these questions honestly before God, since we shall someday wish that we had. The Book says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay" (Ecclesiastes 5:4, 5).

In order to meet our obligations to our church we must follow the instructions as given by the apostle, Peter, when he said, "... add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall

never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11).

But if we should fail to add these virtues, what will be the status of our fellowship with the Lord? Jesus says, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47).

Things That Never Happen in Church

Ushers calling for help in carrying the offering.

The minister insisting that the people attend only one service each Sunday in order to make room for others.

A dozen families asking the ushers to place them on the front seats.

Everyone in the audience reaching for a hymn book when the number is announced and then singing heartily.

Every head reverently bowed during prayer.

No whispering or reading of papers during the service.

A choir that does not find a single thing to whisper about during the service.

The minister saying, "I spend less than three hours in revising this old sermon which is rather out of date, but I will endeavor to make it fit the occasion."

The woman's auxiliary hoping that the preacher's wife will bring to the next meeting a long list of things that ought to be done at once.

The old-timers graciously giving way to the newcomers, confident that the newcomers will be able to do much better work than they have done.

No one getting up or moving about or leaving the church during the service.

Each one speaking to the person next to him at the close of the service and inviting him to come again.

The names and addresses of all strangers handed to the minister at the close of the service.—*First F. W. B. Church Bulletin, Savannah, Ga.*

Old Age

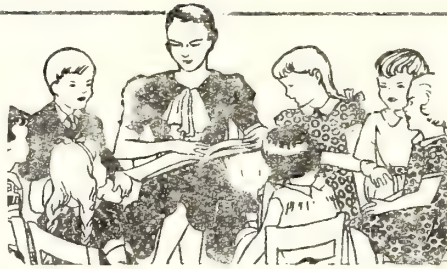
Sometimes the sun seems to hang for half an hour on the horizon, only to show how glorious it can be. The day is done, the fervor of shining is over, and the sun hangs golden in the west, making everything look unspeakably beautiful, with the rich effulgence which it sheds on every side.

So God seems to let some people, when their duty in this world is done, hang in the west, that men may realize how worthwhile they are.—*H. W. Beecher.*

STORIES

—FOR OUR—

BOYS and GIRLS



Bearing Burdens

Alice M. Brawand

MARTHA ran all the way home from school. Quietly she went up the stairs of her home to her mother's bedroom. There lay Martha's mother sick in bed.

Martha said all out of breath, "Mother, what would you like me to do for you? I love you so much and want to help you while you're sick."

Tears came to Mother's eyes as she reached over to pat her dear girl. "I was hoping I could get you to go to the store for me. We need some things for supper tonight. Here is the list and the money is in this envelope."

Martha cheerfully did all Mother's shopping and had a big bag of groceries to carry home. When she reached home she washed the dirty dishes that were in the kitchen sink. Then, without saying a word to anybody, she got supper. She had often helped Mother get meals, so she knew how to do things.

About 5:30 that afternoon a proud little girl marched up the stairs. She was carrying Mother's supper to her on a tray!

"Mother, shut your eyes. And, please, don't peek!" instructed Martha.

Mother did not peek. Quietly Martha turned on the light. Then she spread a napkin on the bed by Mother and placed the tray on the napkin.

"Martha, what are you doing?" asked Mother.

"Open your eyes and see," said Martha.

"Oh, look here! What a surprise! And it looks so good. I can eat every bit of it. Honey, now I know that you love me, because you show your love," said Mother gratefully.

"Mother, our memory verse for this week is 'Bear ye one another's burdens, and so fulfil the law of Christ.' I think that means to help others so they won't have so much to do," Martha said thoughtfully.

"Every day we can do something for other people to lessen the burdens and to make them lighter. This is the way we show that Jesus lives inside of us," Mother said. "I don't think you will ever forget that verse, Martha, because you live it!"—*My Pleasure.*

The Important Exam

Olive Bishop Branch

WE'LL have our final examination in History tomorrow," Miss Porter said to her fifth grade class. "Turn to page thirty-two in your books and you can mark the things I want you to be sure to know."

As Harry turned to page thirty-two, he was thinking how much he wanted to make a good grade on that final exam. "If you make an average in every subject of eighty or more," his Aunt Alicia had promised him last fall, "I'll get you the new bicycle you've been wanting." He was sure of making the required grade in every subject but history. He had to have a good grade on that examination or he would have to go on riding his old, shabby bike.

"I know some of you find history your hardest subject," Miss Porter said, looking at Harry, "but I'm sure if you study hard you can get a passing grade."

Miss Porter was a nice teacher. She had only been teaching at Simpson Corners for a few weeks since Mr. Jones had gone to

take a better job.

"I wonder if anyone has asked her to come to church," Harry thought. "I think I'll stay and wash the boards for her after school. Then I can ask her."

"I'm glad you stayed, Harry," Miss Porter smiled at him after the other students had filed out. "While you wash the boards I'll do some dusting and we'll soon be finished."

Harry washed the boards at the side of the room and then went to the boards back of Miss Porter's desk. The room was crowded and the desk had been pushed back close to the wall.

Harry noticed a folded paper under the desk. It must have dropped out of one of Miss Porter's books. He stooped to pick it up, but stopped as he put his hand out toward it, for he read on it, "Fifth Grade History Exam."

He drew his hand back as if the paper would burn him. He was a Christian and

he knew it wouldn't be right to cheat.

He left the paper on the floor and went back to washing the boards. He washed slowly and tried to think. He kept glancing at the paper. Miss Porter had her back turned as she worked. She wouldn't see him. He tried to make himself think it wouldn't be wrong to take a little peek at the paper.

"Are you about finished with your job?" Miss Porter asked.

Harry jumped. "Oh yes, I'll soon be finished."

Miss Porter boarded in a home a short distance from the school. Harry walked with her down the road. "Do you go to church, Harry?" she asked.

"Yes," he answered shortly. He wanted to tell her that Jesus was his Saviour and invite her to come to church, but all he could think of was a list of questions under her desk. He couldn't talk to her about Jesus when he was tempted to do wrong and hadn't overcome the temptation.

Miss Porter said good-by at her gate and Harry walked on alone. He wanted to throw his history book into the ditch and forget all about history.

He walked on down the road a little ways and sat down under a tall tree. He threw his history book down. He wanted to think. He had been asking the Lord to help him get the new bicycle. Maybe the Lord had caused Miss Porter to drop these questions so he could see them. No, that wasn't right for God didn't do wrong things. He knew it was the devil who was trying to get him to cheat. But he had never wanted anything so much as he wanted that bike! Did he want it enough to do wrong to get it?

He put his book behind the tree, climbed the fence, and started to take a short cut across the fields. No one would see him behind the trees that grew along the road and he could soon get to the schoolhouse. There was an unlatched window in the back cloak room. No one would ever know he had seen the history questions.

It wasn't long before he was in the cloak room. He didn't feel good. He knew he was doing wrong. What if someone found out? What would Miss Porter think of him? But Jesus already knew all about it. What did Jesus think of him? He began to tremble. "I can't do it, Jesus," he said. "Please forgive me for even thinking I could."

He turned to climb out the window when he heard a key in the lock of the front door. He shrank back into a dark corner of the cloak room. It was Miss Porter, for he could hear her humming. If he kept quiet, she wouldn't find him.

But what if she should come into the cloak room and find him? It would look

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

New Auxiliary Organized

The women of the Second Free Will Baptist Church, Ashland, Kentucky, which was organized in September of 1956, met on October 2, 1956, and organized a woman's auxiliary. Monthly meetings of the auxiliary will be held on the first Tuesday in each month.

The officers of the auxiliary were elected as follows: Mrs. Girtie Hall, president; Mrs. Millard Rice, vice-president; Mrs. Oma Rowland, treasurer; Mrs. Ernest O. Griffith, secretary; Mrs. Ruth Pinson, study course chairman; Mrs. P. S. Honeycutt, prayer chairman; Mrs. A. L. Jackson, personal service chairman.

Our women are consecrated workers for the Master. We do desire the prayers of Christian people and the help of other auxiliary workers.

Mrs. Ernest O. Griffin,
Secretary

Welcome Home Church, Host to District Meeting

The District Woman's Auxiliary of the Antioch Association of Free Will Baptists of Arkansas met at the Welcome Home Free Will Baptist Church near Hector, Arkansas, on December 28, 1956. The theme for the day was "Glorifying God Through Our Youth." The president, Mrs. Roy McCuin of the Welcome Home Church, presided throughout the day. The Scripture was taken from Chapter 12 of Ecclesiastes.

Congregational singing was directed by Miss Clytie Coffman of the Hector Church, who also gave the morning devotions. The pastor, the Rev. J. D. Kinder led the group in prayer. Mrs. J. D. Kinder welcomed the ladies present, with Miss Coffman and Mrs. Laura Furgerson responding.

Mrs. Mary Ruth Wright of the Union Grove Church led a testimony service, followed with the morning message by the Rev. W. S. Isbell of Russellville. The prayer of dismissal was prayed by Marie Hurd. A nice lunch and an hour of fellowship was then enjoyed.

The afternoon session opened with singing directed by Miss Coffman. The Rev. J. D. Kinder read John 1:1-5, followed with prayer by Mrs. Vina Taylor. Mrs. Ruby Eakes of the Union Grove Church brought

the afternoon devotions. Miss Mary Ann Condley of the Welcome Home Church recited a poem.

The Rev. Henry Hill was named to bring the morning message at the next district session to be held at the Moreland Church on Friday, March 9, 1957. The business session was then held, and Mrs. Laura Furgerson prayed the dismissal prayer.

Clytie Coffman,
Reporter

Hector, Ark.—The Woman's Auxiliary of the First Free Will Baptist Church met on Wednesday, December 19, for its December session. Group singing was directed by Miss Clytie Coffman with Mrs. A. H. Athey at the piano. Mrs. W. A. Crouch read the Scriptures, followed with prayer by Mrs. Frank Duvall. Mrs. J. D. Coffman introduced the lesson, and topics were reviewed by Mrs. Athey, Mrs. R. A. Hickmon and Miss Coffman. Miss Coffman also rendered a solo, "The Love of God." The pastor, the Rev. Homer Eakin, spoke briefly on the lesson subject.

The district auxiliary convention president, Mrs. Ray McCuin, made a short talk and prayed the prayer of dismissal. Sixteen were present for the meeting.

Thomaston, Ga.—On Sunday night preceding Christmas, the services of the First Free Will Baptist Church were given over to a missionary program presented by the primaries and young people of the church.

Following the program all the ladies in the woman's auxiliary who wished to, came to the altar with gifts wrapped for a group of teen-agers in the Children's Home at Elderidge, Alabama. They were collected by the pastor's wife and president of the auxiliary, Mrs. K. V. Shutes. The gifts were delivered the next day by the Rev. and Mrs. K. V. Shutes.

New Boston, Ohio—The Woman's Auxiliary of the Long Run Free Will Baptist Church met at the home of Mrs. Grace Clark for the Christmas meeting. Mrs. Lillian Henthorne was in charge of the devotions. Christmas carols were sung by the group and prayer was offered by Mrs. Grace Harness. Topics on the program were given by Mrs. Thelma Nourse, Mrs. Inez Yost and Mrs. Ruby Collins.

The business session was called to order and Mrs. Carrie Sparks read the secretary-treasurer's report. Other reports were given

by auxiliary members. The sick committee, composed of Mrs. Lorraine Deemer, Mrs. Catherine Laidley and Mrs. Lillian Henthorne, gave reports of visiting the sick. A new committee for the month of January was appointed as follows: Mrs. Viola Hughes, Mrs. Mabel Knore, Mrs. Lillian Henthorne and Mrs. Ruby Collins. Mrs. Dorothy Weaver was appointed to have charge of the devotions for January. The ladies were dismissed with prayer by Mrs. Sally Cantrell.

Refreshments were served buffet style around a gaily decorated and candle lighted table to 19 auxiliary members and 2 visitors, Misses Barbara Harness and Joyce Ann Knore.

Pamplico, S. C.—The Willey Circle of the Beulah Free Will Baptist Church held its regular meeting at the home of Mrs. Luther Hicks on Tuesday night, December 18, with 12 members and 4 visitors present.

The program was opened by singing several Christmas songs. A special was rendered by Miss Sylvia Ard and Mrs. Norman Ard. Others assisting with the program were Mrs. Luther Hicks, Mrs. Willow Lou Turner, Mrs. Tiny Hyman, Miss Bonnie Lou Hicks and Mrs. Isaac Hardy.

The group agreed to send a sunshine basket to a shut-in who was in the hospital. After the meeting the group exchanged gifts. The hostess then served refreshments.

Give the Bouquets Now!

Some stalwart Christian men gave a dinner in honor of their aged father. The father sat at the head of the table and beamed with joy as he looked upon his fine sons! After the sumptuous dinner, the eldest son quietly went to his aged father and said, "Dad, you've been a wonderful father to me. Your Christian character has deeply influenced my life and caused me to love and serve our great Saviour! I owe everything to you, Dad!" Then each of those noble sons went to the aged father and placed a kiss of affection on his cheeks and spoke endearing words of love and esteem.

Toward the midnight hour that night, the phone of the Dr. R. E. Neighbour rang. The eldest of the brothers was calling. Said he midst subdued sobs, "Brother Neighbour, Dad just passed quietly to be forever with the Lord! How glad I am that I told him earlier tonight of my love and affection for him!"—*Gospel Herald*.

Truth will not make us rich, but it will make us free.—*Durant*.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From the Field

FOREIGN MISSIONS

"Enclosed is a \$5 Christmas gift for foreign missions. Please pray for us and our children. We are thankful that they are willing to do God's will. It is hard in a way, but we wouldn't hinder it for anything. We are so thankful for our good friends that pray for us and them. Please pray for Lewis that he and his wife will step out on God's promises and do His will."—Mr. and Mrs. L. G. Sparks, Sulphur, Oklahoma.

"I was reading in your letter the great needs that our foreign mission board is facing. We can see the need is great. We realize that we all cannot be missionaries, but we as individuals can take a part in sending God's Word to the heathen and to the ends of the earth. Through our missionaries we help by giving part of our tithes and offerings. Through the little mite I am sending I hope and pray that some souls in darkness might see light in Jesus Christ."—W. H. Dixon.

HOME MISSIONS

"We have started a Free Will Baptist church here under the leadership of the Rev. Elvie H. Johnson. We desire your prayers."—Mrs. G. M. Page, Route 2, Box 629-C, Winter Haven, Florida.

"We have a young church here with twenty-three members."—Rev. Huey B. Long, Tallahassee, Florida.

"We have a Free Will Baptist mission here. I am a member of the Columbia, North Carolina, Church."—Mrs. Watson, St. Petersburg, Florida.

"We organized a church here October 5, 1956. Our Sunday school now averages seventy-five. Since our work began we have had thirty-seven souls saved, seven reclaimed, nine baptized, and three who answered the call to full-time service."—Rev. M. C. Fry, Lake Charles, Louisiana.

"We have a Free Will Baptist association in New Mexico with the following churches as members: Albuquerque, Hobbs, Carlsbad and Artesia."—Rev. L. C. Pinson, Carlsbad, New Mexico.

"You will find enclosed \$5 for our gift

to national home missions. We do want to see the work go forward for Christ. Our children, Lonnie and Anita, will sail tomorrow."—Mr. and Mrs. L. G. Sparks, Sulphur, Oklahoma.

Latin American Mission Expands Educational Program

In San Jose, Costa Rica, the Latin American Mission has just dedicated a three-story girls' dormitory and dining hall building, marking completion of the first major unit in a \$150,000 construction program for the Latin American Bible Seminary. The seminary celebrated 33 years of continuous ministerial training with a dedicatory graduation banquet in the specious new dining room.

"The tremendous growth of Latin America has impressed upon us the increasing urgency of evangelizing this vast continent," declared seminary sub-rector, David Howard, on the occasion of the building's dedication, "and we are convinced that the key to true missionary advance is to be found in the national church and in the training of its leadership. These rising edifices are tangible testimony of God's seal upon the training program of the Seminario Biblico Latinoamericano."

With facilities for seating 200 persons, the new commissary unit will more than care for the projected enrollment of 150 students expected after the entire plant is completed. Forty girls can be comfortably accommodated in the dormitories on the second and third floors. Presently under construction are the Strachan Memorial chapel-library building and the administration unit, including classrooms and faculty offices. Last section scheduled for construction will be a new men's dormitory to increase present capacity 300 per cent.

In order to challenge North American Christians to a greater degree of interest in foreign missions, and to seek additional support for the seminary's program and construction projects, sub-rector, Howard, will spend the first months of 1957 in the United States ministering to homeland churches. The youthful sub-rector, who is a missionary under the Latin American Mission, is a son of Dr. Philip E. Howard Jr., Latin American Mission board member and editor of the *Sunday School Times*. He is currently sparking the seminary's

move to assume leadership in the field of interdenominational ministerial training in Latin America.

Advance will be not only along the lines of increased facilities, but of raised academic standards as well, Howard explained. "The raising of entrance requirements and of pedagogical standards and the related construction program now under way are designed to facilitate in every way possible the adequate training of that leadership for which all churches and missionaries are eagerly looking," he said.

Drawing students as it does from every corner of the Spanish-speaking world, the seminary has already turned out an impressive corps of actively evangelistic pastors, preachers and Christian educators who are assuming positions of spiritual leadership in every Latin American country. Howard is convinced that with the increased facilities and raised standards the Bible Seminary will play an even greater role in the evangelization of the continent.

"As an interdenominational and international institution, we attempt to serve the entire Spanish-speaking world," he stated, "and it is our firm belief that the new buildings now going up will greatly expand our ministry and influence in preparing future leaders in Latin America."

Nine Indian Leaders Commend Missionaries' Work

Nine prominent Indian leaders in a joint statement issued last November 28 praised the work of Christian missionaries and repudiated allegations made against Christian institutions by some state governments.

An official committee appointed by the Madhya Pradesh Government last year asserted that missionary work was not prompted strictly by spiritual motives. It charged that attempts were being made to create *Christian pockets* with a view to disrupting the solidarity of the Hindu society.

The signatories to the joint statement include Jadunath Sarkar, former vice-chancellor of Calcutta University, B. V. Narayan Reddy, general manager of the Bank of Mysore, Dr. P. Sybbarayan, former Chief Minister of Madras and now a member of Parliament, and Teja Singh, retired Chief Justice of the Punjab High Court.

The statement said it was painful to see a tendency to indulge in indiscriminate and extravagant attacks against missionaries and their activities. It asserted that the signatories had not found any instance of missionaries trying to *undermine patriotic and national loyalties* as had been alleged in some official reports.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Gospel Righteousness

(Lesson for January 20)

Lesson: Matthew 5:13-20; 43-48.

Golden Text: Matthew 5:20.

I. INTRODUCTION

The Master says that believers are the salt of the earth. He used this metaphor to stress the necessity of the Christian witness in the world. His hearers knew that men could not live without salt. It is an element in our daily diet.

Scientists have discovered that table salt is composed of a highly active, caustic metal, sodium, combined with a deadly gas, chlorine. These two deadly elements, when brought together in proper proportions, form a basic necessity of life.

The common layman, including those who heard Jesus speak, were acquainted with three outstanding properties of salt. Let us note:

(1) Salt sears. All of us are acquainted with the fact that salt poured into an open wound with smart and burn. Therefore, the Christian, with his testimony of condemnation of sin, will prick and irritate those who have open wounds made by evil practice.

(2) Salt seasons. It makes food palatable, penetrating every small particle of the substance to which it is applied. Christians do not turn the world upside down, as some of the early believers were accused by unbelievers; but if they fulfill the destiny set for them by Jesus, they will turn an overturned world right side up.

(3) Salt saves. Those who have had the experience of curing their meat at home know that salt freely applied saves the meat from spoiling. Christians should be constantly reminded that they are partners with Christ in the salvation of the lost of their community.—*The Bible Student* (F. W. B.).

The peril of use is that by constant use the salt begin to lose its function and lose its savor. The tang is less and less, and one day it is gone altogether. Lot in Sodom was at the first a godly man bringing a righteous testimony, but at the end he is a discredited man. The church in Laodicea (Revelation 3:14) is one which lost its witness and power. Ezekiel 15 also points to this in Verses 2-5. Profession without power

and reality is in vain.—*The Gist of the Lesson*.

II. HELPFUL HINTS

1. Just as savorless salt is good for nothing, so are Christians, who have lost their power with God (Vs. 13).

2. Christians who fail to let their light shine will finally lose it and be in darkness again (Vv. 14-16).

3. Christ fulfilled the demands of the law when He died for those who were condemned by the law (Vv. 17, 18).

4. The righteousness of God through faith in Christ is far greater than that which the Pharisees had (Vv. 19, 20).

5. God's Word is greater than the sayings of men, no matter how cherished the sayings might be (Vv. 43, 44).

6. Nothing reflects the likeness of Christ like God's love shed abroad in a Christian's heart (Vs. 45).

7. God expects more of the witnesses of Christ than to match the good works of the people of the world (Vv. 46, 47).

8. The aim of perfection is a worthy goal to be attained by God's children when they see him as he is (Vs. 48).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. We "... were sometimes darkness, but now are (we) light in the Lord: walk as children of light" (Ephesians 5:8). All praise belongs to the One who has "... delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Colossians 1:13). What a responsibility is ours to let our "light so shine before men, that they may see (our) good works, and glorify (our) Father which is in heaven!" "Trim your feeble lamp, my brother!"

2. It is quite possible that the Pharisee in the famous parable, told the truth when he said that he was not an extortioner, not unjust, not an adulterer, and not disloyal to his fellow Israelites like the publican. When our Lord Jesus said that our righteousness ought to exceed that of the scribes and Pharisees, he was not minimizing that kind of righteousness. Some of us read this sentence as though almost anybody could be better than they were. I am sure that our Lord Jesus had in mind a righteousness which is properly called gospel righteousness. The Apostle Paul called it "... the righteousness which is of God by faith"

(Philippians 3:9). At any rate, the Lord Jesus wanted us to be better than the best of the good people which He found on earth in His day.—*The Bible Expositor*.

3. The story is told of a little girl who was shivering her way along a main street in one of our great cities. Seeing the beautiful lights of a church building, and hearing the music coming from within, she went in and warmed herself as she listened. The preacher's text was, "I am the light of the world." At the close of the service, she went to the minister and said, "Did you say you are the light of the world, sir?" The minister replied, "No, dear child, Christ is the light of the world, and I am one of the lights." The little lass looked at him for a moment, and then solemnly said, "Well, sir, I wish you would come down and hang out in our alley, 'cause it's awful dark down there!"—*The S. S. Times*.

4. The wife of a Zulu chief attended a Salvation Army meeting and heard and responded to the call of Jesus. When her husband heard of this he forbade her to go again on pain of death. However, eager to hear more about Jesus, she dared to go, and when her husband knew of this he met her on her return journey and beat her so savagely that he left her for dead. By and by his curiosity moved him to go back and look at her. She was not where he had left her, but he noticed broken twigs and found her lying under a bush. Covering her with his cruel eyes he leered, "And what can your Jesus Christ do for you now?" She opened her eyes, and looking at him, said gently, "He helps me to forgive you!"

5. When a scrub woman was asked by her employer why she did not try to get some other kind of work, she replied that she had no education and that she appreciated the fact that she had a job at all. Whereupon the employer commented on the fact that she was an excellent worker and a good influence in his place of business. And this is what the scrub woman said, "I was not always a Christian: I can remember when I did not care how I did my work. What I am now, I am by the help of my heavenly Father."—*Selected*.

"Stoop, stoop; it is a low, low door by which we enter into the kingdom of heaven."—*Samuel Rutherford*.

The world's estimate of greatness is bigness; Christ's estimate of greatness is smallness. Which estimate do you accept?—*The S. S. Times*.

Faith is a certain image of eternity. All things are present to it—things past, and things to come; it converses with angels, and antedates the hymns of glory. Every man that hath this grace is as certain there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.—*Jeremy Taylor*.

THE MAIL BOX

A WORD OF TESTIMONY



"I would like to extend my best wishes for the new year and express my heartfelt thanks to all the Free Will Baptist churches. I am writing to extend my Christian love and thanks for every blessing which the Lord has richly bestowed upon all the churches. I love the people of God more than I do my own life.

"I have been a member of the French Broad Association of North Carolina for fifty years. I have been a member of Mt. Zion Church for fifty-three years. I love to preach His Word for it is the power of God to salvation to all that believe. He has been good to me and I have tried to do my best in preaching His Word.

"I have pastored some wonderful churches and have tried to be a blessing to humanity on my pilgrim journey. He has helped me gather a host of wonderful friends in my ministry. I love Him, His Word and His people. Please pray for me."—J. A. Collins, Alexander, North Carolina.

RETURNS FROM HOSPITAL

"I am happy to say that I have been able to return from the Veterans' Hospital in time to spend Christmas at home with my family and friends. I am much improved and I wish to thank everyone for their cards and letters. I especially wish to thank the auxiliaries for their cards and gifts as well as the many individuals. I solicit the prayers of everyone in order that I may be restored back to health."—Rev. B. F. Ringgold Sr., Route 4, Box 97, New Bern, North Carolina.

EXPRESSION OF THANKS

"I wish to express my gratitude and appreciation to the many auxiliaries from which I received beautiful cards and gifts

The Important Exam

(continued from page twelve)

bad for him to be hiding here. She might not believe that he hadn't looked at the questions.

Miss Porter was standing by the bookcase when he walked into the room quietly and said softly, "Miss Porter."

She was startled. "Why, Harry, what are you doing here?"

Harry began to tell her all about the grades, Aunt Alicia, and the new bike he wanted, and how he had been tempted to cheat but the Lord had helped him to overcome the temptation. "Here are the exam questions," he said, picking up the paper under Miss Porter's desk and handing it to her.

She frowned a little as she looked at the paper. "These are not the questions for tomorrow, Harry," she said. "If you had studied them, I'm afraid you would have failed."

Harry felt a great relief sweep over him. Cheating would only have given him a poor grade.

"Why did you tell me this, Harry?" Miss Porter asked. "You could have waited until I was gone and slipped out and I wouldn't have known you had been here."

"I'm a Christian and I don't want to do anything wrong," Harry began, and then he found it easy to tell her about the Lord saving him and how much he enjoyed going to church. "And I want to invite you to come to church next Sunday," he concluded.

Miss Porter smiled. "I'd like to come. If your church helps boys to be honest like you, I think they must teach something I'd like to hear."

"I must go home and do my chores so

on my birthday and Christmas. While Christmas brings to me sad memories in the loss of my loved one, yet it brings precious ones in memory of our dear Lord. May His blessings ever be with the kind ladies who remembered me."—Almeda Phillips, Tarboro, North Carolina.

APPRECIATES CARDS AND GIFTS

"Would you please allow me space enough to thank the many auxiliaries who remembered me during Christmas with many beautiful cards and gifts. May the Lord richly bless each one who remembered me during the Christmas season. I would like to give a word of testimony by saying that the Lord has richly blessed me and I am very grateful."—Mrs. Mae Rouse, Dudley, North Carolina.

I can have time to study history," Harry said.

"I'd like to help you earn that bicycle, Harry," Miss Porter said. "Come to my house after supper and I'll help you with your history."

"Would you really?" Harry asked eagerly. "I'll be there. But I won't be too disappointed if I don't win the bicycle. I can be proud to ride the old one now because I know I wouldn't enjoy a new one if I had to cheat to get it."—My Pleasure.

King of Kings And Lord of Lords

(continued from page five)

givenness of sins" (Colossians 1:12-14).

Jesus said that the good seed were the children of the Kingdom, and that in the end of the world He would send forth His angels to gather out of His Kingdom all things that offend and cast them into a furnace of fire. (See Matthew 13:40-42.) Read about the spinging forth and the growth of a mustard seed in Matthew 13:31, 32. Surely there could be no growth and development of the Kingdom after our Lord comes again! If so, pray tell me what shall become of us all from ages past until the second coming, and why the preaching of the gospel in this present world? The reign of Christ as King must be during the course of His Kingdom which shall be gathered together at His coming: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Corinthians 15:24, 25).

Questions and Answers

(continued from page eight)

them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jeremiah 23:1-5).

It is only at trees that bear good fruit that stones are thrown.—Selected.

the Free Will Baptist

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JAN 17 1957

DURHAM, N. C.
PINEY GROVE CHURCH, CHIPLEY, FLORIDA



The Piney Grove Free Will Baptist Church in the Duncan Community, six miles south of Chipley, Florida, was organized in 1890 with approximately fifteen charter members of which there are two still living; they are Mr. T. D. Owens, Age 84, and Mrs. Mollie Peel, Age 85.

During the years the pastors of the church have been the Reverends W. M. Duncan, A. M. Swindell, A. L. Pate, J. C. Eldridge, W. H. Rene, J. A. Pettus, F. B. Cherry, G. L. Shutes, Lee Mixon, J. M. Rich, J. B. Lovering, Jesse Roberson, Archer Nelson, Daniel Walters, Rufus Hyman and Chester A. Huckaby.

The present pastor of the church is the Rev. Chester A. Huckaby. Mr. Huckaby is now serving his seventh year as pastor of the church. During these seven years 67 members have been added to the church, making the present active membership around 200.

The church has recently remodeled the front and side of the building by adding a vestibule and concrete steps and a side porch and concrete steps. This has done much to beautify the building and to add to the comfort as well. Three years ago the church was furnished with new factory built oak pews, a hardwood floor and pulpit furniture.

The church has in addition to the church building an educational building and also a parsonage located a half mile from the church on ten acres of land. The church has a full-time program with a full-time pastor. During the years several young men have been called into the ministry from this church; they are the Reverends J. M. Rich, Robert Owen, Clyde Owen and Leon Owen.

EDITORIAL

DUTIES OF DEACONS

In our last editorial we dealt briefly with the duties of deacons, giving only an outline of their responsibilities and suggesting a general plan of procedure for them and the pastor with reference to the business of the church. In this article we shall deal more specifically with the work of the deacons as they fill the place which is accorded them in the New Testament Church.

As a preface to this discussion, let us re-emphasize that the deacons are officers of the local church and should be set aside for their duties as such by congregation which they will serve. When a church needs additional deacons for the efficient administration of its affairs, the congregation should elect men from its numbers to fill the positions, but not until the pastor has given specific instructions as to the qualifications which the persons elected should possess. When the deacons have been elected by the congregation, they should be presented to the pastor for ordination.

The ordination service may be simple or elaborate; but the service, to be Biblical, must contain a prayer of dedication and the laying on of hands of the presbytery. It is also desirable that a charge be given to the newly ordained deacons which outlines what will be expected of them in their new office. The presbytery should consist of the pastor and the ordained deacons of the church; however, if ordained deacons of the church are not available, it is permissible for other ordained ministers to be invited to assist in the ordination. It is recommended that the presbytery, or ordaining council, consist of a minimum of three ordained persons, as many may be used as are available or as the pastor deems advisable.

During recent years we have observed that some churches have followed the policy of sending their elected deacons to union meetings and conferences or associations to be ordained. We can see nothing wrong in this practice so long as everyone realizes that the church is asking the higher body to do the ordaining as a service to the local congregation; but we believe that for the higher body to usurp the authority would be a violation of the rights of the local church.

Concerning the official activities of the deacons, someone has said that they are *temporal*, as compared to the *spiritual* duties of the ministers. We cannot altogether agree with this comparison because we believe that all service rendered to Christ is spiritual; however, we do concur in that the duties of deacons have more to do with the physical element of our worship.

This can be well illustrated by a discussion of the duties of the deacons as they relate to the administration of the ordinances of the church. In the baptism of candidates the deacons should see that all things are in readiness for the service, including the place, if the church does not have a baptistry, and seeing that the baptistry is properly filled with the water and heated in winter if the church has a baptistry. They are to assist the minister throughout the service, but they should not actually baptize the candidates.

In administering the Lord's Supper and washing of the saints' feet the deacons should see that all things are in readiness including the setting of the table with bread and grape juice, together with a sufficient number of receptacles to serve all who will be present. They should assist the minister by distributing the bread and fruit of the vine but not attempt to take over the direction of the service. Likewise should they have all things in readiness for the service of washing feet, but they should be assistants only to the pastor.

In administering the charity offerings of the church to the poor and needy of the community they should be alert to find the

cases of need and make report to the church through recommendations from the board of deacons. This will require much visitation on their part, particularly to the homes of those who may be suspected of being in need. The church which neglects the cause of benevolence is failing in its charge from the Christ.

Furthermore, because of their position, the deacons should make themselves available to hear the complaints of members relative to dissatisfactions which may arise among members of the congregation. This is perhaps one of the greatest challenges which come to deacons. They should be willing to listen carefully to what members say, pray much over what they have heard, and then be wise enough to reserve judgment until the whole board and the pastor have probed into the matter to find what is the real trouble. Most disturbances will be settled amicably if time, prayer and wise counsel are given. Disturbances are greatly aggravated, and many times made untenable, by too hasty action on the part of the deacons, the pastor or the church. However, when a situation fails to yield to solution after suitable time has been given, Christ gives the procedure which should be followed by both individuals and the church, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he will hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:15-17).

Our conviction is that action of this nature should be the last resort; it should be used only when everything else has failed. Usually a visit or two from the pastor or a deacon can bring about the desired solution to most problems; however, when these visits fail, the matter should not be brought before the church until after a committee from the board of deacons has gone to the offending party or parties and tried to settle the issue. Again, let us say that time and prayer, together with suppression of discussion among the members, will solve the far greater majority of church disturbances.

Finally, deacons must be vitally concerned with the whole program of the church. They should set the example of loyalty to every service of the church. They should boost its program and put forth every effort possible to attain every goal which the church has set for the year.

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Number

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The Free Will Baptist Church

HISTORY

THE Free Will Baptist Church is not a movement which has sprung up within the past few years. Actually history records a place for this faith as far back as the early 17th century under the Welsh Baptist movement. Members of this group helped to colonize America. Free Will Baptist churches were organized in the new country as early as 1727 under the leadership of one Paul Palmer. The work in the northeast was instituted under the leadership of Benjamin Randall, who in the year 1827 organized the first Free Will Baptist association in New Hampshire. The history of the movement has been one of continued existence, although at times the outlook was dark. Today, however, the National Association of Free Will Baptists is the largest and most progressive body of Arminian Baptists in the world. It is active in all types of missionary endeavor, operates a Bible College in Nashville, Tennessee, promotes its program from a centralized headquarters in Nashville, Tennessee, and maintains active membership in the National Association of Evangelicals.

DOCTRINE

We Believe:

1. In the Divine Trinity—It is composed of the Father, Son and Holy Ghost. God—There is one living and true God. Christ—He is God manifested in the flesh; the mediator between God and man; crucified, buried, resurrected, and risen and exalted. He is our ever-present Saviour and Lord.
2. The Holy Spirit—The Scripture assigns to Him all the attributes of God.
3. In the divine inspiration of the Old and New Testaments, and that they contain all truth necessary to faith and Christian living.
4. That the atonement through Christ for the whole human race and that whoever repents and believes on the Lord Jesus Christ shall be saved.
5. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.
6. That man is born with a fallen nature and is, therefore, inclined to evil continually. When he comes to the years of accountability, he becomes guilty before

God and must be born from above, by faith in the Lord Jesus Christ.

6. That the human will is free and self-controlled, having power to yield to the influence of the truth and the Spirit, or to resist them and perish.

7. That there is a possibility of an individual who has been saved by grace divine, making shipwreck of faith and being lost. *This is the Arminian viewpoint and marks the outstanding difference between Free Will Baptists and a number of the other Baptist groups.* We also hold that all believers who through grace persevere in holiness unto the end of life, have the promise of eternal salvation.

8. In three gospel ordinances which are baptism by immersion, the Lord's Supper, and washing of the saint's feet.

9. That tithing is God's financial plan for supporting the work of the Church here on earth.

10. In the return of our Lord, the resurrection of the dead, and in the final judgment.

CHURCH COVENANT

Having given ourselves to God, by faith in Jesus Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant.

We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to provide things honest in the sight of all men.

We agree faithfully to discharge our obligations in reference to study of the Scriptures, secret prayer, family devotions, and social worship, and by self-denial, faith, and good works endeavor to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We will not forsake the assembling of ourselves together for church conferences, public worship, and the observance of the ordinances of the gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work.

We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavor-

ing to keep the unity of the Spirit in the bonds of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the gospel.

We will everywhere hold Christian principle sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

INFORMATION

Organization:

The Free Will Baptist Church is Baptist in government, with the local congregation being the voice of authority. Local churches are organized into quarterly conferences, which in turn are grouped into district conferences. These districts come together into state associations and the various state associations (there are 23 of them) comprise the National Association.

The National Association meets annually for the purpose of carrying on its business and to formulate its program of work. The denominational field work is under the supervision of promotional secretaries employed by the Home and Foreign Mission Boards and the executive departments. The headquarters for the National Association of Free Will Baptists is 3801 Richland Avenue, Nashville, Tennessee.

Activities:

Free Will Baptist membership in the United States is nearing the 450,000 mark. Through the efforts of the Board of Home Missions we have been able to establish new churches in many localities, so that our membership is enjoying a consistent growth. There are more than 3,000 Free Will Baptist church members in the Island of Cuba.

Our Department of Foreign Missions is operative in Cuba and India and also has a representative in Africa. As soon as possible, we plan to send missionary teams to Japan and some of the Central and South American countries.

The Free Will Baptist Bible College, while comparatively a new organization, has expanded rapidly. Arrangements are being made to enlarge facilities to take care of an ever-expanding enrollment. The college

(Continued on page five)

Fishers of Men

A GOOD fisherman is one who knows how to fish, and there are three methods commonly used in catching fish in the animal kingdom.

One method is to put an attractive bait upon a hook, drop the baited hook into the water and wait until the fish sees the tempting bait and swallows it, and then is caught upon the hook and pulled in.

Another way is to use a net with bait inside, and so made that it is easy of access and hard to get out of. The fish seeing the attractive bait gets into the net, but cannot easily find its way out, and is caught.

Another method is to take a long net or seine and quietly surround the fish while they are feeding, then draw the seine into shore and pick out the fish.

The idea is to keep the bait in the foreground, but not to forget to place the hook or the net where it will catch the fish and hold them.

It is lawful and right to catch fish by trickery, and it is lawful and right to catch men's souls with guile. But a man would be considered a very poor fisherman if he should put bait upon the end of a string and not have the hook hid within the bait.

So it is the height of foolishness to entice men to an evangelistic meeting with all kinds of bait, and then not have a hook or net with which to catch them for the Kingdom of God. But this very thing is being practiced in these days with very tragic results.

Many folks are enticed to attend an evangelistic meeting to hear some noted speaker or some special music, and then some earnest or very eloquent speaker will preach a sermon using illustrations that will move the folks to tears or laughter. He will entertain them and then at the close of the meeting will give an altar call. Using all kinds of persuasion, coaxing and trying to get sinners to make a profession of their faith in the Lord Jesus Christ, but not preaching the gospel of Christ according to the Scriptures, can be of no avail.

The gospel of Christ is the power of God unto salvation to every one that believeth. There is no other power that will save a human soul from the guilt and power of sin, and it is the only hook that will really catch men for the Lord Jesus Christ; they must hear of Christ before they can accept Him as their Saviour.

The inspirational sermons are all right to feed the fish that have already been caught, but if we would catch other fish we must have a hook within the bait.

I may be in the wrong but it seems to me that a preacher or an evangelist should never give an urgent altar call and ask for a confession of faith, unless he has first preached the gospel of Christ according to the Scriptures. Not just a few remarks about the gospel of Christ but preach it.

If the speaker or the fisherman does not know something of the meaning of Calvary—what it cost God to pay the price of our redemption, what it cost the Son of God to be that price, and what sinners men are in the sight of God because they believe not on Him (or in other words, if their feet are not shod with the preparation of the gospel of peace)—then it is high time to get them shod as soon as possible, if they wish to catch men.

There are many professed Christians, but not so many of the real born-again ones, who really possess Christ and His living Word within their hearts and minds.

Yes, by all means win some, and by tact get them under the hearing of the gospel of Christ; but do not play tricks on them to force them to make a profession of faith, which they cannot have unless they first hear the gospel of Christ in prayer, or song, or sermon, or personal testimony.

Far too many have been forced to make a profession of something which they did not understand, or which was not real salvation. Then they backslid as soon as the artificial emotion wore off, and such "fish" are hard to reach the second time.

The real hook which God uses to catch men is to turn the light on Calvary by preaching of the Cross, and let folks walk in the light of God and see some of the things which God saw at Calvary. Then they can realize, or the Holy Spirit can reprove them of sin because they believe not on the Lord Jesus Christ.

It is a very serious thing for men to trifle with that sacrifice which God offered at Calvary for their salvation from the guilt and power of sin.

Tell sinners who Jesus Christ is, and something of that great burden of iniquity which He hated so with all His heart, which God the Father laid on Him and which was in that cup which He drank in the Garden of Gethsemane, the drinking of

which caused Him to sweat as it were great drops of blood. Tell them what was the meaning of the judgment which He met for those whose sins He carried with Him to Calvary, and that for three days and three nights He was in the heart of the earth, as He tasted death for every man. "Christ died for the ungodly."

If the Lord Jesus Christ was made sin for us, and He was, then what were some of the awful sins against that good and perfect and acceptable will of God which man has committed down through the ages, for which He must stand before the judgment throne of God and be brought face to face with the remembrance of and the realities of the consequences of those sins as God the Father knows them to be? In other words, if our Saviour took the guilt of our transgressions upon His own soul, then He must meet the judgment of God against those sins. And it cost the Son of God an infinite price to take our place and pay the price of our redemption from sin. It cost God the Father an infinite price to send His well-beloved Son all the way to Calvary for us.

What must have been in the heart and mind of God the Father as He looked away and forsook the One whom He loved with an infinite love, when He was offered as the Lamb of God to take away the sin of the world?

When He who knew no sin, and had always loved righteousness and hated iniquity with all His heart, was made sin for us and stood before the One He had always loved and was judged as the chiefest sinner of all the world, just what does all this reveal to us?

"For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God," and "the wisdom of God."

If that infinite love of God which was manifested at Calvary will not catch men for the Kingdom of God, then the fear of hell will never scare them into it.

God reveals to man at Calvary that He loves the sinner with all His heart.

God makes known unto us at Calvary that He hates sin with all His heart, and will never compromise with or pass over sin lightly, even if His own Son is the Sin Bearer.

The Lord Jesus Christ revealed to us at Calvary that God the Father was a God of wisdom, knowledge and power, and was worthy of all confidence, and He was willing to yield all His being to that good and acceptable will of His Father.

Jesus was willing to drink that cup providing it was the will of His Father, even though it meant for Him the loss of all things. "If this cup may not pass away from me, except I drink it, thy will be done." And only upon that condition

would He take the guilt of the sin of all the world against the God whom He loved with an everlasting love.

"The blood of Jesus Christ (God's) Son cleanseth us from all sin," when we come to God, or when we walk in the light of His Word and see and know the heart and mind of God.

So as preachers and evangelists and personal workers, let us look out upon life's great sea and behold the precious human souls swimming around in the sea of darkness and unbelief. Let us give to them that wondrous gospel of Christ according to the Scriptures, and bait the hook with some

of the exceeding great and precious promises of God.

It was for the joy that was set before Him that caused Him to endure the Cross, despising the shame of sin. And now He sits at the right hand of God and bids us come to Him.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

"And he saith unto them, Follow me, and I will make you fishers of men."—*Gospel Herald*.

available to you by faith in His atoning death. Will you avail yourself of it?—*Edgemont Challenger*.

The Free Will Baptist Church

(Continued from page three)

grants the A. B. degree, as well as a three-year diploma and certificate.

The Free Will Baptist leagues afford the young people an excellent opportunity for worship and wholesome Christian recreation. Leaguers look forward to the Nationwide League Conference, planned and sponsored by their national organization.

In Brief:

If you agree with the doctrines of the Free Will Baptist church and are looking for a place to worship where the gospel is preached and emphasis placed on the salvation of the lost, "Come thou with us and we will do thee good." Every local Free Will Baptist church offers you a place in which to labor and sacrifice for the Lord Jesus and for the salvation of the world—a place where earthly treasures may be invested for the promotion of the Kingdom of Christ.—*Board of Home Missions, 3801 Richland Avenue, Nashville 5, Tennessee.*

I Am A Christian

An Intermediate, Walnut Ridge Church, Walnut Ridge, Arkansas

I am a Christian; of this I am proud.

I can praise my dear Saviour in a voice that is loud,
Or I can praise my Lord in a voice that is soft.

I pray to Him when I sin, which is oft.

As a Christian I try to live as I should,
Following my King who was so good.
Living Christlike, sometimes I find hard;
My life by blackness is sometimes marred.

I read my Bible and daily pray

At home, at school, some time every day,
My classmates chide me for trusting God's Son,
Of my dear Saviour, they sometimes make fun.

But I try to remember to keep every word
About my dear Lord of whom I have heard.
I know that it helps to breathe a soft prayer
Because I can feel Him and know He is there.

He will always be near to help me in need
I'll know when I've broken His most holy creed.

"Dear Lord, help me," is my daily prayer.
I know that He will for He's always there.

Curfew Shall Not Ring Tonight

Tatford

IN the days of Oliver Cromwell, a young man had been condemned to death for a relatively minor crime and the execution had been fixed for a certain day at the ringing of curfew sunset.

His fiancée pleaded with the judges that his life might be spared, but her pleas were unavailing and remission of the sentence was refused. In desperation, she visited the old sexton and tried to bribe him not to ring the curfew bell which would doom her lover to death, but nothing would turn the sexton from the path of duty.

On the appointed day, she determined to make a final effort to save the one she loved and climbing to the church belfry, she hid there until sunset. Just before sunset the sexton entered the church to ring the bell. She clung to the tongue of the bell and waited for the critical moment. Presently the old man began to pull the bell rope. The bell swung to and fro in the narrow space and the clinging girl was hurled from side to side, suffering battering and bruising with every blow. Being completely deaf the sexton was ignorant of the fact that no sound was issuing from the belfry, and he continued to pull the rope until his task was ended.

As soon as his footsteps died away, the girl, in an agony of pain, slipped down the stairs and hurried to the scene of the execution. Cromwell himself stood there, waiting impatiently for the sound of the bell. She gave one look to her fiancé and then threw herself at Cromwell's feet and confessed what she had done. He listened to her story and looking at her torn and dusty clothing, her bruised and bleeding

hands and arms, and her battered head. Moved with emotion as he gazed on the proofs of her love for the convicted prisoner, he said, "Go: your lover lives. Curfew shall not ring tonight." So touched was the stern protector by the brave girl's action that the sentence was cancelled and the prisoner was freed.

When the young man was set free he threw his arms around his weeping fiancée and smothered her bleeding hands with his kisses. He had been saved from death at the expense of her sufferings.

How apt were the words of the prophet when he said of the Lord Jesus Christ, "... he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5, 6). We too were condemned to death and remission of the sentence was impossible. But, in marvelous love for the sinner, the Lord Jesus Christ came into this world to save those who were thus condemned. At the price of His own life, He made salvation possible that sinners may now go free. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13), yet He gave His life when we were at enmity with Him. The sufferings and agony of Calvary, the submission to the ignominy and shame of the Cross, are all evidence of His love for guilty man.

He was the Good Shepherd who gave His life for the sheep.

If then, you are conscious of guilt and realize that the sentence of death has been passed upon you as a sinner, salvation is

NEWS NOTES

Cooperative Plan Offerings Exceed Goal Nearly \$1,000

The response to the Cooperative Plan of Support for 1956 exceeded both the goal which had been set and the hopes of denominational leaders, according to a late release from the executive office.

The goal for the year, which was the first full year the Cooperative Plan has been in operation, was \$37,600 in undesignated funds. When the books were closed on December 31 the total undesignated offerings stood at \$38,588.78—nearly \$1,000 more than the amount needed to assure the budget of the executive department which had been receiving 45 per cent of the funds.

The additional amount was not shared in by the executive department, but was allocated among the other seven agencies who receive money from the cooperative fund.

The undesignated offerings represented about 20 per cent of all giving for denominational causes for the year. Designated offerings pushed the total receipts up to \$43,000.

Because of new percentages of allocation the need for undesignated cooperative giving for 1957 will be \$58,000, an increase of nearly 65 per cent over last year. This will require average monthly receipts of \$4,800 in 1957 as compared with something over \$3,100 last year.

Undesignated cooperative offerings will be allocated as follows: Foreign missions, 27 per cent; home missions, 12.5 per cent; radio-television board, 2 per cent; executive department, 31 per cent; bible college, 19 per cent; superannuation, 4 per cent; league, 1 per cent; Sunday school department, 3.5 per cent.

The Cooperative Plan of Support calls for each local church to give at least 10 per cent of the church income to this fund for distribution among the eight departments named above. This may be sent through the state office or directly to the Executive Department, 3801 Richland Ave., Nashville 5, Tennessee. All offerings should be clearly marked for Cooperative Plan.

The 1956 report is as follows:

Receipts

Alabama	\$ 990.32
Arizona	202.11
Arkansas	3,001.09
California	3,311.64
Florida	1,777.62
Georgia	377.53
Illinois	1,507.70
Kentucky	518.10

Michigan	2,529.82
Mississippi	245.74
Missouri	8,483.22
Nebraska	48.84
New Mexico	307.59
North Carolina	2,267.33
Oklahoma	5,862.26
Oregon	22.50
South Carolina	18.30
Tennessee	3,370.02
Texas	2,746.13
Virginia	5,413.09

Total Receipts	\$43,000.95
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Disbursements

Executive Department	\$17,384.40
Foreign Mission Board	10,398.52
Bible College	6,657.38
Home Mission Board	4,359.51
Superannuation Board	1,717.80
Sunday School Board	1,226.24
League Board	822.47
Radio-Television Board	434.63

Total Disbursements	\$43,000.95
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Western Conference Ordination Board Meets

The Ordination Board of the Western Conference of North Carolina will meet Friday, February 1, at 10:00 a. m. in the White Oak Hill Free Will Baptist Church near Bailey, North Carolina.

All board members are urged to be present or to be represented by a qualified proxy.

All of those desiring to come before the board for license approval or for examination for ordination are urged to meet with us. Please bring letters of recommendation from your church with you.

Mount Olive College Appoints Academic Dean

The appointment of Mr. Dan Fagg as academic dean at Mount Olive College, Mount Olive, North Carolina, was announced recently by the president, Mr. W. Burkette Raper. Mr. Fagg, instructor in social studies, joined the college faculty last

Coming Events

January 25—Registration, Spring Semester, Mount Olive College.

winter and served as acting registrar during the second semester of 1956.

Son of Mrs. Belle Fagg, Mount Olive city clerk, Mr. Fagg graduated from the Mount Olive High School, received his bachelor of arts degree from Wake Forest College in 1952, and his master's degree from the University of North Carolina in 1954. He joined the college faculty after serving in the United States Army.

In addition to his duties as dean, Mr. Fagg will be in charge of the college's student recruitment program. He was a Phi Beta Kappa at Wake Forest College, in "Who's Who in American Colleges and Universities," and was president of the student body.

The position of dean had been vacant since the death of Mr. A. C. Lovelace last February. Mr. Lovelace had been appointed dean only a few weeks prior to his sudden death from a heart attack.

White River Conference At Mt. Harmony Church

The White River Quarterly Conference of Arkansas Free Will Baptists met with the Mt. Harmony Free Will Baptist Church of Saffell, Arkansas, on December 28, 29, 1956. Thirteen of the fifteen churches belonging to the conference were represented by letter and a delegation of six ministers, four deacons, three church clerk and twenty-five delegates.

The reporter states, "We have thirteen Sunday schools with an average attendance of sixty-two. We have ten leagues with an average attendance of thirty-two. There are also two woman's auxiliaries. Seven new members were added to the churches last quarter, four dismissed and three have passed to their reward. One new church joined the conference. It is the Oakland Church of Oakland, Arkansas. This new member lifts our resident membership to 815. Those who have passed on to receive their reward are Brother D. W. Huskey, Mt. Harmony Church; Elder J. H. Tinkle, Bethel Church; Sister J. C. Rout, New Home Church."

The next conference will meet with the Oak Grove Church near Eaton, Arkansas on March 29, 30, 1957.

Pastors to Exchange Pulpits

The Rev. Ralph Clegg, pastor of the White Oak Hill Church, Nash County, North Carolina, and the Rev. J. C. Griffin, pastor of the Ruth's Chapel Church, New Bern, North Carolina, will exchange pulpits on the third Sunday in February, 1957.

The Rev. J. C. Griffin says, "White Oak Hill is the church where I was ordained in June of 1910, and going back gives me an opportunity to visit old friends and relatives. Rev. Clegg married one of Craver

County's fine Christian young ladies, and thus he will be able to visit with his many friends also by exchanging pulpits."

Mount Olive College Offers Scholarships to Graduates

Mount Olive college is taking steps to attract the cream of the high school graduates in this area.

President W. Burkette Raper has announced that 10 scholarships, covering the entire cost of tuition at the junior college here, will be awarded annually to high school graduates who finish either first or second academically in their classes.

This applies to valedictorians and salutatorians in Wayne, Duplin, Sampson and Johnston counties and to valedictorians and salutatorians who are members of the Free Will Baptist denomination, regardless of where they live.

The scholarships, to be known as the President's Scholarships, will be renewable for the second year at the discretion of the college faculty. They will become effective in September.

Students who enter the liberal arts junior college next fall are virtually assured of graduating under accredited conditions, the president reminds. He points out the North Carolina accrediting group has given a favorable report on the school's progress and has indicated the college can expect full accreditation in 1958.

In addition to the scholarship, there also are student loans and self-help at the college, the president points out. For information on these, prospective students are encouraged to contact the college.

Among the loans available are the William Cecil Raper Loan, worth \$50 and given by the college president in memory of his father, and the Bruce Herring loan, worth \$250, and given by Mr. and Mrs. Bruce Herring of Mount Olive.

Also there are various awards for students after they enroll at the local schools. The Mount Olive Business and Professional Woman's Club awards a scholarship to the student showing the most improvement during the first year.

The Mount Olive chapter of the Daughters of the American Revolution offers a \$50 scholarship annually to the student maintaining the highest academic average during the first year.

Medals are given annually to the student making the greatest contribution to the institution during his or her period of residence, to the student having the highest academic average for two years' work, and to the graduating student in business, who in the opinion of the faculty, shows the greatest promise and proficiency in the field of business.

These medals are given in memory of the late L. K. Jordan, the late Mr. and Mrs.

THE MAILBOX

Choir Offers Services

"We, the Young People's Choir of the Crabpoint Free Will Baptist Mission, wish to let the Christian readers of *The Free Will Baptist* know that we are making progress with our church building which is now under construction. We want to do something to assist in the building program, but we can't work on jobs because we are in school. To show our interest in the Lord's work, we are offering our services to any church within 100 miles of Morehead City that will invite us. We hope that in this service we can create a deep interest among other youth choirs.

"We will not make any charge for our services, however a freewill offering will be greatly appreciated. We ask every Christian reader to breathe a prayer for our mission and choir."—*The Young People's Choir, Carolyn Weeks, Secretary, Crabpoint Mission, Morehead City, North Carolina.*

Henry Robert Southerland, and by the business department at the college.

Modesto, California, Church To Observe Home-Coming

The Rev. O. H. Doss, pastor of the Modesto, California, Free Will Baptist Church, announces the speakers for the home-coming of the church to be held February 3, 1957; they are the Rev. F. A. McCage and the Rev. R. C. Hampton.

Beginning Monday evening, February 4, The Rev. E. E. Morris will begin revival services in the Modesto Church. The public is cordially invited to these services.

Mission Night at Kenly, North Carolina, Church

The Rev. Dan Merkh, educational director of the Edgemont Free Will Baptist Church, Durham, North Carolina, will speak at the First Free Will Baptist Church, Kenly, North Carolina, Sunday night, January 20, 1957, at 7:30 o'clock. Mr. Merkh has accepted the challenge and call to the mission field in Africa.

The pastor of the Kenly Church, the

Rev. Norman Q. Adams, extends a cordial invitation to everyone to attend this mission night service.

Hold On to Winning Grit

Don't give up trying because the ship goes down;

Grab a spar or something—but refuse to drown.

Don't think you are dying just because you are hit,

Smile in the face of danger and hang on to winning grit.

Some folk die too easy; they sort of fade away

If they make a little error they give up in dismay.

The kind of people needed are the ones of ready wit;

They can laugh at pain and trouble and keep up winning grit.

—Rev. Ambrose J. Jenkins, D. D., Lit. D.

A Car Ticket

Have you ever gone to your parked car and found a traffic ticket thereon? The experience, to say the least, doesn't make one feel happy. For years, I had been parking my car in an alley near my Chicago home. Neither I nor others doing likewise had ever been ticketed, as there was no regulation against parking there. Going out one morning, I found a ticket on the car. I paid the three dollar fine. Since then, my car has been parked elsewhere. For awhile, I was hesitant to include the unpleasant experience among the "all things" which work together for good to God's children. Not until Memorial Day did I see the wondrous hand of God in the experience: On that day, during a windstorm, a mammoth oak tree went down and fell right across the place where I had been parking my car for years! Had my car been in its accustomed place, it would have been smashed right in the middle! I humbly thanked God for the fact that nothing of a chance, or fortuitous, nature can ever befall the child of God who is "the called according to His purpose," and who lives momentarily in the center of God's will!—Selected.

Female Help Wanted

Secretary for junior college. Must be able to type, take dictation and perform other general office duties. Good opportunity for efficient person. For interview write: President, Mount Olive Junior College, Mount Olive, North Carolina, and give reference, experience, educational background, age, marital status, salary expected and when available.

We search the world for truth. We cull
The good, the true, the beautiful
From graven stone and written scroll
And all the old flower-fields of the soul,
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Selected.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Is it in keeping with good Free Will Baptist doctrine and practice for a person who is not a church member to hold four offices in the church and Sunday school of a Free Will Baptist church at the same time?—K. W., Oklahoma.

Answer: No! I think there would be no genuine born-again Christian that cared anything about his denomination or even of his local church that would be willing for a person picked at random to have so much to do with the affairs of his local Free Will Baptist church. You failed to say whether or not this person is a Christian or whether he professes to be one. If he is not a Christian, which I infer from your letter, he has no business of doing anything more than attending the Sunday school or the church services and those who are Christians and members of the church should be so zealous for their Lord and interested in this person's salvation that every possible effort in prayer and personal witnessing should be exerted to win him. Such interest from the Christians in behalf of this man would either force him to become a Christian or make him ashamed to attend such a church. Frankly, from your report, I judge that you have neither a Sunday school nor a local church of much importance. If this is true the whole situation is to be pitied. If it is not true of the church and it retains such officers you will soon see it in the pitiful plight of many other would-be churches that started wrong and ended before their start developed into anything of note either good or bad.

One of the most pathetic sights to behold is a church that some over ambitious person has tried to start when he has nothing to start on or with except the selfish ambition. When such a venture is attempted in a neighborhood where no church is needed the person is apt to become a pitiful laughing stock and the few followers if any, a spectacle of derision and the objects of humility. When it is ventured in a community that needs a church it is apt to be the means of blocking the progress of a God-chosen qualified leader who tries to start a work at a later date. Inconsistency on the part of one Christian helps to hinder the honest efforts and progress of another. "And whether one

member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Corinthians 12:26).

In our national treatise: Article I, Pages 4 and 5, we read, "The Holy Scriptures . . . They are a sufficient and infallible rule and guide to salvation and all Christian worship and service." This directs us to the Bible at once for our doctrine and rule of faith and practice. Therefore whatever the Bible teaches that is the doctrine we hold and the polity we are obligated to put into practice.

So far as I know or have been able to ascertain all the early Christians sought baptism as soon as they were saved and were admitted as members to some local group. It would have been inconsistent for a Christian to seek membership in one local church and make himself available for an office in another local group. Such an act would hardly received the sanction of God then and it could neither be sanctioned by the Lord or any of His followers now.

In Paul's writings we have some of the qualifications of church officers clearly defined. Those of the pastor are set forth: "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 7-9). We also find some of the qualifications of the deacon given: "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Timothy 3:8-12). The moral requirements of the deacon and bishop (pastor) are quite similar and are the same as should be possessed of all church officers.

Many people of today seem to have a complete misunderstanding as to the func-

tion of a local church and the duties of its members. One, by hearing reports from a member or hearing a group of members discuss the activities of the people of a local church, could assume that it is some kind of a worldly society in which talent is paraded, displayed and judged by most unethical judges who, because of partiality have overlooked good qualities in one contestant or all the contestants in certain groups or families and favor others with less ability because of their influence or wealth or because of the economic and social standing of family or their friends or relatives. I hardly know a local church entirely free from one or another of such dishonesty. "These things ought not to be."

The local church should consist of a group of Christians banded together for the purpose of winning souls, teaching and watching over the saints and furthering the Kingdom of God on earth in every way the Scriptures teach that the saints should work in the interest of Christ and His Kingdom. There are many solemn as well as laborious duties resting upon the church as a whole and of each individual member.

Paul tells Titus how the men in the local church are to act. "That the aged men be sober, grave, temperate, sound in faith in charity, in patience. Young men likewise exhort to be sober minded. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 2:2, 6 11-13; 3:9-11). He also gives some instructions to the women: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

There seems to have been a class of women in the early church that served as minor officers, among whom were widows that the church in return for their service gave them part of their living from the church treasury. "Let not a widow be taken into the number under three-score years old, having been the wife of one man. Well reported of for good works; if she

(Continued on page eleven)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNAHOA, N. C.

GOD'S PANTRY SHELF

Orlando Wiebe

The Southern California sun shone warmly that Saturday morning as I hurried down North Fair Oaks Avenue in Pasadena looking for a secondhand store. Under my arm was an all-wool Canadian blanket, and I hoped fervently that none of my acquaintances would meet me while on this unusual errand.

"I'm sure there is a secondhand shop here somewhere," I mumbled to myself as I scanned both sides of the street. Then I noticed the dingy front of a shop which I had passed occasionally, but not until this moment had it been necessary to do business there.

Quickly I stepped inside and deposited my blanket on the counter.

"What can you give me for this blanket?" I asked meekly while the proprietor fingered the material.

"Fifty cents, maybe seventy-five cents, but no more," came the uninterested reply.

My hopes for a good sale were shattered and I walked out determined to try only one more shop. If the results were no better I would take the blanket home.

"Too little for a good new blanket," I mumbled to myself unhappily as I walked out of the second shop. "There must be some other way to get money to support my family while attending seminary."

With heavy steps I came back into the house and throwing the blanket on the couch it seemed as though with it I was casting away my confidence in the Lord.

Must it come to this? No money in the house, just a few groceries, and bills coming in. Had God led us to attend Fuller Theological Seminary, or was it, after all, our own idea? For seven years every need had been beautifully supplied in that Kansas pastorate. And then—what presumption it must have been—we told the church that the Lord was leading us to school. More than once we had discussed the matter of our future service and each time we had felt that we were not fully qualified to serve the Lord with the little training we had.

But what should one think of the open doors that stood before us as we prayed and planned? There was the trip through California and the unexpected contact with

the school. Our acceptance as students at the seminary was amazing in our eyes, as we recalled how predictions were made by well-meaning friends that we would never get in. But somehow we got in and there we were, six months along in training, yet without the bare necessities of life. The love gift which had been given to us by the church as a farewell present was spent and the allowance from the church where we were preaching wasn't due until two weeks later.

"Let's sell something we don't need," I had suggested to my wife, Laura, after casting about in my mind as to how our financial problem might be solved.

But the sale had not been made, and we were back where we started. Doggedly we carried on our daily activities and the school

work, determined to keep up courage and hold onto God. The simple and monotonous diet of cheese and rice—that's all we had been eating for a few days—met our physical needs for the time being. We did not want to borrow, nor did we care to tell anyone about our need. But we filled the ears of the Lord with our urgent requests for help. Deep down in our hearts there came the calm assurance that He would not forsake us.

Then one morning the mail brought us distressing news. Friends were coming to visit us. With the letter came the request to take them to Long Beach to attend the broadcast of the Old Fashioned Revival Hour.

With no food in the house for company
(Continued on page sixteen)

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

SEVEN POSSIBILITIES OF A STRONG CHURCH

1. A strong church will be able to stand (Ephesians 6:10, 11).

We are in a fight—it takes strength to stand (Ephesians 6:13, 14; 1 Peter 5:10).

2. A strong church will be a testimony where they live (Titus 2:1, 2, 7, 8).

Individual influence—church influence (1 Timothy 4:12, 16; Titus 2:11-14).

3. A strong church will glorify God (Ephesians 3:16-21).

They will reflect the glory of God (Acts 4:13; 2:47).

4. A strong church will be able to help others (Romans 15:1).

Help—financial, moral, spiritual (Galatians 6:2; James 2:14-18).

5. A strong church will be an example to all (1 Timothy 1:16).

Example is a pattern, or a "model to be copied" (2 Corinthians 3:2; 1 Thessalonians 1:3, 8).

CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Financial Assistance at Mount Olive Junior College

Mount Olive Junior College, Mount Olive, North Carolina, is anxious that every worthy and capable boy and girl shall have the opportunity of an education in a Chris-

tian college. To this end we are offering the scholarships, loan funds, student-help positions and awards listed below. We have never refused admission to a qualified and worthy student because he did not have the necessary funds. We welcome an opportunity to help the young high school graduates of your church and community.

Students who enter our college in Sep-

6. A strong church will be able to accomplish (Philippians 4:13).
They will be able to get the gospel out (Acts 8:4; 4:33; Romans 10:17, 18).
7. A strong church will be found ready to meet their Lord (Matthew 25:10).
They will be living in daily expectation (Luke 12:34-38; Hebrews 9:28).

PREACHING CHRIST—"WE PREACH CHRIST"

1. We preach that Jesus is the Lord (Romans 10:9).
Exalted to be both Lord and Christ (Acts 2:36; Matthew 16:16; John 1:45, 49).
2. We preach that Christ is the Saviour from sin (Matthew 1:21).
Salvation is through Him alone (Acts 4:10-12; 5:31; Luke 24:47).
3. We preach Christ as the only source of life (John 3:16).
The First Adam brought death—the Second Adam brought life (1 Corinthians 15:22; John 1:4; 3:36; Colossians 3:3, 4).
4. We preach Christ as the Christian's guide (John 10:3).
As Moses and Joshua were guides to Israel so Christ to us (Psalm 23; Isaiah 40:11; John 10:3; Psalm 73:24).
5. We preach Christ as our great example (1 Peter 2:21).
Follow Him (not a stranger). Know His voice (1 Corinthians 11:1; Matthew 16:24; 1 John 2:6).
6. We preach Christ as our Intercessor (Hebrews 7:25).
Access to the Father only through Him (John 16:23, 24; Luke 22:31, 32).
7. We preach Christ as the believer's hope (1 Thessalonians 2:19).
Without Him there is no hope beyond (John 14:3; Titus 2:13; Philippians 3:20, 21).

tember of this year are virtually assured of graduation under accredited conditions.

We offer the first two years of general college work basic to most professions, and both one and two year courses in business education.

1. *President's Scholarships*: A group of ten scholarships, covering the full amount of tuition, to be awarded annually by the president of the college to valedictorians and salutatorians who are members of Free Will Baptist churches in any state. The entire group of scholarships is renewable for the second year at the discretion of the faculty.

2. *The William Cecil Raper Loan Fund*: A loan fund in the amount of fifty dollars per semester, established by the president of the college in memory of his father. Applicants will be judged on the basis of character, ability and seriousness of purpose in life.

3. *The Bruce Herring Loan Fund*: This loan fund in the amount of two hundred fifty dollars is made available by Mr. and Mrs. Bruce Herring of Mount Olive. It is open to worthy students who have the recommendation of their high school principal, their church pastor and who are approved by the president and dean of the college.

4. *Student-Help Positions*: The college is anxious to assist students who wish to work to help meet their college expenses. A number of positions are available in the college cafeteria, the library and in the business office. The college has made arrangements with the Mount Olive Chamber of Commerce for the placement of students in local firms who need seasonal and part-time workers. Students who desire employment should write the college as early as possible and request a "Student-Help Application Blank."

Application for any of the above financial aids should be addressed to the Registrar, Mount Olive Junior College, Mount Olive, North Carolina, as early as possible.

AWARDS

1. *The Jordan Medal*: This medal, established in memory of the late Mr. L. K. Jordan of Mount Olive, is awarded to the graduating student who has made the greatest contribution to the institution during his period of residence. The student is chosen by ballot of the entire student body.

2. *The Southerland Medal*: Given by the family of the late Mr. and Mrs. Henry Robert Southerland of Mount Olive, this medal is awarded to the graduating student having the highest average for two years of work.

3. *The Business Medal*: This award is presented to the graduating student who, in the opinion of the business faculty,

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NOTES — AND — QUOTES

By J. C. Griffin



UNEQUALLY YOKED TOGETHER

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16).

When a child of God begins to walk with the unbeliever, to associate and have fellowship with him, it is not long before the Christian begins to weaken. His testimony becomes lifeless; and Paul, the writer of the epistle mentioned above, gave us warning about having fellowship with the world.

Preceding the verses quoted above we find: "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged" (2 Corinthians 6:11-13).

It seems that Paul is pouring out his heart's desire to these whom he called his children. There are people who are very close to a God-called minister; he works, wishes and prays for the richest blessings of God to rest upon them. When that minister sees the wolf approaching or a coming event which is dangerous, subject to destroy peace and happiness, wreck and destroy usefulness, and waste excellent God-given talents, he feels uneasy for the future of his people. So it seems to us that Paul was going through the valley of sorrow and uneasiness for those whom he loved and called his children. Thus he was speaking with a Godly warning to his children.

Such a warning came to the Israelites from the heart of Jeremiah as he wept over his beloved kinsmen and said as the Lord directed by the Holy Spirit: "For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns" (Jeremiah 4:3).

I have known many young Christians to sow among thorns by selecting their associates from those in darkness or by allowing some unsaved person to become their special choice in fellowship and communion. Someone has written: "Miss

Church Member locked arms with Mr. World and down, down, down both went along the road of darkness and were lost in the thorns, because some seeds had been sown among the thorns."

I have known really clean businessmen to become members of business firms, and the clean, upright partner would soon give way to the leadership of an ungodly, wicked manager of the firm. I have known good men to work with ungodly, sinful men, and soon the men who had been faithful supporters of the church and who had been letting their lights shine for Jesus Christ found their lights under a bushel; where there had been light all became darkness.

I have known sweet, Christian young women to sow their lives in a bed of thorns by being unequally yoked together with an unbelieving mate. I have in mind one instance which took place in a church where I was pastor many years ago. The young lady I have in mind had confessed Christ, united with the church, and was a useful worker among the youth. She had a talent for music and was the assistant pianist. The man she married went with her to church until he had won her heart and received her as a companion with whom to travel life's way together. Then he refused to go to church with her after a short time and opposed her going, but she insisted on going to the worship of her Lord. So, in spite, he forsook her, annulled his vows as her husband, and deserted the girl who was left brokenhearted. Her life was ruined and, all in all, it was a very sad affair.

I know of another similar affair, but in which there was no separation. However, the unbelieving husband made it hard for his believing wife, and as the old adage goes she had made her bed hard and had to lie on it.

Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). God has so fixed it that a life of darkness cannot have fellowship with light. So Christians should be very careful in choosing the kind of company they keep. There is an old saying which states: "If you lie down with your dog, you are apt to get fleas." God tells us that whatsoever we sow we shall reap.

You may be a sober man, but usually when the man who has never taken a drink begins to associate with a drinking man, one will win over the other. And most times the non-drinker begins to take a social drink, one which is meant to be sociable and not to be frowned upon. I have known temperate persons to be robbed completely of their temperate lives and to become sot drunkards. Someone may say, "That is not always the case." No, it's not always the case for sometimes the born again, spirit-filled child of God can win. I have known this to be true. I have known

a few business partners who were really genuine born-again children of God to win their lost partners to Christ. I have known really born-again young women to win their unsaved husbands to Christ, but it is not always the case. Often the results are on the downward way instead of the upward way.

I know one Christian girl who was married to an unbelieving, Christ-rejecting, church-defying man; she was completely ruined and lost all respect for God and His church. I know a preacher who was well thought of and who had made good as a pastor and evangelist. When he married or was unequally yoked together with an unbelieving sinful woman, she caused his downfall. Such stories are pitiful.

The apostle, Paul, summed this matter up by commanding those who are Christians to live a separated life. We often hear someone say, "He is a good mixer." But the Lord never said for us to be good mixers—He demanded that we live separated lives from the world.

The reason the unsaved and saved should not be yoked together is that the two do not see alike—they have nothing in common. One is governed by the flesh; the other is governed by the Spirit. The flesh and the Spirit are enemies one to the other. Paul says, "... the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). It can be done, but it is a dangerous thing. "... We ought to obey God rather than men" (Acts 5:29).

Questions and Answers

(Continued from page eight)

have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Timothy 5:9, 10, 14). Whether they were men or women each officer was first a Christian, second a member of the local church and, thirdly a person whose reputation, age and standing must be such that the members of the church were reasonably sure that he would neither bring reproach to his own name, that of his family, nor the church.

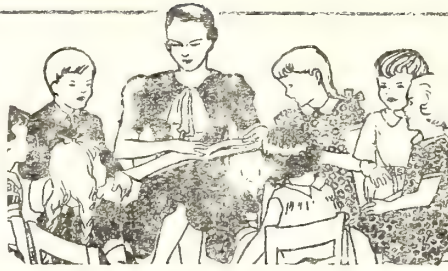
"Drawn by such cords we'll onward move,
Till round the throne we meet,
And, captives in the chains of love,
Embrace our Saviour's feet."

—Selected.

STORIES

—FOR OUR—

BOYS and GIRLS



Jackie's Confession

Poor little Jackie! He had not
said a word . . . he was twisting
the corner of his sleeve,
and just about to cry . . .

MRS. Conder was one of God's poor. The home in which she reared her family was altogether too small, but it was surprisingly neat and clean, considering the fact that it housed eight or ten children.

And Mrs. Conder's children were in Bible school and church every Sunday morning. Mrs. Conder saw to that. To many of us Sunday school is too early. But I wonder what time Mrs. Conder had to get up, so that all her family might be washed and fed and dressed and get to the Sunday school and church on time. There's a world of truth in the old saying, "Where there's a will there's a way." Applying that truth to religion, I might put it this way, "When the church of God is in people's hearts, it will get into their schedule." I might add, though I do not want to be a pessimist, "When it is not in their hearts, it seems impossible to get it into their schedule!"

But Mrs. Conder did not leave the whole program of religious education to Sunday school and church. She taught her children in her home. There was a family altar there. There was a blessing at the table. There was a mother's interest and personal counsel—yet, and a mother's heartache and suffering when at any time a child fell short of her ideals and prayers.

One morning Mrs. Conder came to my study. By the hand, she led her little nine-year-old Jackie. She was obviously very troubled and embarrassed. I did my best to set her at ease as I offered her and Jackie each a chair.

"Mr. Reid, I hardly know how to tell you what I want to," she began. "I'm very sorry I had to come, and I'm dreadfully ashamed, but you see Jackie took some money last Sunday from his teacher's pocketbook, and we want you to help us to set it right. I suppose I wouldn't have known about it at all, but I saw Jackie with a new baseball bat on Monday. I knew I hadn't given him the money to get it, so

I questioned him and he finally told me the truth. He says the amount he took was sixty-seven cents, and I have it here for his teacher."

As she began to untie the knot in her handkerchief, I glanced at Jackie. Poor little fellow! He had not said a word. He was too ashamed to even look up. He was twisting the corner of his sleeve, and just about to cry.

"Jackie," I said tenderly, "you feel pretty bad I know. But remember, God makes us feel bad always when we do wrong, so we won't do it again. That's His way of teaching us how to live. You like your teacher and didn't mean any harm to her, did you? You only thought of a baseball bat you had seen in some store, and of how nice it would be to have it, and before you knew it, you had slipped the money out of your teacher's purse and into your own pocket. Jackie, that's the usual way even grownup people come to do what is wrong. They see something in the world that they want—pleasure, a good time, pretty clothes, a nice automobile, a fine house—and almost before they know it, they've done something to get money which isn't right. Sometimes they steal it outright like you did. Sometimes they charge too much for what they sell, or pay too little to those who work for them, or fail to do a full day's work for those who pay them. There are many ways of being dishonest, Jackie, but God is displeased with them all, and sooner or later punishes them all, even as He has punished you. But remember God doesn't punish just for the fun of it, or 'to get even' as we say. It is always in order to make people hate the wrong and turn from it, and love the right and turn to it.

"Now, Jackie, could I ask you one question—are you really sorry for what you did?" For an instant his eyes met mine.

"Yes, Sir," he said, and dropped his head again.

"Well, Jackie, that is the first step," I

said. "You see, fortunately for us all, there is such a thing as setting a wrong right. And being sorry for the wrong is the first step. Now I wonder if you can tell me the next step?"

He looked up again and answered hopefully. "We must give the money back to my teacher."

"What money?" I asked.

"The money I stole from her purse," he replied.

"And where is that money, Jackie?"

"Mother has it there in her hand."

"No, no, Jackie," I said, "the money you took from your teacher is gone. You spent it for a baseball bat. No one knows where it is now. You will never get it back. You see," I continued, "when we do what is wrong something gets away from us that we can't get back. That's why we ourselves cannot pay for our sins. That's why we need someone to help us out with God in the same way that your mother is helping you out with your teacher. That money in your mother's hand is hers. And she is going to substitute it for what you took in order to pay your debt. Now that is what Jesus does for us when we sin. We have nothing to pay to God ourselves—our sin has taken it all away, so Jesus comes to our rescue and makes it possible for the wrong to be set right and the debt paid.

"And now, Jackie, since your mother has brought the money that is needed, what would you say is the next step?"

I could see that the load was beginning to lift as he answered, "For you to give the money to my teacher."

"But Jackie, I didn't take the money from your teacher," I reminded him. "Do you think I am the one who should return it to her?"

"No," he answered slowly, "I suppose I'm the one, but how will I do it, I don't know where she lives." I could see he saw his duty but dreaded it.

"How about doing it next Sunday morning; I tell you—I'll phone her for you and tell her you want to see her in my study before school. Then you come to me and I'll take you to her."

And so it came to pass that I telephoned Jackie's teacher and told her ahead of time the whole story, so that the way to her heart would be already open for the little fellow's confession. Sunday morning when he came to me, I placed my hand upon his shoulder and said, "Now Jackie, there is nothing to be afraid of. Your teacher will be glad to see you. Give her the money, tell her how sorry you are, and that you will never, never do such a thing again. She will forgive you. She will be nice to you, and both of you will be happier than ever before." Then I opened the study door and let him in.

And now I am saying to you, my reader

he way to God's heart has already been opened, a new and living Way through the mediation of Christ. There is nothing to be afraid of. God is waiting for you. Tell Him how sorry you are about your sins. Give Him your pledge that you are determined by His grace to sin no more, and

offer to Him the ransom provided for you by your Saviour.

Let me open the door for you, as quietly, as reassuringly as I did for little Jackie Conder. Enter and be blessed.—*The Presbyterian*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, January 1, at the home of Mrs. Lillie Ruth Gibson. The meeting opened with group singing. Mrs. Laverne Childers led the opening prayer, followed with devotions by Mrs. A. F. Lawter.

Those taking parts on the program were Mrs. Grady Brannon, Mrs. Loretta Canupps and Mrs. Effie Taylor. Mrs. Grady Brannon dismissed the group with prayer and everyone gathered for refreshments.

Grifton, N. C.—The Woman's Auxiliary of the Grifton Free Will Baptist Church began the year of 1956 with 24 members on roll. During the year the auxiliary gained 3 new members. The average attendance for the year was 17. During the year the auxiliary received \$848.36 and paid out \$776.78. Five study courses were conducted and one vacation Bible school, pre-Christmas services, pre-Easter services and pre-Thanksgiving services were sponsored.

The auxiliary pounded Mount Olive with articles valued at \$25 and \$48 in cash. Two payments were made on the church by Mrs. Herman Owens and Mrs. Zelbert Cox.

During the December meeting the following officers were elected: Mrs. Zelbert Cox, president; Mrs. Percy Boyd, secretary; Mrs. James Carlyle, treasurer; Mrs. Joe Turnage, vice-president; Mrs. David Baker, enlistment chairman; Mrs. Herman Owens, youth chairman; Mrs. Isaac Mitchell, study chairman; Mrs. Fred Turnage, program chairman; Mrs. Fred Taylor, orphanage chairman; Mrs. Rheuben Holton, benevolence chairman.

The auxiliary thanks God for blessing it through the past year and asks the prayers of all Christians for the year of 1957.

Kinston, N. C.—The Woman's Auxiliary of the Kinston Free Will Baptist Church held its regular monthly meeting at the church on Monday, December 3, 1956, at 8:00 p. m. A prayer of consecration was led by the pastor, the Rev. David Hansley.

Mrs. Bradford Rice, president, presided

over a short business session. There were 34 members present. A collection of \$14.76 was received. New officers were then installed by Mrs. Alton Suggs in a candlelight service. Those installed were as follows: Mrs. Clifton Rice, president; Mrs. T. W. Malpass, enlistment chairman; Mrs. William Oliver, recording secretary; Mrs. Brooks Owens, corresponding secretary; Mrs. Ernest Dixon, treasurer; Mrs. Jack Everette, youth chairman; Mrs. Ed Harris, study course chairman; Mrs. David Hansley, program-prayer chairman; Mrs. Eunice Dixon, benevolence chairman.

During the social hour refreshments in keeping with the Christmas season were served.

Asheville, N. C.—The Woman's Auxiliary of the Horney Heights Church has 25 ladies on roll, having gained 3 during 1956. The ladies meet in the homes of its members and holds two monthly meetings. They helped fifty needy families during the year with food, clothing, fuel and money. The ladies also spent \$260 in getting children started to school. Twenty-two fruit baskets were given to elderly people and shut-ins in the community at Christmas time.

The auxiliary gives the church \$10 each month to help pay parsonage payments. The ladies paid the full payment of \$40 for the month of January. The auxiliary also plans to remodel the inside of the church in the spring and has most of the money for the project already appropriated.

The auxiliary desires the prayers of all Christians that it may be about the Father's business.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church held its regular monthly meeting on Monday evening, January 7, 1957. After the business session the program entitled, "Send Out Thy Light to America," was presented. Taking part in the program were Mrs. Edith Shrader, Miss Delliiah Mason, Mrs. Noah Brown and Mrs. Mattie Barbour.

The meeting was dismissed by Mrs. Myr-

The Flour Failed Not

Raymond L. Cox

THOMAS L. Jones gave up gold mining to answer a divine call to the ministry. His first ecclesiastical responsibility was as a circuit rider in southern Oregon. The parish was ninety-five miles long and seventy miles wide and consisted of sixteen meeting places, the nearest of which was fifty miles from his home.

Those were pioneer days in the Oregon country, but hardships encountered by this pastor and his family only served to strengthen their faith in God. Yet provisions were far less plentiful and prosperity for the Jones' family was considerably more elusive than in gold rush days.

During one of the parson's frequent absences from home the family larder became bare as Mother Hubbard's! That morning the last dust in the flour barrel had been used in preparing breakfast. The children crowded around and cried, "Ma, where is our next bread coming from?"

Mrs. Jones answered, "I do not know, but the Lord will send it. Let us trust Him."

After the morning meal Mrs. Jones instructed her niece to prepare the lunch. The girl complained, "Aunt Mary, there is nothing in the house to cook." The preacher's wife replied, "There are a few dried beans. Go ahead and cook them."

Then she picked up her baby and went to the garden. Spreading a blanket in the fence corner, she laid the baby there and proceeded to cultivate the potato patch.

About ten o'clock the niece called excitedly, "Aunt Mary! Aunt Mary! Come quick. Somebody is here."

Mrs. Jones hastened to the house. The unexpected visitor was a neighbor who was a deacon in the closest of her husband's country churches. And standing at the door was a wagon piled high with meat, flour, vegetables and fruit.

"How did you happen to come in the middle of the week?" inquired the joyous Mrs. Jones.

"I started to the mill this morning, but before I was half way there the thought flashed through my mind, 'Perhaps Mrs. Jones is out of flour. I had better visit the parsonage.' On my way I stopped at some neighbors and related to them my sudden impulse. They all contributed, and the wagon was soon loaded with provisions."

Mrs. Jones was happy and thankful, but not surprised. She addressed the children, "Didn't I tell you God would provide?"—*Gospel Herald*.

tle Simpson. The ladies were then served refreshments in the kitchen.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Mission Board Statement for 1956

Rev. H. E. Willis, treasurer of the Home Mission Board of the National Association of Free Will Baptists, makes the following statement of receipts and disbursements of the board for the period beginning January 1, 1956, and ending December 31, 1956:
Cash Balance, January 1, 1956 \$1,637.46

Receipts

State Quotas	\$22,929.61
Woman's National	
Auxiliary Convention	798.65
Loan (First American	
National Bank)	2,954.50
Sale of Merchandise	1,689.49
State of Washington	80.00

Total Receipts 28,652.59

Total to Be Accounted For \$30,290.05
Disbursements

Missionary	
Maintenance	\$11,660.00
Church Extension	375.00
Merchandise for Resale	1,157.09
Travel and Promotion	2,374.22
Headquarters	
Maintenance	844.40
Headquarters Salaries	5,955.87
Office supplies	130.37
Additional Office	
Salaries	200.41
Postage	565.29
Telephone and	
Telegraph	135.04
Audit of Books	299.75
Printing and Advertising	942.81
Payments of Bank Loan	
and Station Wagon	4,104.00
Insurance	147.60
Interest Expense	65.31
Miscellaneous	502.48

Total Disbursements 29,482.04

Cash Balance, December 31, 1956 \$ 808.01

STATE QUOTA RECEIPTS

For the period beginning January 1, 1956, and ended December 31, 1956

STATE	QUOTA	RECEIVED	UNDER
Alabama	\$1,200	\$1,240.70	\$
Arizona	150	83.45	66.56
Arkansas	1,350	1,432.05	
California	1,500	367.76	1,132.24
Florida	1,200	1,535.90	
Georgia	1,700	1,227.94	472.06

Idaho	150	-0-	150.00
Illinois	1,500	1,127.77	372.23
Kansas	150	13.00	137.00
Kentucky	1,000	523.10	476.90
Louisiana	100	-0-	100.00
Maine	200	18.00	182.00
Michigan	3,000	1,451.01	1,548.99
Missouri	2,500	2,302.63	197.37
Mississippi	1,000	541.36	458.64
Nebraska	200	262.16	
New Mexico	100	35.09	64.91
North Carolina	3,000	2,972.20	27.50
Ohio	1,000	1,116.24	
Oklahoma	2,750	1,226.66	1,523.34
Oregon	100	59.80	40.20
South Carolina	1,350	1,005.45	344.55
Tennessee	2,500	2,773.08	
Texas	1,500	581.09	918.91
Virginia	1,200	806.63	393.37
West Virginia	1,200	264.15	935.85

Congratulations to the six states which exceeded their quota.

Among new missions reported in December are: Haines City, Florida; Lake Charles, Louisiana; Cleveland, Tennessee; Guymon, Oklahoma; and others.

The Woman's Auxiliary of Tucson, Arizona, has voted to send 10% of its offerings to National Home Missions.

Home Mission Board Budget for 1957

State Quotas	\$31,600.00
Sale of Merchandise	10,000.00
Miscellaneous	4,800.00
Total Budget	\$46,400.00

Evangelistic Crusade Planned for Manila

Plans are being laid for the largest evangelistic crusade ever attempted in the Philippines. The evangelist will be Dr. Bob Pierce, president of World Vision, Incorporated. Sponsored by the National Evangelistic Strategy Committee, the crusade will be held in Manila, January 13 to February 3, 1957. Ellsworth Culver of Orient Crusades is co-ordinating the plans.

Permission has been granted for the erecting of a large platform and tower in the famous sunken gardens in the heart of Manila. Benches, lighting and sound equip-

Financial Assistance at Mount Olive Junior College

(Continued from page ten)

shows the greatest promise of proficiency in the field of business.

4. *The Daughters of the American Revolution Prize:* A fifty dollar scholarship is awarded annually by the Carolina Patriots Chapter, Daughters of the American Revolution, to the student having the highest average for his first year of college. The award is a scholarship to be applied to tuition for the second year.

5. *The Business and Professional Women's Prize:* This prize is awarded to the student who has shown the greatest improvement in his first year of college. The recipient is chosen by ballot of the faculty. The award is a scholarship to be applied to tuition for the second year.

You And Me

Elder Austin Mullen, Batesville, Arkansas
All things on earth are not the great things;

Some are tiny grains of sand,
But they are still held in their places
By the Master's loving hand.

He made the greatest highest mountain,
And He made the deepest sea;
He made the sun, the moon, the planets
Then small things like you and me.

The mountains have their lofty grandeur;
Oceans have their mighty wave.

The desert has its sand and cactus;
And the hill side has its cave.

In ev'rything of God's creation
His will works in all we see,
In ev'rything except the smallest
Weakest things like you and me.

The clouds always move at His command-
ing;

All the winds obey His will,
And even in the wildest tempest
They grow calm at His, "Be still."

At His word the sun quits shining;
Its great light no more we see.
All His creation does His bidding
All excepting you and me.

When you give someone a cup of milk
don't skim it.—*Highland Park, Mich.,
Church Bulletin.*

Real consecration is sure to regulate the
use of one's money.—*Highland Park, Mich.,
Church Bulletin.*

ment are being arranged to accommodate
large crowds.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Needs That Jesus Meets

(Lesson for January 27)

Lesson: Matthew 8:1—9:34.

Golden Text: Matthew 9:2.

I. INTRODUCTION

During the earthly ministry of Jesus He proved by specific examples that He could meet every need of human beings. He demonstrated the authority of His claim to be the Son of God by manifesting miraculous power over the elements, the laws of nature and the maladjustments of man, even to giving life to the dead.

Matthew 9:1 alludes to a miracle which He had performed and which is described in the latter part of Chapter 8. He and His disciples had crossed the Sea of Galilee to the country of the Gadarenes where He had driven a legion of evil spirits out of a poor crazed man. Because He had permitted the evil spirits to enter a herd of swine to the destruction of the hogs, the people of that country had asked Him to depart from among them.

In this lesson we find Him back in Capernaum where He meets the needs of a man helpless with palsy, as He answers the skepticism of the unbelieving scribes and Pharisees, and as He meets the needs of Matthew, the publican and the writer of this Gospel.

We have no record that Jesus ever visited the Gadarenes again.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those whose faith leads them to help others often see their efforts bear rich rewards (Vv. 1, 2).

2. Even the thoughts of all men alike are known to Him who looketh on the heart (Vv. 3, 4).

3. For the good of sinners as well as for saints, the Lord has often shown His mighty power (Vv. 5-7).

4. Many who acknowledge God's presence and power go on in their ways and are never saved from sin (Vs. 8).

5. Those who would do the greatest service for Christ must sacrifice all and follow Him (Vs. 9).

6. Those for whom the Lord does so much should earnestly desire to do something for Him (Vs. 10).

7. There are always some who are watch-

ing for a chance to criticize those who love and serve the Lord (Vs. 11).

8. The Great Physician can help only those who know they are lost and need His saving grace (Vv. 12, 13).

—*The Bible Teacher* (F. W. B.).

9. There are some human souls who come to Jesus Christ in their hour of need; others must be brought to Him (Matthew 9:2).

10. No difficulties are able to daunt the devotion of friends who desire deliverance for one whose case seems doubtful (Vs. 2).

11. If crowds get in the way when you are seeking to bring someone to Christ, be sure to climb up higher (Vs. 2).

III. ADDITIONAL TRUTHS

1. These miracles which our Lord performed in meeting the needs of men proved His Messiahship. The Old Testament prophets had declared that when the Messiah came He would cure the blind, the lame and the dumb (Isaiah 29:18; 35:5; 42:7). This was the expectation of the believing remnant in Israel (Matthew 11:2-6). And when the people saw His miracles, they said among themselves, "When Christ cometh, will he do more miracles than these?" (John 7:31). On the Day of Pentecost, as Peter preached to the multitude, he cited the miraculous powers of Christ as an evidence of His Messiahship (Acts 2:22). Some day in the near future we hope, when the veil of unbelief will fall from the eyes of Israel, these miraculous powers of our Lord will be an aid to their faith in receiving Him as their Messiah.—*The Bible Expositor*.

2. Only God forgives sin, and here Jesus forgives. The power of God produced a sense of wonder and fear among the people. The gospel record shows that the power of God to attack all handicaps and blight of body or of the mind is part of Jesus' healing ministry. That touch has still its ancient power. By medicine and scientific healing God works as well as without outward means in His will. A class should discuss this question about healing. All healing is divine, whether by physical means or without physical means. In New Testament days the record shows that many non-Christians were healed to the glory of God, and some Christians like Trophimus, Timothy, and Paul were left unhealed and handicapped!—*Gist of the Lesson*.

3. "... Matthew, sitting at the receipt of custom: ..." (Matthew 9:9).—Matthew was a Galilean by birth, a Jew by religion, and a publican by profession. Publicans were looked upon as so many thieves and pickpockets. Theocritus, being asked which was the most cruel of all beasts, answered, "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite." Jews who undertook this office were classed by their own people with the heathen (Matthew 18:17).

4. Doubtless the feast which Matthew spread was called great because of the variety and abundance of food provided. But we can rest assured that it was great to the Lord because of the "great company of publicans and of others that sat down with them." What a precious time our Lord would have in the midst of that great company of publicans! He could meet the deep and dire need of their souls. He could give them the bread of life and the water of life.—*The S. S. Times*.

5. A man who had been a prize fighter and gambler was converted and became an evangelist. One night, just before speaking at a service, an envelope was handed him. It contained a list of sins and crimes he had committed in his unconverted days in that very city. At first he felt like running away, but God spoke peace to his soul, and instead, he read the list to the audience and admitted he had been guilty of all. Then he said: "You ask me how I dare speak for Christ with things like that in my past? I will tell you. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' That's how I can do it." If ever anyone had scornfully pointed back to Matthew's past as a publican, he would have given just such an answer. And what Christ did for Matthew, what He did for that former prize fighter and gambler, He stands ready to do for you and me.—*Selected*.

6. The trucks of a certain brewery carry a sign saying, "All our drivers hold a first aid certificate. Call on their services, when needed." A fine gesture, you think? Perhaps, but such show of concern for human life comes with poor grace from the makers and sellers of the very stuff that causes more accidents than anything else. There would be more sense and sincerity in quitting the making and selling of liquor, when it takes such terrible toll of human life.

A small army of people are either killed or injured each year by drunken drivers. Many more are inmates of penitentiaries and insane asylums. What a terrible scourge? But the greatest calamity is that no drunkard can enter heaven unless he repents and becomes a new creature in Christ Jesus.—*Selected*.

YOUNG CHRISTIAN CHARITY CIRCLE



The Young Christian Charity Circle, pictured above, are members of the Southside Free Will Baptist Church of Paintsville, Kentucky, are as follows: Florence Melvin, Lyn Crace, Wanda Lemasters, Edna May Hensley, Everetta Arms, Judy Butler and Patsy Hitchcock.

This group of young girls hold regular meetings and do their own planning for charity work in the neighborhood. They visit the hospitals, take flowers to the sick, and always have prayer with them before leaving. They have also organized a junior choir and take part in the song services of the church. They canvass the community and invite boys and girls to church services and to Sunday school.

These are just typical Kentucky Free Will Baptist girls and the Southside Church is proud of them.

Lighted Pathway

(Continued from page nine)

and without gasoline to drive them to Long Beach, we felt as though they were unwelcome company. There was no time to inform them that we could not accommodate them. Our only hope was in the Lord.

"Why not take advantage of the 'Pantry Shelf'? my wife suggested. "It's there for any students who are in need of food. And we are in need, right now."

Little did we realize that this room filled with every good thing, stocked by friends of the seminary, would be to us the miniature of God's great pantry shelf from which He would supply all our needs.

We did not serve cheese and rice to our friends when they came. Ours was a table loaded with good things. We knew, however, that when they would be gone we would be back to our simple diet.

That evening, after our friends had left and the family had gone to bed, I walked to my desk to put my empty wallet in the drawer before retiring. I had borrowed from the tithe box to buy the gasoline to drive to Long Beach. Before us was another week. The burden of it weighed heavily upon me. Pulling out the drawer, my eyes opened wide in amazement. I gasped. There was money in the drawer. Money! A twenty-dollar bill!

"Where did this come from? Who put it there?" A dozen thoughts raced through

my mind.

Our friends must have left it for us—for us in our need. And we did not tell them of our need either. Thank You, Lord! Thank You, so much!

Two years later, without debt to man, but with a debt of love to the Lord, we left school for service in His vineyard. We'll never forget the day when we discovered God's pantry shelf.—*The Gospel Herald*.

The duty of man is plain and simple, and consists but of two points; his duty to God, which every man must feel; and his duty to his neighbor, to do as he would be done by.—*Thomas Paine*.

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JAN 23 1957
DURHAM, N.C.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 23, 1957



WONDERS OF CREATION

Mighty God! while angels bless thee,
May a mortal lisp thy name?
Lord of men, as well as angels,
Thou art every creature's theme:
Lord of every land and nation,
Ancient of eternal day!
Sounded through the wide creation
Be thy just and awful praise.

For the grandeur of thy nature,
Grand beyond a seraph's thought;
For the wonders of creation,
Works with skill and kindness wrought;
For thy providence, that governs
Through thine empire's wide domain,
Wings an angel, guides a sparrow;
Blessed be thy gentle reign!

—Robert Robinson.

EDITORIAL

CHURCH OWNERSHIP

To whom does your church belong? have you ever stopped to think how important this question is? Your first answer would be that it belongs to God and, in the absolute sense, you would be correct. The world and all that is in it belongs to God by virtue of the fact that He created it. The Church belongs to God in Christ because Christ purchased it with His life's blood, "... even as Christ loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

If we were to ask you who runs your church, you might give us any one of a number of answers. Some would say that the pastor runs their church, and this would be the indication of an unwholesome situation; it would indicate their dissatisfaction with the way things were being operated in their local situation. Some people would perhaps name some outstanding member of the church, and this would be equally as unwholesome. Others would say that the deacons run the church, and still others would say that a small group of influential members had the final word in all decisions concerning the affairs of the church. We believe with all our heart that Christ intended the church to be operated by all the members of the church under the direction and leadership of the Holy Spirit. This is made possible by an organization of the congregation under the guiding influence of a constitution and bylaws which all members respect and agree to abide by. The majority vote of the members present in any regular conference of the church should be the final word of authority on any issue which comes up. And there should be no voice of higher authority which could alter this decision.

To whom is the deed to the church property made? This is a vital question in that it indicates who has the final authority and control of the place of worship of the congregation. From year to year, members of the church contribute money to the treasury of the church, a part of which money is allocated from time to time to repairs, maintenance and enlargement of the physical holdings of the congregation.

For a number of years we have been following with keen interest the case of the North Rocky Mount Baptist Church of North Carolina. Because the government of Missionary Baptist churches is identical with that of Free Will Baptists, we have been concerned with the outcome of the case.

In this particular church the congregation became divided in governmental procedure, and possibly doctrine as well. The situation deteriorated until it was carried to the courts of the state for settlement. After the case had been in the courts for a long time, the court finally made a decision giving the property to the minority group of the congregation, saying that this group was the true church and that the majority group had departed from the faith. This decision was contrary to the precedent which had ruled in baptistic government throughout history. And although the case is settled in the courts, there are a number of Baptist leaders who are still concerned over the decision. Just a few weeks ago we saw where an investigation was being urged to see if any of the Baptist State Convention funds were expended in prosecuting the case.

If you investigate the deed to your church property, you will probably find that it vests the control of the church property in one of three hands. Because some of the organizers of some of our

churches may not have been well informed in this phase of congregational government, or because of various other reasons, some of the deeds to church properties may be written according to other forms of church government.

(1) Some deeds to church properties are made to the association or conference to which the church belongs. This is usually the procedure that is followed by church groups which adhere to the episcopal form of government. In such cases the property is controlled by the conference, and if the entire congregation should wish to change its affiliation, it would have to vacate the property and build anew. This type of procedure might prove expedient at times, but it is a direct violation of strict congregational government.

(2) Some deeds to church properties are made to the board of trustees, or boards of deacons, and their successors in office as long as the property is used for the purpose of worship by the congregation; but, in case the congregation ceases to use the property for worship, the property will revert to the original owner who gave the deed. The chief objection to this type of deed is that a congregation may invest hundreds of thousands of dollars in a church plant and use it for a time. Then the congregation might want to move the location of its church to a more suitable site, only to find that it could not sell its holdings because the deed says that it reverts to the giver of the deed. This has actually happened to the consternation of a number of congregations.

(3) The most desirable type of deed to church property and one that is in complete harmony with congregational government, is a quitclaim or warranty deed made to the congregation through its board of trustees and their successors in office. This kind of title gives the congregation complete control of the property which it owns. It can invest as much as it may, and know that it will have the right to sell at any time it desires. In these cases the majority vote of the congregation in any regular conference should be the final word, and its decision should be upheld in the courts of the land.

Finally, let us return to the absolute ownership of the Church by Christ. Do you recognize that when you enter the church you are in the most consecrated place on earth? Of course, every Christian has the presence of Christ with him wherever he goes but at a service of worship he receives a particular visitation which is unlike any other experience he may have: the very atmosphere is different, and the manifestations of the power of God are different.

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Christianity-and You

Rev. Leonard A. Clayton

AMONG the words in common usage most generally misunderstood and abused, the term "Christian" stands out prominently. We hear the statement, "Of course I am a Christian; I belong to the church"; or, "Of course, I am a Christian; my family has always been Christian." Not long ago a young lady said to me, "Why do we need evangelists to make Christians in a country that is already Christian?"

Not many years ago the distinction between Christian and non-Christian was a matter of common understanding. In those days Christianity was defined clearly from our pulpits. Sunday after Sunday people attended church services and listened to the re-statement of essential doctrines and the expounding of the Word of God.

But the age in which we live reeks with spiritual decadence. It is not only possible but common for a person to attend church services regularly year after year without ever hearing the true definition of Christianity or God's way of salvation.

Much of the trouble lies with leaders who themselves do not know these distinctions. Recently I heard a minister with a large following, who, in speaking about successful evangelism, remarked: "I suppose it is all right, but it's all Greek to me." This country, with its thousands of apathetic churches, is as greatly in need of the simple Gospel message as any of the lands to which we send missionaries.

WHAT IS A CHRISTIAN?

Let us seek first to answer the question, "What is a Christian?"

The Bible is the only authority we can consult. The Bible teaches that a Christian is one who has trusted in Jesus Christ his Saviour and in whom Christ has effected a life-giving transformation. The Bible teaches that Jesus came into the world and suffered death on the Cross in order that we might have this experience of His life-giving power. A Christian is a "Christian," a man linked and bound to Jesus Christ.

In the process of salvation there is involved a two-fold acknowledgement on the part of man. The first is the realization and confession of the fact of sin in the human heart. According to the Bible, we have become subjects for the ministration of God's saving grace only as we realize that we are filled with sin and that we have no

capacity for fellowship with God and no desire for the things of God.

OUR ONLY HOPE

The second acknowledgment is that which sees and accepts the truth that Jesus Christ is our only hope. There is no other Saviour and no other way of salvation. We face the fact of our sin, we awaken to the fact that Christ is the only avenue to God, and then we invite Him to do His work and to effect His salvation in us. Thus we become Christians.

There is no passage in the Bible that tells us that association with Christians, living in a country which is considered Christian, attendance at church services or membership in a local church, makes us Christians. We become Christians as we receive eternal life from Jesus Christ. There are thousands of people of good moral character, of good standing in our social and economic structure, who are sincerely obeying the instructions of the modern pulpit, and who attend church services regularly. They believe themselves to be Christians, but they are not Christians; they do not belong to Christ. On the other hand, there are many men of great wealth and prestige who have acknowledged Jesus as their Lord and Saviour and are using their wealth and position to further the knowledge of Christ.

There are others who have wandered as human derelicts into the rescue missions of our cities, and who have found salvation and a new start, and these people, too, are Christians. Jesus Christ came to seek and to save that which was lost—lost in every place, in both the high and the low stations of life.

FAITH THE VITAL ELEMENT

How does one become a Christian?

The answer to this question can be found on almost every page of the New Testament. We read: "... Believe on the Lord Jesus Christ, and thou shalt be saved, ..." (Acts 16:31). And again, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). And again, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Salvation means the possession of everything that Jesus Christ has for you. You receive salvation by accepting it. There is no pathway of service, or doing of things of any kind, which can bring life eternal. You must believe in the Lord Jesus Christ as your own personal Saviour, and accept the atonement He has made for your sin, with the same appreciation you would show were you the only person in the world for whom He died. Salvation is just as personal as that.

"But," you say, "what about baptism? What about church membership? What about good works?" The Bible gives us no hint that we are saved by baptism. As for church membership, this simply means that after you become a Christian you desire Christian fellowship and Christian service, and so you join the local body of believers. But "joining the church" will not help you in the least unless you are a Christian. As for the third and most common fallacy of all, "If you live a good life you will get to heaven," we would answer that the Bible says, "... all our righteousnesses are as filthy rags; ..." (Isaiah 64:6), and "Not by works of righteousness which we have done, but according to his mercy he saved us, ..." (Titus 3:5).

NEW BIRTH NEEDED

Jesus, addressing Nicodemus, a man of culture, prestige and leadership among the Jews, said, "... Ye must be born again" (John 3:7). He who builds a life structure upon fallacies is building upon the shifting sand. Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

It is a source of great delight for us to know that this salvation is free and available to everyone. In Revelation 22:17 we read, "... whosoever will, let him take the water of life freely." The invitation is extended to everyone willing to accept. Jesus said, "... him that cometh to me I will in no wise cast out" (John 6:37).

There are no racial, color, social, or economic walls to scale. God's greatest gift is the most accessible gift. Nothing can purchase salvation, and nothing can keep us from salvation except ourselves. No earthly priest is required to approach the door of heaven and plead for our admission. God waits to have us simply take the life bought for us at the price of the blood of His Son.

AN INVITATION

If you are not a born-again Christian, we would urge you to forget all your former dependence on the things of this world, and your own ideas about eternity. Find rest and peace and eternal life in Jesus Christ. He invites you. He says, "... I am the way, the truth, and the life;" and then He

(Continued on page sixteen)

Aspiration

Olive Bishop Branch

A VINE reached its tendrils up toward a tall pine tree, aspiring toward heights above itself. One day there was rejoicing, for the vine had reached its goal and had begun to fasten itself onto one of the branches. That night a violent storm raged across the mountainside and the next morning the vine lay on the ground, crushed and bruised, with a broken branch of the tree still clutched in its tendrils.

The tree had not failed the vine, for if it had clasped itself about the sturdy trunk it would have been safe through many raging storms. The vine had wound itself about a dead branch which could not withstand the fury of the elements.

Aspiration is a wonderful gift—a strong desire, a consuming passion to reach up to something higher and nobler than ourselves. When such aspiration possesses the soul of a Christian his whole life becomes “one prayer for more light, greater power, deeper love—not the cry for happiness, but the cry—

“Nearer, my God, to Thee,
Nearer to Thee!
Even though it be a cross
That raiseth me.”

There are those who aspire to that which is higher and nobler and desire to be followers of the Lord and yet for one reason or another are not willing to put forth the effort or pay the price of attaining their ideal. Perhaps they give up trying to settle for some lesser goal, not realizing that when God puts a strong desire and yearning within us to reach higher goals He will also give us the power and ability to reach them as we yield to Him. To reach up toward God for forgiveness of our sins and union with Christ through the Holy Spirit may involve a cross in our lives, but we cannot afford to be satisfied with anything else. No dead branches will sustain us through the storms of life.

Luke gives us a record of three men who aspired to be disciples of the Lord (Luke 9:57-62). When we remember the life of poverty and self-denial Jesus and His disciples led, we are amazed that anyone would come and offer voluntarily to be His follower. Yet we find a scribe who came enthusiastically, saying, “Lord, I will follow Thee whithersoever Thou goest.”

His momentary enthusiasm would not have stood the test of practical discipleship for he had not taken time to count the cost. He knew little or nothing of the sacrifices involved and of the homeless and sometimes shelterless life. He was not prepared to deny himself for the salvation of others. He was eager to be a disciple, but he was not ready to bear the poverty and reproaches. “He seems as if he wished to fight in the shade and at ease, neither annoyed by sweat nor by dust, and beyond the reach of the weapons of war” (Calvin).

Jesus’ answer seems to be almost a rebuke, but He would have none follow Him with a misunderstanding of what was involved. Mere enthusiasm is not enough when the way gets rough. He said, “Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head.” We are not told what the reaction of the scribe was, but the impression is given that he was not willing to separate himself from the ease of the world and pay the price of true discipleship.

Another came aspiring to be a disciple, yet reluctant to make a definite decision. Jesus gave him a personal invitation, “Follow Me.”

This man was in earnest; he wanted to be a disciple; but he hesitated because of a conflict of duties. He must first go and bury his father. Jesus never taught that we should shirk earthly duties, but our duty to Him must always come first. Some have reasoned that this man’s father was not yet dead and he wanted to linger at home during the last years of his father’s life. But, as Jesus pointed out, there were others who would attend to this duty while he could have the glorious privilege of preaching the message of life to those who were dead in trespasses and sin. Jesus wants disciples who will follow Him without delay, making every duty subordinate to following Him.

Another aspired to be His disciple but he came with a divided heart. His was a conflict of affections. Even though he had put his hand to the plow, his heart would not have been in the task. No one can plow a straight furrow while looking back. No one can accomplish a great work for God unless he gives wholehearted service.

Affection for our loved ones and friends is purified and increased as we give ourselves to Him, but we must never forget Him. His words, “He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me” (Matthew 10:37).

Paul’s aspiration was “That I may know him, . . .” (Philippians 3:10). He was not content to trust Himself to any dead branches of legalism, aceticism, mysticism or other man-conceived ideas. He wanted to know Christ personally and intimately and not just to know about Him. He aspired to walk with Him as a Friend and to know His gentleness and tenderness in all the joyous as well as the trying experiences of life.

It mattered little to Paul that in order to attain his desire he must experience also the fellowship of Christ’s sufferings. He could almost forget the pain, the danger and the heartaches in view of his constant reaching toward that which was higher. It was Paul who wrote: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). He aspired to know Christ in this life as closely as the apostles knew Him when they walked with Him here and even more closely for he also had in view the risen Lord and His power. “He says, Seek to know the risen Lord, open your hearts to Him; that the power of His resurrection life may enter and infill, and in the fullness of your joy you will not stay to count the cost of having fellowship with His sufferings” (B. Meyer).

We can have no higher aspiration than to know the risen Lord, not by hearsay or by second-hand knowledge, but personally and intimately. There are multitudes of people in the world who “know” Queen Elizabeth. They watched with interest on TV as she was crowned queen of a great nation. They have followed her activities as reported in the newspapers. But only her immediate family really know her face to face, intimate knowledge. Mere intellectual knowledge of Christ will be of little value. We must know Him personally, not as a stranger but as a friend.

Do you aspire to have the abiding consciousness of the Divine presence in your life? What a blessing we might be to the world if we, like Paul, having been raised into newness of life through Christ, should have a consuming passion within us to attain the highest possible spiritual life through Him, every day gaining more light, more power, more love, and counting the cost as nothing compared to our gain in Christ.—*Gospel Herald*.

Visions for Achievement

Albert M. Ezell

"Where there is no vision, the people perish" (Proverbs 29:18).

I WONDER how many of us today, as we look about us at the modern convenience that surrounds us on every side, stop to consider that it was the vision of someone that made these things possible. It was the vision of better things for posterity, a fuller world in which to live, a feeling that through their untiring efforts and an unshakable faith in the culmination of the task toward which they were tirelessly driving themselves and an inward assurance that through perseverance they could one day stand at the zenith of their hope and would see the fruition of their dreams. Because of these visions we of today enjoy many conveniences and luxuries that our parents did not possess. It is did that in his tireless efforts for success in the perfection of the incandescent light, that Thomas A. Edison allowed himself only four hours sleep out of twenty-four. We can see that it costs us vastly more to be an active visionary than to be content with being an idle dreamer.

We can see without a doubt, all around us, the proof that it pays to have put perseverance behind our visions and to push it regardless of ridicule, reverses, persecution or any other hindrance till we are able to stand on the apex of our hill of hope and faith.

To achieve a signal success in any avocation we must not attempt to tender anything but our supreme efforts to that end. We cannot be content to rest on the laurels of our first achievements but must continually press onward and upward. If Plato, Descartes, Socrates, Aristotle and any more of the ancient greats had been content to rest on the achievements of their first recognition, they would have been forgotten long before today. But because of their perservation and faith in themselves they are remembered today with a feeling of awe and reverence.

Also many are prone to let reverses hinder them, when the thing they are seeking to promote seems doomed to failure, and become easily discouraged and are only too ready to admit defeat. But we should remember that whatever is of importance enough to meet with opposition must also be of importance enough to us to merit our

wholehearted effort to push it to perfection. It matters not how many times a man may stumble and fall, he need never admit defeat so long as he is able to arise and go on. Even physical infirmities are not sufficient to deter or discourage us from the dream of our achievements. Consider the life of John Milton, stricken in the midst of a brilliant poetic career with blindness. Many would have thought this sufficient reason to withdraw from the field and sit down to bemoan the sad plight. But Milton chose this infirmity only as a criterion to measure the faith and courage of the really great. His greatest works were compiled after his affliction. So you see, even physical blindness cannot be a deterrent to our road to success, and all of our afflictions can be turned into a blessing in disguise. Even though our natural eyes are blinded we are still permitted to see even more clearly through the eyes of our soul.

For another instance take the pearl oyster. The pearls that are prized so highly, and many are of almost inestimable worth, are but the product and proof of ability to triumph over our infirmities and reverses. We are told that the beginning of the pearl is not a thing of beauty at all but is started from the entry of a small grain of sand that has found its way, without its will or knowledge, into the oyster's shell and causes much irritation and discomfort. In trying to dislodge the interloper, the oyster continuously rotates the grain of sand around its shell in such a way that it is finally covered with multiple layers of the iridescent coating that lines the inner shell of the oyster and finally becomes a priceless gem. So even our own infirmities can become the making of priceless gems of courage and faith to those who will follow in the way.

But above all let us not forget that a vision, unless it has the backing of our will to see it come to perfection, is as useless as the idle dreams that are born without purpose and are soon lost in the fog of oblivion.

All that has really counted for any thing worth-while has cost a tremendous price in sacrifice, courage and faith. If Millet, Beethoven and Michaelangelo had been content with only the beautiful dreams that must have filled their own minds, then think what priceless treasures the world would have been denied. But because they had faith in their dreams and fortified them

with their determination, their prayers and, last but not least, their honest toil, they had the feeling that their lives had been lived to the fullest. They had left the world just a little better than they had found it, and above all that, they had left to posterity a priceless heritage.

So above all let us first choose a worthy avocation to follow. Next let us boost and foster it with all fortitude retaining, above all, our trust in God and our fellow man. Let us strive to ever be immune to discouragement and let us, as the stones of ridicule are hurled at us, not be discouraged but let us make instead of them stepping-stones to help us over the slough of despond so we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

Not Barabbas, But this Man!

A well-known Jewish merchant had a warmhearted Christian friend. Often the two would meet together at lunch time and talk things over. The Christian frankly stated the claims of the Lord Jesus Christ. The Jewish merchant listened respectfully, but never made any comment. The Jewish friend was taken seriously ill. Word came to the Christian that he was dying, and could not last very long. Finally the doctor allowed the Christian to go to the bedside of the dying Jew. He promised not to talk to him. He knelt at the bedside, took his friend's poor, thin hand in his own, and prayed silently. Suddenly a change came to the sick man! His eyes opened! He turned to his friend and looked kindly upon him. Then his lips parted, and he said, just before he slipped into eternity, "Not Barabbas, but this Man—Jesus!"

The Christian, in previous conversations, had spoken to his Jewish friend of how the Jews of old had chosen Barabbas and rejected Jesus.—*Gospel Herald*.

Thankful

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary:

"Let me be thankful; first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed.—*Church of Ireland Gazette*.

Behavior is a mirror in which everyone displays his image.—*Goethe*.

NEWS NOTES

Little Rock Church Receives Bulletin Board

The Little Rock Free Will Baptist Church, Lucama, North Carolina, recently received an outdoor bulletin board in memory of the late Mr. Barney Raper and in honor of Mrs. Barney Raper. The bulletin board was given to the church by the children of Mr. and Mrs. Raper. The late Mr. Raper was a deacon of the Little Rock Church and is reported to have been a fine church member.

The pastor of the Little Rock Church is the Rev. N. Bruce Barrow.



National Superannuation Report for December

The following is the December, 1957, report of the Rev. K. V. Shutes, promotional secretary of the National Superannuation Board:

Cash on Hand, December 1, 1956 \$ 685.29

Receipts	
Cooperative Plan of Support	\$163.13
Alabama	4.01
Arizona	3.83
California	13.69
Florida	.34
Illinois	5.14
Kentucky	1.46
Missouri	44.42
North Carolina	5.96
Oklahoma	24.35
Tennessee	26.36
Virginia	17.13
Arkansas (Designated)	5.90
Virginia (Designated)	10.54
Alabama	12.30
North Carolina	77.41
South Carolina	19.80
Virginia	3.62
Woman's National Auxiliary Convention	.80
Premiums on Policies	97.07
Refund on Policy	5.34

Total Receipts 379.47

Total Receipts Plus Balance \$1,064.76
Cash Over .10

Total to Be Accounted For \$1,064.86

Disbursements

Ministers' Life and Casualty Union	\$274.46
K. V. Shutes (Itinerary, November 14-21)	100.00
Mrs. K. V. Shutes (Secretarial Service)	40.00
Total Disbursements	414.46
Balance on Hand, December 31, 1956	\$ 650.40

Spring Grove Church Host to Convention

The Sunday School Convention of the South Georgia Association of Free Will Baptists will meet at the Spring Grove Free Will Baptist Church, Jesup, Georgia, on January 26.

Officers of the convention are as follows: Louis H. Moulton, president; Nolan Purcell, vice-president; Mrs. Irvin Hyman, secretary-treasurer; George Ludwig, publicity chairman; Mrs. Ralph Lightsey, pianist; Tom Hamilton, chorister.

Mr. George Ludwig, publicity chairman, states: "An interesting program is being prepared and representation from each of the 25 churches in the association will make this one of the best conventions we have had. Pastors and superintendents are urged to attend and to encourage their churches to send delegates.

Coming Events

January 25—Registration, Spring Semester, Mount Olive College.
April 14—Palm Sunday.
April 21—Easter Sunday.

Trinity Church, Host To Youth Meeting

The Trinity Free Will Baptist Church, Fort Worth, Texas, will be host to a youth meeting on January 25, 1957, at 8:00 p.m. All leaguers in the Fellowship Association of Texas Free Will Baptists are urged to attend this meeting.

The major topic of business scheduled for the meeting is organizing the Youth for Christ Rally into the Free Will Baptist League Rally.

New Organization of The Master's Men

On the evening of January 10, 1957, a group of the men of East Tupelo, Mississippi, Free Will Baptist Church gathered for the purpose of forming a men's organization of the church.

After a hamburger supper, the constitution and bylaws of the new organization, The Master's Men, were read by the temporary chairman, Harold Montgomery. The following officers were elected to serve for 1957: Harold Montgomery, president; Lance Reese, membership vice-president; L. E. Duncan, program vice-president; Watson Marlin, activities vice-president; Jolly Winders, chorister; Aulvern Robert, secretary-treasurer.

Meetings were scheduled for the second Thursday night in each month. There were 24 men present for the organizational meeting, and several more who could not be present at the meeting were listed as charter members.

The new organization asks all Christians everywhere to pray for the men that they may work for the Master's honor and glory.

Mount Olive College To Accept Veterans

The Rev. W. Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, makes the following announcement:

"Arrangements have been completed whereby Mount Olive Junior College will be eligible to enroll veterans on the G. I. Bill, beginning with the spring semester of 1957. All veterans wishing to enroll may do so on January 25, 26, 1957, at the time all students register for the second semester."

Second Union Meeting Western Conference

The Second Union of the Western Conference of North Carolina Free Will Baptists convened at People's Chapel Church, Wilson County, December 29, 1956. The moderator presided over the meeting. The Rev. J. B. Ferrell conducted the devotion. Mrs. Julius Layton responded to the welcome given by Mrs. W. J. Winston. Visiting ministers were extended a seat.

in the union. The ministers' roll was called with six ministers answering. The roll of churches was called with sixteen churches being represented.

The minutes of the last union were read, and committees not standing were appointed. A report from the Children's Home, Middlesex, North Carolina, was given by Miss Bonnie Farmer, and a special collection in the amount of \$29.20 was taken for the home. The Rev. L. H. Boykin delivered the union sermon.

The afternoon devotions were conducted by the Rev. R. E. Clegg. The business period was held and the following officers for 1957 were elected: Rev. R. E. Clegg, moderator; Rev. L. H. Boykin, assistant moderator; Mr. Luther Bissette, secretary-treasurer; Mrs. Luther Bissette, assistant secretary-treasurer; Mrs. Lucia Phelps, program chairman; Mrs. Judy Lamm, chairman of digest committee.

The various committee reports were made and accepted. The Rev. Daniel Rivers was received into the union with full fellowship by extending to him the right hand of fellowship. A rising vote of thanks was extended to People's Chapel Church for the hospitality shown to the union. The next union will meet with Rock Spring Church, Wash County.

The Rev. R. B. Crawford Highly Honored

The Rev. R. B. Crawford, pastor of the Greenville Free Will Baptist Church, Greenville, North Carolina, has been elected president of the Greenville Ministerial Association to serve during the 1957 year. This association is an interdenominational organization of the Protestant ministers of the city of Greenville and surrounding areas. The Free Will Baptist congratulates Mr. Crawford and wishes him a successful tenure in office.

Musical Messengers Bold Week-End Revival

Plans are underway for a week-end revival at the Arcadia Free Will Baptist Church, Arcadia, South Carolina, January 25-27, according to an announcement by the pastor, the Rev. James Earl Raper.

The Musical Messengers, an evangelistic team, will conduct the services which will begin on Friday evening, January 25, continuing Saturday night, Sunday morning, Sunday afternoon, and closing Sunday evening, January 27. Times for the services will be announced later.

Everyone in the Greenville, South Carolina, area is urged to attend the revival services at Arcadia on the above dates. Arcadia is located four miles from Spartansburg toward Greenville.

The quartet will be featured in the week-end meetings with special numbers by the

Home Missionary N. C. Central Conference



The Rev. Everett Bryan, pictured above, succeeds the Rev. Frank Davenport whose picture appeared in the January 9 issue of *The Free Will Baptist* as home missionary of the Central Conference of North Carolina Free Will Baptists. Mr. Bryan will live in Ayden, North Carolina, and have full-time employment under the direction of the Central Conference Mission Board.

The Rev. Bryan was born and reared at Bladenboro, North Carolina. He attended the Free Will Baptist Bible College, Nashville, Tennessee, 1950-1955 and graduated with a degree of bachelor of arts in religion. He was pastor of the Sand Hill Church, Coward, South Carolina, for a little more than one year.

Mrs. Bryan, the former Christine Hooks of Kenly, North Carolina, also attended the Free Will Baptist Bible College and received a bachelor of arts degree from that institution.

The Rev. Bryan solicits the prayers of our people everywhere and urges all the churches of the Central Conference to give regular financial support to the mission board. Send all offerings to the Rev. I. J. Blackwelder, Ayden, North Carolina.

Musical Messenger twins, Milton and Melvin Worthington of Ayden, North Carolina, and the piano artistry of Dave Cochrane of upper-state New York. Various members of the team will bring the messages.

Jerry Ballard of Greenville, North Carolina, will open the series with his message on Friday evening. R. J. Kennedy, also of Greenville, will speak on Saturday night. Sunday's speaking schedule includes the twins in the morning and afternoon services with the Rev. Ballard bringing the series to a close on Sunday night.

The Musical Messengers have been active in evangelistic work through week-end meetings, youth revivals, radio programs and outdoor rallies since 1955. Recently the team added the quartet and tenor soloist Howard Whitaker. Only the quartet, however, will participate in the Arcadia meetings.

N. C. Central Conference To Conduct Institute

The Central Conference of North Carolina Free Will Baptists will conduct an institute for pastors and laymen of the denomination to be held at the Free Will Baptist Press, Ayden, North Carolina, each Monday night, for eight weeks, beginning February 4, and continuing through March 25.

The two courses to be taught are as follows:

7:00-7:50—"Free Will Baptist Doctrine," the Rev. Floyd B. Cherry, instructor.

8:00-8:50—"Pastoral Theology," the Rev. Michael Pelt, instructor.

The cost of these courses will be \$3 each or \$5 for the two. Books may be purchased from the Free Will Baptist Press.

A certificate will be given at the end of the institute to those who comply with the requirements of the courses.

Directors and officers of the institute are as follows: The Rev. Henry Melvin, moderator of the Central Conference; the Rev. D. W. Alexander, chairman of the ordaining council; the Rev. R. B. Crawford, chairman of the Central Conference educational committee; and the Rev. J. C. Lynn, clerk and registrar of the institute.

All pastors, those who plan to apply for licenses in the future, officers, teachers and all laymen of the churches are urged to attend this institute. Please fill in the blank below and return to the Rev. J. C. Lynn, Ayden, North Carolina, if you are interested in the courses.

Name _____
Address _____
Pastor of layman _____
Course desired _____

Good Advice

Luke 18:1

Do not substitute radio or similar services for the regular church service.

Do not criticize the leaders unless you are sure you can do better yourself.

Do not look at the faults of other people without first looking at your own.—*Edgmont Challenger*.

Seven days without prayer makes one weak.—*The United Evangel*.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Has a man the right to remarry if he has the Biblical right for a divorce?—B.H.G., Merrimon, North Carolina.

Answer: No! The reason for his not being eligible to marry someone else while the one to whom he has been married lives is that the union has made them "one flesh," and that this union extends through the natural lives of those married. The divorce gives temporary relief from the defending party while the guilty person remains active in this transgression of God's sacred command. When the guilty party repents, confesses, forsakes his sin, and returns, asking for forgiveness and reinstatement it becomes the offended party's duty to forgive him, return to him and establish a Christian home. The Bible teaches us that marriage is both sacred and permanent. This could not be if marriages might be dissolved. One of the first statements found in the Bible on this subject indicates that the married couple after marriage is ever thereafter regarded as one. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:23, 24; "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun" (Ecclesiastes 9:9). Compare these passages with: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same

matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:2-12). See also Deuteronomy 24:5; Matthew 5:31, 32; 19:3-9.

There are those who claim that since we are Christians we are not living under the law and that every thing spoken in the Old Testament or the four gospels was for the Jews only. Of course, I do not agree with this but rather I believe that the words above apply to us of today just as definitely as they did to those present while Jesus was on earth. I also believe that if we of this age transgress we are in for more severe punishment than if we had lived when the Pharisees did because the Bible certainly teaches that punishment is meted out to offenders in degree commensurate to the light available to them. However, the epistles which the extreme dispensationalists acknowledge are given for our instruction are not without a voice in this matter. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Romans 7:1-3).

The husband is commanded to show a correct attitude toward his wife; "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7); "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25); "Husbands, love your wives, and be not bitter against them" (Colossians 3:19).

This is not the whole truth concerning duties in marriage, however, for the wife has definite instructions of God, and like the husband regarding those appointed un-

to him, she should know them that she will be able to abide by these obligations before she enters this most important and permanent contract. "Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22); "Wives, submit yourselves unto your own husbands, as it fit in the Lord" (Colossians 3:18).

As one may readily see from such Scriptures as those above, marriage is a contract or covenant involving too much and if of such a serious nature that no one has the right to enter into it until he has clearly thought it through; giving every consideration to what God has to say regarding it and being persuaded that to marry the one he has in mind is of the Lord's definite leading. When this is determined and the marriage vows are uttered no one should even the first time think that he or she is eligible for another mate while the one to whom he is married lives. In most of the cases where I have known of a Christian's being engaged to another Christian and the engagement broken, a third party in which one of the engaged became interested entered the scene before anyone thought of the engagement not being in keeping with the best interest of the couple engaged and in almost every instance where a divorce is desired, it is desired by the party that has become involved with some one of the opposite sex other than his legal partner.

It is well that any single Christian obtain the advice of Paul: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you" (1 Corinthians 7:27, 28). Instead of seeking a mate one should seek first God's Kingdom and His righteousness. Then if God wills that one be married He can show us the one to whom we are fitted and the one that just exactly fits our needs.

If a person is married to one who is not a Christian before he becomes a Christian he should so live as to attract her to Christ. If, however, after he has lived a perfect life before her, she still insists on indulging in immorality to the extent that he cannot keep right with God and live with her, then he is to give her a legally written separation but this separation is dissolved when she gives her heart to God and wants to become reconciled to her husband. If the same rule is the wife the same rule applies to her and her unsaved husband. "And unto you that are married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away

(Continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

Two weeks ago our devotions were based on the text found in Exodus 14:15, and the theme was *Spiritual Progress*. This week I want us to go still further into the subject as it is so important to the Christian's standing as to his relationship to God, his fellow man, and his fight against Satan and evil.

In the text above I want to call your attention to a group of words and phrases which are of great importance to your spiritual progress in life. Consider these and apply them to your own selves and see how they effect your progress in future days. Here is as beautiful a picture of going forward as you will find anywhere. The text says first of all, "Enlarge," then "let them stretch forth," next "spare not," but "lengthen," and, last of all, "strengthen." Probably the strongest New Testament counterpart to this passage is found in Paul's epistle to the Ephesians in which he writes, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:17-19).

In these two passages of Scripture are to be found steps, which if taken by Christians by the direction and under the leadership of the Holy Spirit, will certainly keep us ever moving upward toward "that ye might be filled with all the fulness of God." Is not this the ultimate goal of every true Christian—to "be filled with all the fulness of God"? But that goal is reached only as we, in humble obedience and loving service, follow Him. Then "They go from strength to strength, every one of them in Zion appeareth before God" (Psalm 84:7). And "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psalm 92:12).

Charles H. Spurgeon has given a splendid formula for spiritual progress in the following article:

DRAW NEAR TO GOD

"We ought not to rest content in the mists of the valley when the summit of Tabor awaits us. How pure are the dews of the hills, how fresh is the mountain air. how rich the fare of the dwellers aloft whose windows look into the New Jerusalem."

"Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces when they might anoint them with celestial oil. Satisfied I am that many a believer pines in a dungeon when he might walk on the palace roof, and view the goodly land and Lebanon."

"Rouse thee, O believer, from thy low condition! Cast away thy sloth, thy lethargy, thy coldness, or whatever interferes with thy chase and pure love to

Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy dwarfish attainments. Aspire to a higher, a nobler, a fuller life. Upward to heaven! Nearer to God."—*Selected*.

Christians in the world, just as the children of Israel in Egypt, are absent from our native home. The Christian is born from above. Our home is heaven. The body is only the house of the soul's pilgrimage, in which it is confined during its exile from home. Home is at the end of a forward, upward road. "Go forward."

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

WHERE SHALL WE PLACE THE EMPHASIS?

There are many truths given in the New Testament, but what shall we emphasize today?

1. The inspiration of the Word of God (2 Timothy 3:16).
The Word will furnish us a basis for our faith (Isaiah 8:20; 2 Peter 1:21).
2. The deity of the Lord Jesus Christ (Matthew 16:16).
The truth confessed becomes the foundation for the church (Acts 8:37; 1 Corinthians 2:2).
3. The way of salvation—conversion—the new birth (1 Peter 1:22, 23).
Not passing resolutions—making new creatures (2 Corinthians 5:17; Psalm 51:10).
4. The daily living of the Christ life (Galatians 2:20).
Following birth you expect to see signs of life (2 Peter 3:18; Romans 12:1, 2).
5. The life of service for the master (1 Corinthians 3:9).
As we served the world—now we serve Him (Romans 6:19; Luke 19:13).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Rotary Club to Help Raise \$6,000 for College Library

The Mount Olive Rotary Club is planning a project to raise funds to aid the book drive of Mount Olive College, Mount Olive, North Carolina, and a member of

the Goldsboro Rotary Club promises the support of that group.

J. W. Edmundson, a member of the Goldsboro club who was a guest of the local organization, promised that Goldsboro Rotarians would support any projects the local club takes in its efforts to raise money for the college books.

Members voted to undertake the project

6. The duty of engaging in divine worship (Acts 2:42).
One means of strength for the Christian (Hebrews 10:25; Malachi 3:16-18).
7. The necessary preparation for the Lord's return (1 John 3:1-3).
The hope of His coming is a purifying hope (Matthew 24:44; 2 Peter 3:11-14).

SEVEN FACTS ABOUT THE PEOPLE OF GOD

1. They are a saved people (Acts 2:47).
The Lord adds only saved people to His Church (Titus 2:11, 12).
2. They are a free people (John 8:36).
Before Christ came—bondage of sin and law (Romans 6:17, 18; Galatians 5:1).
3. They are a secure people (1 Peter 1:5).
His power is mighty—it saves and it keeps (John 10:27-29; Jude 1:24).
4. They are a redeemed people (Isaiah 43:1).
Redeemed by Blood—ransomed—purchased—liberated (Hebrews 9:12; 1 John 4:18, 19).
5. They are a peculiar people (Titus 2:14).
Not "odd" folk. The Lord's exclusive people (Deuteronomy 14:2; 1 Peter 2:9).
6. They are the body of Christ (Ephesians 3:6).
Christ is the Head, individuals are the members (John 15:5; Ephesians 4:4-6).
7. They are to be with Christ in glory (John 17:24).
The Church called out for a future work (Revelation 3:21; 5:10; Ephesians 2:4-7).

after Dr. C. C. Henderson appealed to the club, members and residents of the community to contribute to the book fund. The college seeks to raise \$6,000 to buy about 1,200 specific volumes needed for the school to meet accreditation standards.

Mrs. Mildred Councill, librarian, reported yesterday that approximately \$2,700 has been contributed to the book drive thus far.

Describing the college as the best thing that has ever happened to the community, Dr. Henderson in his appeal noted that the minimum number of required volumes is one of the major requirements the school must meet for accreditation. "They (the college) will obtain the necessary books whether we help them or not," he declared, "but I believe the community should help them."

The physician and civic leader pointed out that any individual contributing \$5, cost of a book, will have a name-plate bearing his name inscribed in the volume.

James Hatcher, a manufacturer's representative who travels throughout eastern North Carolina, in supporting Dr. Henderson's appeal, said some prospective students in other communities have stated they will enroll here next fall, provided the school becomes accredited.

In light of a recent report of the North Carolina College Conference's Committee on Accreditation, any student enrolling in college here next fall is virtually assured of graduating under accredited conditions.

Piedmont Bible Institute To Begin Second Semester

The Piedmont Bible Institute of Free Will Baptists in Cramerton, North Carolina, concluded the first semester January 12, 1957, which was sponsored by the Cramerton Free Will Baptist Church. The second semester began on January 21 on a one day a week schedule with classes in the evening from six to eight o'clock. This semester will be under the sponsorship of the Piedmont Association of Free Will Baptists.

The personnel of this institute for the next semester is: President, Roy Rikard, vice-president, Norman Perkins, dean, Ralph Staten, registrar, Mrs. Robert Parris, Librarian, Novella Prospt; treasurer, Deese Hunsucker. The faculty members are: Mr. and Mrs. Owen Ganey, Mr. and Mrs. Ralph Staten and Mrs. Roy Rikard.

The Cramerton Free Will Baptist Church has offered its facilities until the Bible institute building is completed and furnished. It is hoped that open house for the new building will be by March 3, 1957.

(Continued on page sixteen)

NOTES — AND — QUOTES

By J. C. Griffin



GOD'S DISPLEASURE WITH ISRAEL

In Chapter 10 of 1 Corinthians the apostle, Paul, gives to us some things to think about as to the failure of Israel and God's displeasure with the life of the Israelites in the wilderness. We can see very instructive warnings in the message delivered to us by this inspired man of God.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea" (Vs. 1).

God does not want His children to be ignorant about the things that belong to the family. He has, by the inspired writers, given to us the information, warnings, promises and instructions to meet the problems in order to exercise ourselves in righteousness to the pleasure of the God who loved us, made it possible for us to escape punishment and to receive the promised blessings.

There are many things that we might know about God, the plan of salvation and the rewards arranged for the true believer of which we are ignorant—all because we have been so satisfied to live in ignorance. Notwithstanding, Jesus said, "Search the scriptures; for in them ye think ye have eternal life: . . ." (John 5:39), there are thousands and thousands who claim to be Christian who seldom ever search for the truth in keeping with Jesus' command in John 5:39. Thus, we are in the dark as to many things God has for us; and thereby, God is dissatisfied with our experience and knowledge of Him. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

For a lack of study many of us who profess Christ have no testimony. May we say that God has arranged means whereby we may know how to be used in His service.

In Verse 2 Paul tells us that these Israelites were baptized unto Moses in the cloud and the sea. Their baptism did not take them to the Promised Land. Baptist will not take us through this life and give us an entrance to the house *not made with hands*. It takes more than baptism to please God; however, Christ commanded the apostles to teach and baptize. I would be afraid to refuse to obey Christ's command and try to *climb up some other way*.

Verse 3 says that they ". . . did eat the same spiritual meat." As it is necessary

for us to eat food so that the natural body will be strong physically, it is also necessary for us to partake of the body of Christ to be spiritually strong. Many of us are weaklings, falling here and there ". . . tossed to and fro, and carried about with every wind of doctrine, . . ." (Ephesians 4:14). This is a dangerous position for any believer to experience. It shows that we are trying to worship an unknown god, as Paul sets forth in his Mars Hill sermon in Chapter 16 of Acts.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (Vs. 4).

Notice that all of them drank of the spiritual Rock which was Christ. So Christ was with the children of Israel in the wilderness, as He was with Noah in the day of the building of the ark and as He is with the truly regenerate today. They partook of His body and knew of His presence. "But with many of them God was not well pleased: for they were overthrown in the wilderness" (Vs. 5). Because they were ignorant of God's true riches and chose to remain in ignorance, they did not receive the full blessings of the presence of Christ.

Many of us who are called Christians are so ignorant of God's truth that we are starving to death spiritually and are dried up. We cannot pray for the salvation of our lost friends and neighbors. Not even can we get down and pray for our lost children. Many a child never heard a prayer from his parents' lips. Why? because if the parents ever had salvation they have dried up. God was displeased with Israel and so His chosen people were overthrown. They missed the goal; they lost their blessings of the Promised Land. God was not pleased with them, so He did not permit them to enter the Promised Land.

Do you think God has changed? We are told that God changes not, and that He is the same yesterday, today and forevermore. Now listen to the Word as it is declared in Verse 6: "Now these things were our examples, to the intent we should not lust after evil things, so they also lusted."

There are empty pews, empty lives, souls in darkness, and millions of blessings lost to the believers because we have not obeyed the commands of our Lord and have let our lustful minds send us off chasing the things of the flesh instead of seeking to know the will of God. Many of our professed Christians are enemies to the cause of Christ due to the fact of carnality.

"Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (Vs. 7). Does this state of eating and drinking and rising up to play fit into our religious life of today? You can get people to a Sunday school picnic where there are eats and drinks, but it is hard to get them to

a Sunday school itself, and almost impossible to get them to take an active part. You can get people to attend if some big program is put on, and especially when there are refreshments to be served. But when the refreshments are gone, they are conspicuous by their absence. I think Paul was thinking of this type of person when he wrote of "Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:5).

These Israelites were great eaters and drinkers, murmurers and complainers about their natural things, but dried up and wasted away; therefore, being displeasing to God. We hear a great deal more about play than we do about work. We hear more about the athlete who has accomplished some great victory at play than we do about the Christ who died to save us from a devil's hell. This may sting, for it is the truth that hurts sometimes, but *it is the truth*. If we were as anxious about the salvation of the lost and the building up of the church of our Lord and Saviour, as we are about our favorite football or baseball team, or the prize fighter who smashes the nose of his opponent, or the wrestler who jars the life out of his contestant, then millions of lost souls would be saved, our church pews would be filled to overflowing, our God would be magnified and His name glorified.

Remember that God was displeased and shut the Israelites out of the Promised Land. They died in the wilderness because of this disobedience and fault-finding of Moses, of God and of the work that God had given him to do. Remember, too, that Paul says these things were done as examples for us. If Israel could not get by with her sins, do you think that we can get by with ours?

Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

A Prayer

I know, O Lord, that Thou hast commanded me, and therefore it is my duty to love Thee with all my heart, and with all my strength. I know Thou art infinitely holy and overflowing in perfection; and therefore it is my duty so to love Thee. I know Thou hast created me, and that I have neither being nor blessing but what is the effect of Thy power and goodness. I know Thou art the end for which I was created, and that I can expect no happiness but in Thee. Amen.—*John Wesley*.

It is better to get ahead in the Sunday school, than to get even.—*Selected*.

STORIES

—FOR OUR—

BOYS and GIRLS



A Precious Picture

J. B. Tweter

MARIE BELSTON did not like the new girl as she came shyly into the Sunday school classroom of Miss Whiting. The girl had on a blue dress, with a patch sewed on it at one corner, and there were some stains on it. All the other girls in the class were dressed in bright colors, with dresses that were starched and clean.

"I am so glad that you came, Fanny!" Miss Whiting greeted the new girl with a warm voice and smile, "please come up here to the front where I can introduce you to my class."

Fanny came to the front with lagging steps, and a downcast face. When she looked up the class saw that she had nice brown eyes, that now held an expression of fear in them. A faint pink that came into her cheeks made her look almost beautiful.

"I found Fanny Wilson just the other day when I was visiting," the Sunday school teacher explained, "and do you know that Fanny had never heard about Jesus before except in swear words? You see, her father and mother are not Christians yet! But when I told Fanny that Jesus came to save her from her sins, she was glad and asked Jesus to come into her heart."

Fanny's eyes lighted up like stars and she nodded her head eagerly.

"Fanny hasn't any Christian friends," Miss Whiting explained further, "and those of her other friends may not like her for coming to Sunday school. So let us make her glad that she came here, shall we?"

Nearly all in the class nodded their heads and smiled at the new girl. Then Miss Whiting unrolled a big picture for the lesson of that Sunday. It showed the Lord Jesus, seated, with children of many nations standing around Him, and listening to His gracious words. She told the story so well that the girls all leaned forward in their seats to listen better. Fanny forgot about her shyness as she heard how Jesus loved all the little children of the world. She loved that part about the children would all go to heaven who loved the Saviour, and in that beautiful place there was no sin nor sorrow.

"I've got a picture just like that," Marie Belston exclaimed at the end of the les-

son. "My father gave it to me for my birthday! Only it is a lot smaller, with a pretty gold frame around it . . ."

"Oh-h!" breathed Fanny with delight, "How nice to have a picture like that all to yourself! And to have a father who loves the Saviour, too, and gives such nice presents for one's birthday!" She sighed wistfully.

The class was dismissed. Marie was first by the door. She waited for the others to go out with her. Fanny came next. Marie felt that she ought to shake her hand and tell her that she was glad Fanny had come, but then she saw the patch on the new girl's dress, and the stains—and she let Fanny walk out without saying those kind words. The other girls followed Marie's example, and went out talking and laughing, and ignoring the shy girl.

Miss Whiting saw all this from her desk. She did not say anything, but she thought that she would have to teach a lesson of loving one's neighbor. She wondered if the sad look that passed over Fanny's face was because the other girls had ignored her, or because she was going home to a Godless home? Or did she envy Marie her picture of Jesus and the children of the world? She determined to visit Fanny in her home the next week, and try and find a picture of Jesus and the children of the world and give it to her new pupil.

However, the next week went by so fast that Miss Whiting did not get the chance to visit Fanny Wilson as she had planned. But she did look for that picture, and the pictures had all been sold out. She would have to wait till a new shipment of them came in. When the class assembled the next Sunday she watched the door eagerly for Fanny, but the shy little girl never showed up!

"How would you feel, dear ones," Miss Whiting informed her class in a gentle voice, "if you had never heard of Jesus before, and if your parents did not go to church, and only used the name of Jesus as a swear word? And then to be so poor, that your dress had to be patched over and over again. With maybe your mother so tired from working out that she did not

have time or the strength to keep your clothes clean from dirt and stains?"

Marie fidgeted uneasily and looked down in front of her. The other girls gazed at their teacher in puzzled silence. Miss Whiting continued earnestly.

"Supposing you had to live in a neighborhood where the people were very poor, and where all the money went for drink? And to have as your playmates only those who were dirty and mean in their language and in their play? Don't you suppose that you would be happy if a nice person came and told you of a Saviour who loves such a little girl—enough to die for her?"

"You are talking about Fanny!" someone spoke up.

"Yes, Fanny Wilson, the lonely little girl who was here last Sunday," Miss Whiting replied. "We are glad that Jesus loves us all, just like in that picture of Jesus and the children of the world, but don't you suppose we should show that same kind of love of Jesus to others? Do we do that?"

Marie Belston hung her head as she remembered how she had ignored the shy girl last Sunday. A question began to trouble her: Did Fanny not come back because she had not shown her the welcome she should have given her? The girls went out quietly, thoughtfully, when the class was over.

It was the next day that Marie heard the news. One of their class had talked with Miss Whiting, and the Sunday school teacher had been to see Fanny, and found her very sick in bed! Miss Whiting had asked her to tell all in her class about Fanny and asked them to pray for the sick girl.

Marie's sense of guilt deepened. She wished that there was some way to make amends. Suddenly she remembered that rapt look in Fanny's brown eyes as she had mentioned her own little picture of Jesus and the gold frame. She decided to ask Miss Whiting if she would take it to Fanny for her as a present! With her picture wrapped up in white tissue paper, tied with a blue ribbon, she took it over to her Sunday school teacher to give to the sick girl. Then as she saw a tear in Miss Whiting's eye she turned and ran quickly off again.

The next Sunday saw the class waiting quiet and expectant for Miss Whiting to speak. Fanny Wilson was not there. Then Marie saw Miss Whiting holding her picture in her hand, and she wondered why Fanny did not have it.

Miss Whiting spoke with a catch in her voice. "I went to see our dear little girl, Fanny, this week," Miss Whiting explained. "She was so sick that I could not stay long. I prayed with her, and gave her Marie's picture, and . . . and told her how we all loved her . . . and wanted her to get well soon and come back to us. Then the doctor made me go. . . ."

Tears suddenly appeared in the eyes of all the girls. Someone sobbed.

"I went back again the next day," the Sunday school teacher went on, "and saw her for a few minutes. She . . . she told me that she was going away . . . to that beautiful land where there is no sin nor sorrow, where her Jesus waited for her . . . then she kissed the picture Marie gave her, and handed it back to me. She said that I was to thank you, Marie, for the picture, but now . . . she would not need it any more, for she . . . she was going to see Jesus Himself, and thank Him for . . . dying for her. . . . That is where she is now!"

Miss Whiting had to reach for her handkerchief. The girls sobbed aloud. Marie took her picture back with eyes that were wet with tears. But her smile showed through her tears like sunshine through the rain, and she whispered softly, "I am so glad that I gave her my picture! I'll never act stuck-up again, no matter how poor anybody is! Oh, I'm so glad that Miss Whiting found her in time, and that . . . she is now standing there with Jesus in heaven just like it is in my picture!"—My Pleasure.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Emma Burris

It is with a sad heart that I attempt to write of the death of our friend, Sister Emma Burris, who passed away on Sunday, January 6, 1957. She had been sick for four months, but the end came very peacefully.

Those surviving are her husband, her mother and four step-children. Sister Burris was 55 years old and a member of the Gray Branch Church, Deep Run, North Carolina. Her funeral was conducted at the church by the Rev. J. B. Starnes on January 8 at 2:30 p. m. Her body was then laid to rest in the family cemetery under a mound of beautiful flowers.

A loving friend so good and kind,
No one like her we'll ever find.
May God grant her everlasting rest,
Through all eternity with heaven's blest.

Mrs. Charlie King

A good administrator is simply a man who can set up an organization that can run efficiently without him.—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON
Editor

(NOTE: Please send all news items direct to 108 Pollock Street
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

A Note of Thanks

The following note of thanks is written to all the ladies of the South Georgia Woman's Auxiliary Convention from Miss Volena Wilson, missionary on furlough from India:

"I acknowledge with warm and sincere thanks your gift of a typewriter presented to me by your president, Mrs. Irvin Hyman, at the close of the one-night service which I held in the Pine Level Free Will Baptist Church, Alma, Georgia, last year. May the Lord repay each of you in many, many unexpected ways—even a thousandfold! It was such a lovely gesture and I deeply appreciate it. May the many letters that go from its keys be the means of cheer and encouragement and blessing to all the recipients. If they be so, you have a share in that.

"May each day of 1957 be filled with deep contentment and joy for you as well as much prosperity in every way. God grant you a very blessed and fruitful year of service for Him is my prayer for you."

Macclesfield, N. C.—The Woman's Auxiliary of the Edgewood Free Will Baptist Church held its first meeting of the year at the church on Thursday night, January 10, at 7:30. The meeting was called to order by the president. Mrs. J. T. Trevathan led the opening prayer, and Mrs. Irene Trevathan read the Scripture taken from Ephesians 5:8-14 and Acts 26:18.

Mrs. Wiley Briley read the minutes and called the roll. There were 12 members and 3 visitors present. The following activities were recorded for the last month: Bible chapters read, 221; sick visits made, 25; flowers given, 2. The meeting was closed with prayer by Mrs. W. L. Hart.

Farmville, N. C.—The Woman's Auxiliary of the King's Cross Roads Free Will Baptist Church met on Wednesday night, January 9, 1957, in the home of Mrs. Roscoe Eason. The meeting was opened with group singing, followed with prayer by Mrs. Blanche Tugwell. Mrs. Irene Jones read the Scripture taken from Ephesians 5:8-14.

Those taking part in the program were Mrs. Rubelle Manning, Mrs. Ione Corbitt, Mrs. Janie Baker and Mrs. Laura Harris. Mrs. Baker dismissed the 21 regular members and 2 new members with prayer. Mrs. Eason then served the ladies refreshments.

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Free Will Baptist Church met January 10, 1957, in the home of Mrs. Lawrence Brickhouse with the president presiding. The meeting was opened with group singing and prayer by Mrs. Kathleen Swain.

The president introduced the program which was given by Mrs. Edmond Brickhouse, Mrs. Joseph Moteland and Mrs. Lawrence Brickhouse. During the business session a motion was made and carried that the auxiliary meetings would be changed to Thursday after fourth Sunday. The ladies were then dismissed with prayer.

Pink Hill, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church recently held its January meeting, with the president, Dorothy Humphrey, presiding. Mora Smith gave the secretary's report, and Lola Mae Deaver gave the treasurer's report. Following the business session, several of the ladies gave the program. These ladies were Alice Williams, Clarisa Merritt, Betty Jean Stanley and Mildred Caully. Adell Deaver closed the meeting with prayer. The ladies were then served refreshments by Carrie Heath.

Growing Old Alone!

There is a pathetic story told about the Danks family—the family who gave to the world the old song, "Silver Threads among the Gold." In 1874, Mr. and Mrs. Danks, with their little brood of children, were a most happy and devoted couple. Both were in their early thirties. Mr. Danks was a song writer of growing reputation. The couple had beautiful dreams of going down life's pathway and growing old together. 'Twas in the atmosphere of this joyous anticipation that the song was born. The song became universally popular. Mr. Danks dedicated it to his wife. But the bitter irony of the matter is the fact that marital discord came into the Danks' household. Separation followed! Mr. Danks died in 1903. He was found dead kneeling beside his bed. On an old copy of the famous song he had written these words: "It's hard to grow old alone!"—Gospel Herald.

Good humor is the health of the soul, sadness its poison.—Stanislaus.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Report Board of Foreign Missions December, 1956

Cash in Bank, December 1, 1956	\$15,502.60
Receipts	9,294.84

Total to Account For	\$24,797.44
Disbursements	8,884.36

Cash in Bank, December 31, 1956	\$15,913.08
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STATE QUOTAS

State	Quota	Paid	Under Quota
Alabama	\$ 2,600	\$ 2,638.06	\$ -----
Arkansas	2,600	2,896.22	-----
California	2,600	1,490.73	1,109.27
Florida	1,600	1,590.12	9.88
Georgia	3,500	3,902.40	-----
Illinois	3,600	3,488.74	111.26
Kentucky	1,900	1,456.10	443.90
Maine	300	102.00	198.00
Michigan	12,000	13,199.33	-----
Mississippi	1,600	1,170.22	429.78
Missouri	9,900	7,100.51	2,799.49
Nebraska	100	40.74	59.26
New Mexico	200	187.13	12.87
North Carolina	18,000	24,185.92	-----
Ohio	2,500	2,791.23	-----
Oklahoma	6,000	4,722.45	1,277.55
South Carolina	3,800	5,620.52	-----
Tennessee	8,000	8,639.51	-----
Texas	3,500	2,244.62	1,255.38
Virginia	3,100	4,287.99	-----
West Virginia	2,500	1,443.66	1,056.34
Miscellaneous	3,300	2,091.17	1,208.83

Totals	\$93,200	\$ 95,289.37	\$9,971.81
Sale of Books		693.25	
Chapels for Cuba		5,901.99	
Visual Aid Equipment		789.96	

Total Receipts	
1956	\$102,674.57

NOTE: Receipts on behalf of the Woman's National Auxiliary Convention totaled \$1,889.04, of which \$1,276.82 was credited to state quotas.

NOTE: Many of you will be interested to know that a total of \$8,681.67 was con-

Prayer and Praise Letter

January 3, 1956

Dear Friends in Christ,

There is no substitute for the gospel. "Neither is there salvation in any other: . . ." (Acts 4:12).

There is no substitute for preaching the gospel. "And this gospel of the kingdom shall be preached in all the world for a witness . . ." (Matthew 24:14).

There is no substitute for messengers of the gospel. ". . . teach all nations, . . ." (Matthew 28:19).

There is no substitute for supporting these messengers. "And how shall they preach, except they be sent? . . ." (Romans 10:15):

For the gospel, the preaching of the gospel, the messengers of the gospel and the supporters of the gospel we are truly thankful. It has been a work of faith and a labor of love on the part of many that has enabled our board to send out six new missionaries during 1956. New prayer helpers and contributors have joined with us on the home front. The ingathering of souls on every field has been a joy to behold. For all of this we wish to pay tribute to His faithfulness during the year 1956. To Him be all the glory and praise, with thanksgiving.

Along with the increase of work has come an increased demand for operational funds, that the work be not hindered. The budget has been increased on practically every field. As we enter into 1957, may we challenge you to more prayer and watchfulness thereunto. God will give us greater victories as we go forward by faith.

After we intercede upon our knees, may we arise to a greater performance in 1957.

CONGRATULATIONS to the nine states who exceeded their quota for foreign missions during 1956. You will notice by the report that twelve states failed to meet their suggested quota. However, many came very close. All in all, 1956 was our greatest year. Right now is the time to begin to make your quota for 1957.

While congratulations are in order we wish to extend them to Miss Wanda Edwards, who recently became the wife of Mr. Joseph Stumbo of Inez, Kentucky. She has asked to withdraw as a foreign mission candidate and the funds accumulated for

tributed through the cooperative program during the year of 1956.

her will be transferred to another account. Please remember her in prayer as she works in a county with no resident physician. A mission field at home.

HELP! PULL IN THE ROPE

Through the quiet streets of a fishing village rang out the cry, "Boy overboard!" Quickly a crowd gathered and anxious eyes scanned the rushing water to the figure of the drowning boy. Each anxious mother's heart was asking, "Is it my boy?" A rope was brought, and the strongest swimmer in the village tied the end of the rope to his wrist, threw the other end into the crowd, and plunged in. A cheer went up when he reached the boy and grasped him safely in his powerful arms.

"Pull in the rope," he shouted.

"Who is holding the rope?" they asked. No one was holding it. In the excitement of watching, the end of the rope had slipped into the water. Powerless to help they watched two lives go down, because no one had made it his business to hold the shore end of the rope.—Selected.

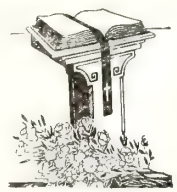
There are thousands of boys and girls on our mission fields going down for the want of some one to rescue them. Who on the shore will swim to their rescue, and who at home will hold the rope? Your prayers any money will help and is needed every month!

THE CALVERYS WRITE FROM JAPAN—"We are planning a glorious Christmas with our people here. Very few of them are believers yet but some of them are very sincere and we enjoy working with them. I wouldn't be anywhere else this Christmas even if I had a chance. This is God's place for me now. The attendance in all of our meetings has picked up recently. We hope it is not because of the nearness of Christmas.

"Day before yesterday I had an experience that I would like to relate to you. I was riding the little train from Abashiri to Bihoro when I began a conversation with a young man sitting across from me. (He was 24 years old.) He asked me who I was and I told him I was a missionary. When I asked him who he was he said, 'I am nobody.' Then I told him surely you must be somebody. Then it was that he told me he was miserable and was going to commit suicide. I persuaded him to spend a few hours with me in Bihoro and during that time I told him of the love of God. He said he had never thought about God and knew nothing about the Bible. It was the first time that he had heard the gospel message. He did not accept Christ (it is so hard for those who hear the first time to believe), but he promised me he would not take his own life and would think about becoming a Christian. He kept saying to me, 'There is (Continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Our Mission as Disciples

(Lesson for February 3)

Lesson: Matthew 9:35—10:35.

Golden Text: Matthew 9:37, 38.

I. INTRODUCTION

The work of Jesus was destined, from the very beginning, to reach beyond the ministry of His earthly person. While He was clothed with the limitations of an earthly body, He could be in only one place at a time. Furthermore, His earthly ministry lasted only approximately three and one-half years. During this time it would be possible for Him to reach only a very small fraction of the world's population. On the other hand, He announced that His gospel was for the whole world. Therefore, He began, early in His ministry to lay plans whereby His gospel would reach all mankind.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The ministry of Christ to men on earth proved that He is able to meet their every need (9:35).
2. Nothing indicates the likeness of Christ more than a genuine compassion for lost men (9:36-38).
3. The apostles were called and equipped for a work that they alone were called to perform (10:1).
4. Perhaps it was because of their unique position that the Lord identified the twelve by name (10:2-4).
5. It was only natural for the Lord Jesus to send the gospel message to the chosen people first (10:5-7).
6. In order that the twelve may prove their claims, the Lord equipped them with miraculous power (10:8).
7. Since Jesus was abused for the gospel He proclaimed, His disciples may expect to suffer for His name (10:24, 25).—*The Bible Teacher* (F. W. B.).
8. It was after the command to prayer that Jesus gave to twelve of His disciples a specific call. No doubt they had prayed and were now ready to receive the call. The same Lord who had asked them to pray now called on them to go.

III. ADDITIONAL TRUTHS

1. Jesus had a threefold ministry, teaching, preaching and healing. The teaching function included much of what we have

recorded in parable and story, as well as in sermon. The preaching would include the many extracts of the Sermon on the Mount, as well as other proclamations of the coming Kingdom. The gospel or good news was announced and men were urged to repent of their sin and follow Him. The healing ministry brought miracles which stirred the non-Christian because they were evidences of God's power at work in the bodies and minds of needy people. This also is an important part of today's threefold ministry. A class might discuss these and their relationship in the missionary enterprise.—*Gist of the Lesson* (1957).

It should be noted that improving the health of a nation does not necessarily mean a corresponding increase in spirituality. Of the thousands Jesus healed not one came to His defense when He was unjustly tried and crucified.

2. Seven of the twelve men chosen were men of Capernaum, and the only man from Judaea was Judas Iscariot. When the Lord selects leaders His ways are not our ways. He looks in unexpected places, often, and there finds a Saul of Tarsus or a Dwight L. Moody. Had the scribes and Pharisees been asked to find twelve religious men they would have looked in Judaea where formal religion prevailed and bigotry and sectarianism abounded.

3. How often has the Lord found His man where the ecclesiastes were not expecting him! When Robert Raikes in 1781 lighted the fires of the modern Sunday school movement, the Anglican clergy turned from him saying that the Sunday school movement was inspired and manned by laymen, was ex-cathedra. Robert Raikes was not found in Judaea.

4. When Christ calls He does not do it blindly. He saw possibilities in man; traits and aptitudes were discernible to Him. He refused a rabbi whose bent to self-indulgence was obvious to the Lord, telling him about birds and foxes and the homeless Son of Man. If men were hesitant, as was the one who said he must first bury his father, Christ did not call them. The men He called were not sophisticated or accustomed to honors and recognition. But they could take orders.

Our hearts delight to sing, "I love to tell the story of Jesus and His love." But let one refrain from telling the old, old story and before long he will have no story to tell.—H. C. Mason,

5. Freely ye have received, freely give. How bountifully God deals with His children who honor Him in giving: "... for them that honour me I will honour, ..." (1 Samuel 2:30). "... he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). A characteristic of the Spirit-filled Christ is generosity. It is difficult to conceive of a stingy, clutching, covetous, grasping, greedy Christian. We might as well conceive of an honest thief, or a truthful liar! The true Christian freely gives himself and his possessions to God.

Moody had a wealth of uncommon horse sense. You will agree with this after you will have read the following incident: Some business men, all of average and above average means, were praying that God would send in a needed fifteen hundred dollars to meet a pressing church obligation. Moody, listening at the door of the room where the men were praying, went in and said, "Men, stop asking God to give you the needed fifteen hundred dollars. Any one of you could write a check for this amount right now! Write the check and begin praising God!"—*The Bible Expositor*.

6. Our Lord's choice of the twelve marks a crisis in His ministry. Before the choice He spent the night in prayer. Thus Verse 12 is the important verse because all that follows is influenced by our Saviour's night of communion with God. We see the need and value of prayer. It is the characteristic feature of Luke's Gospel—more than any other evangelist—that he mentions the prayers of Christ. He does not give the words of Jesus—that is the privilege of John. With the exception of Christ's prayer in the garden, no other writer but John has recorded what Jesus said in any prayer. Many times, however, we are told by Luke that Jesus prayed (Luke 3:21; 5:16; 6:12; 9:18; 11:1). Evidently Luke was impressed by the fact of Christ praying. It was after that night of prayer our Lord made a great choice. He chose the twelve men who were to be with Him, who were to be trained by His word and example to catch men (Luke 5:10), to be His witnesses (Acts 1:8), to extend, build up, His Kingdom through the preaching of the gospel (Matthew 28:19, 20). On the mountaintop our Lord received guidance in the choice of His apostles. Though one was to prove a traitor, yet he was to serve the eternal purposes of God, even in his foul deed.—*Selected*.

If you were busy being kind,
Before you know it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.
If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

Christian Education

(Continued from page ten)

Listed below are the schedule, courses and teachers for the institute:

6:00—6:50: Evangelist and Missions, Mrs. Owen Ganey

Homiletics, Owen Ganey

Bible Doctrine, Ralph Staten

(Choose one of these courses for this period.)

7:00—7:50: Christian Education, Mrs. Roy Rikard

Speech, Mrs. Ralph Staten

Bible Synthesis, Ralph Staten

Music, teacher not secured yet
(Choose one of these courses for this period.)

You have an opportunity to choose two of the six courses offered for this semester.

The expenses for the institute are as follows: Matriculation and tuition fees \$10, and textbooks will average about \$3. You will furnish your own notebooks and writing material.

Pastors should attend and encourage all Christian workers to attend.

Churches, auxiliaries or brotherhoods should underwrite the expenses of their pastors.

Good religious books and magazines and papers will be needed for the library. Write Novella Prospt, North Belmont, North Carolina, when asking about these needs.

Donations of library cabinets and tables will be appreciated very much. This would include maps, typewriters, filing cabinets and freewill offerings for other needs.

Adjustments for simultaneous revival weeks will be made.

The board of trustees for the institute is as follows: Rev. Walter Carter, chairman, Rockingham; Rev. Nathan Holt, Cramerton; Rev. Norman Perkins, Mt. Holly; Rev. William Calvert, Kannapolis; Rev. Robert Hagler, Charlotte; Rev. R. J. Reynolds, Kannapolis, and Rev. Seldon Bullard, Morehead City.

CHRISTIAN EDUCATION IS A MUST

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, . . ." (Hosea 4:6).

"These things command and teach. . . . Till I come, give attendance to reading, to exhortation, to doctrine (teaching). . . . Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that

hear thee" (1 Timothy 4:11, 13, 16).

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; . . . That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:14, 17).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

The great commission that the Lord gave to the church when He said, "Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you: . . ." (Matthew 28:19, 20), carries strong emphasis on Christian education. It is so strong that it is implied that He will not be always with the church that fails Him in a trained ministry for the spreading of the gospel.

Rev. Roy Rikard, pastor of the Cramerton Church, states: "Within a few days we are expecting a number to enroll from our association for the second semester. Some will also enroll from Lancaster, Chester and Clover, South Carolina.

"Let the Lord have His way and you will be helping to carry out His orders in the Great Commission. You all come!"

Questions and Answers

(Continued from page eight)

away his wife" (1 Corinthians 7:10, 11).

So far as I know fifty years ago, all of Christendom agreed that marriage was a life-long contract or obligation and that when marital mishaps came that called for a divorce, the unfortunate party that was sinned against had no right to remarry until his mate died. This is what, I think, should be enforced today and so do all the old line conservatives that I know. The late Dr. H. A. Ironside, a well-known Christian writer, preacher and Bible teacher, stuck to this view until he died in 1951. Dr. K. S. Wuest, a well-known Bible scholar and writer, still holds this view, but there is an increasing number of so-called fundamentalists that have gone over to the more liberal camp and believe that one may marry again while the person to whom he has been married and divorced on grounds of fornication yet lives. Whether one or ten persons or even everyone's believing such would not make it right if God says it is wrong, and that is just what these Scriptures say to me.

MISSIONS

(Continued from page fourteen)

no hope,' there is no hope.' I'm glad that in a small way I was able to tell him that there is hope, in Christ Jesus. Please pray for him. I may never see him again but I know that there must be many others around me here just like him. Why should I long to be somewhere else this Christmas with such people around me waiting for the good news of the gospel. Praise the Lord for His leading."

The Calverys say, "We just count the shoes in the vestibule of our house and divide my two and we know how many we have in Sunday school."

Miss Wischart and Miss Ruehle are scheduled to leave Florida for Cuba on January 14. Please pray for them!

Oh yes! I almost forgot to tell you, we have a new baby boy at our house, born December 14; name, Raymond Randall. Both he and Mrs. Riggs are doing fine, and we appreciate the prayers of our many friends.

Sincerely yours,
Raymond Riggs
Promotional Sec'y.-Treas.

Christianity—and You

(Continued from page three)

warns you, and says, "no man cometh unto the Father, but by me" (John 14:6).

Do not put aside your consideration of this matter for any reason on earth. It is the most important and pressing business any man can have. You may not be a Christian now, but you can become a Christian in a moment, by simply turning to Jesus Christ and, in faith, asking Him to become your Saviour and your Lord.—American Tract Society.

My Tithing Decision

Grateful to God for the salvation that I have through His Son, and to show my appreciation for the many blessings received, I hereby resolve that for a period of one year, 1957:

(1) I will faithfully set aside one tenth of my income or profits and recognize that this *tithe* of my income belongs to God.

(2) I will use God's portion to further the work of His Kingdom.—First F. W. B. Church, Albany, Ga.

the Free Will Baptist

DURHAM UNIVERSITY

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 30, 1957

FEB 2 - 1957

THE SOUTH CAROLINA FREE WILL BAPTIST HOME FOR CHILDREN



The Free Will Baptist Home for Children, Turbeville, South Carolina, had its beginning at the Sunday School Convention of 1922 at Timmons ville, South Carolina. As money came in earmarked for the children's home, the main building was erected and completed in the summer of 1949. The home was dedicated and opened with four children in October of 1949.

The home has accepted a number of children from other denominations, but is mainly supported and operated by the Free Will Baptists of South Carolina. However, it does have several good supporters who are members of another denomination.

The home purchased a thirty-five acre farm in January of 1956. Three thousand dollars was borrowed in order to pay cash for the farm. Since January the home has been able to raise one thousand dollars above regular expenses to apply to the loan; however, two thousand more dollars are needed to pay off the loan. The superintendent, Edward H. Corn, feels sure that the people will give and help if they know about this need.

The home recently hired a full-time farm manager, Mr. H. W. Richburg, to train and to work with the children. Mr. Richburg has already taken over his duties, and Mrs. Richburg is the dietician. The home now has need for some farm equipment.

The superintendent, Edward H. Corn, says, "We are grateful for each church and each individual who has had even the smallest part in making it possible for us to make a home for such children as we have. Our twenty-two boys and girls are seeking happy, well-balanced lives. If you wish to help these children please send all contributions to The Free Will Baptist Home for Children, Turbeville, South Carolina."

EDITORIAL

DENOMINATIONAL LOYALTY

We are convinced that one of the miracles of modern times has been the existence of the Free Will Baptist Denomination throughout approximately 229 years since Paul Palmer organized the first church in eastern North Carolina founded upon the belief in the inspiration of the Scriptures, freedom of the grace of God toward man, freedom of the will of man to accept or reject Christ as Saviour, baptism by immersion, congregational church government, and the possibility that a saved soul might, through neglect of the means of grace at his disposal, make shipwreck of his faith and be lost. The marvel does not lie in the fact that these beliefs have lived throughout these centuries, for they are emphatically taught in the eternal Word of God; but the wonder is that the denomination has not long ago faded into oblivion because of the lack of loyalty which the adherents to this faith have exhibited.

Despite God's determination that the Free Will Baptist Denomination shall live on and give forth its witness of the truth to the world, the gullibility, selfishness, willful lack of preparation, unwillingness to cooperate in denominational endeavors, lack of vision and lack of loyalty generally on the part of too many of our people have greatly retarded our progress. Do we realize with shame that many of the larger Protestant denominations are younger than we? Since we know that the doctrine which we preach is Biblical in every detail, we must admit that we have failed God; for it is God's unalterable will that we give the gospel to all the world and make disciples of all people who will believe the truth.

Let us consider some of the specific sins of which we have been guilty throughout the years—sins which have made it impossible for God to give us numerical and financial growth so that our sphere of service to Him might have been enlarged. But before beginning, let us preface our remarks by paying high tribute to the faithful few who, past and present, have been the means of our denominational salvation because of their unswerving faithfulness to the truth as we interpret it. Their denominational loyalty has been superb, but they have been far too few in number. What we are today we owe to God through them.

We have been entirely too careless about the doctrine which has been preached from our pulpits. This factor alone has been the means of our losing whole congregations and entire associations or conferences, to say nothing of the divisions which have come into our congregations and carried away innumerable groups to form churches of other denominations. Why have we permitted it? The answer appears to be threefold:

In the first place, we have allowed ourselves to be the catch-all for the castoffs of other denominational groups. Let us emphasize that what we say here is intended as no reflection upon the very useful and loyal ministers who have come to us from other denominations. Some of our very finest men are those who became convicted that they did not believe the doctrine of other denominations with which they were affiliated and came to us because they believed our doctrine with all their hearts. However, every conscientious and loyal Free Will Baptist will admit we have taken some ministers into our fellowship to our great sorrow; for they have proved nothing but a source of trouble and disturbance with us, just as they did in the group from which they came.

When we accept ministers who are unsound in the faith, or undesirable otherwise, from other denominational groups, we must admit that we are inviting trouble for ourselves. Those who accept such ministers into their fellowship are either deceived by the person making application, or they are not sound in the faith themselves, or they have not made sufficient investigation and examina-

tion, or they are willing to compromise conviction for the man, or they do not have any definite denominational conviction in the first place.

In the second place, we take our own young men who have been brought up among us and called to preach the gospel, ordain them and send them out to preach without sufficient doctrinal background. Throughout our history, our program of Christian education with reference to institutions of higher learning has been an up-and-down affair. The rank and file of our people have never yet been thoroughly convicted as to the supreme need for these institutions of higher learning as it relates to the growth and expansion of our cause. If we were sufficiently aroused to this imperative need, we would furnish sufficient money to the Free Will Baptist Bible College and Mount Olive Junior College to over-subscribe their conservative goals for immediate expansion of their facilities.

Furthermore, we would send our children to these institutions as students in such numbers that the institutions would have to expand their facilities year by year. Our churches would be so anxious to help their boys who are called to preach that they would make the financial arrangements whereby these boys would be assured of training which would send them out to preach the gospel thoroughly rooted and grounded in the truth as we interpret it. We should be humbly grateful for the fact that God is calling our young men to preach at a much more accelerated rate than in the case in many other church groups. Whereas other denominations have the serious problem of recruiting pastors for their churches, our chief problem is that of furnishing educational facilities for those whom God is calling.

Let us urge that our associations and conferences maintain a high standard of qualification for ordination to the gospel ministry. This will be a partial answer to the problem which faces us as a denomination. On the other hand, let us be careful that, by our qualifications, we do not set a barrier in the path of young men whom God has called by requiring of them that which they cannot attain. When we set educational requirements for our ministers, we automatically obligate ourselves to make possible the achievement of our standards by the people who are called. If we do our part, these young men who are worthy of their call from God will do all in their power to meet our standards.

We shall continue this discussion in our next editorial as we comment upon a third and extremely important phase of the problem.

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Heaven

J. C. Ryle

THERE is a glorious dwelling place provided by Jesus Christ for all His believing people. The world that now is, is not their rest. They are pilgrims and strangers in it. Heaven is their home.

There will be a place in heaven for all sinners who have fled to Christ by faith and trusted in Him, for the least as well as the greatest. Abraham took care to provide for all his children, and God takes care to provide for His. None will be disinherited. None will be cast out. None will be cut off. Each shall stand in his lot, and have his portion in the day when the Lord brings many sons to glory. In our Father's house are many mansions.

THE INHERITANCE OF THE SAINTS

What mortal man can explain the full nature of the inheritance of the saints? Who can describe the glory which is yet to be revealed and given to the children of God? Words fail us. Language falls short. Mind cannot conceive fully, and tongue cannot express perfectly, the things which are comprised in the glory yet to come upon the sons and daughters of the Lord Almighty. It is indeed a true saying of the apostle John, "*. . . it doth not yet appear what we shall be: . . .*" (1 John 3:2).

The Bible lifts only little the veil which hangs over this subject. How could it do more? We could not thoroughly understand and more, if more had been told us. Our constitution is as yet too earthly, our understanding is as yet too carnal to appreciate more, if we had it. The Bible generally deals with the subject in negative terms, and not in positive assertions. It describes that there will not be in the glorious inheritance, that thus we may get some faint idea of what there will be. It paints the absence of certain things in order that we may drink in a little of the blessedness of the things present. It tells us that the inheritance is incorruptible, undefiled, and death not away. It tells us that the devil is to be bound, that there shall be no more fight and no more curse, that death shall be cast into the lake of fire, that all tears shall be wiped away, and that the inhabitant shall no more say, "I am sick." And these are glorious things indeed! No corruption! No fading! No withering! No evil! No curse of sin! No sorrow! No

tears! No sickness! No death! Surely the cup of the children of God will indeed run over!

THE GLORY YET TO COME

But, there are positive things told us about the glory yet to come upon the heirs of God, which ought not to be kept back. There are many sweet, pleasant and unspeakable comforts in their future inheritance, which all true Christians would do well to consider. There are many words and expressions of Scripture which you and I ought to lay up against the time of need.

Is knowledge pleasant to us now? Is the little that we know of God and Christ and the Bible precious to our souls, and do we long for more? We shall have it perfectly in glory. "*. . . then shall I know even as also I am known*" (1 Corinthians 13:12). Blessed by God, there will be no more disagreements among believers! We shall marvel to find how childish and blind we have been.

Is holiness pleasant to us now? Is sin the burden and bitterness of our lives? Do we long for entire conformity to the image of God? We shall have it perfectly in glory. "*That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, . . .*" (Ephesians 5:27). Oh, the blessedness of an eternal good-by to sin! How many of us, like Naphtali, are goodly in our words, but like Reuben, unstable in our works! Thank God, all this shall be changed!

Is rest pleasant to us now? Do we often feel faint, though pursuing? Do we long for a world in which we need not be always watching and warring? We shall have it perfectly in glory. "*There remaineth therefore a rest to the people of God*" (Hebrews 4:9). The daily, hourly conflict with the world, the flesh, and the devil, shall at length be at an end. The enemy shall be bound. The warfare shall be over. The wicked shall at last cease from troubling. The weary shall at length be at rest. There shall be a great calm.

Is service pleasant to us now? Do we find it sweet to work for Christ, and yet groan being burdened by a feeble body? Is our spirit often willing, but hampered and clogged by the poor weak flesh? Have our hearts burned within us, when we have

been allowed to give a cup of cold water for Christ's sake, and have we sighed to think what unprofitable servants we are? Let us take comfort. We shall be able to serve perfectly in glory, and without weariness. "*They . . . serve him day and night in his temple: . . .*" (Revelation 7:15).

Is satisfaction pleasant to us now? Do we find the world empty? Do we long for the filling up of every void place and gap in our hearts? We shall have it perfectly in glory. We shall no longer have to mourn over cracks in all our earthen vessels, and thorns in all our roses, and bitter dregs in all our sweet cups. "*. . . I shall be satisfied, when I awake, with thy likeness.*" (Psalm 17:15).

Is communion with the saints pleasant to us now? Do we feel that we are never so happy as when we are with the excellent of the earth? Are we never so much at home as when in their company? We shall have it perfectly in glory. "*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity*" (Matthew 13:41). "*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds . . .*" (Matthew 24:31). Praise be God! We shall see all the saints of whom we have read in the Bible, and in whose steps we have tried to walk. We shall see apostles, prophets, patriarchs, martyrs, reformers, missionaries and ministers of whom the world was not worthy. We shall see the faces of those we have known and loved in Christ on earth, and over whose departure we shed bitter tears. We shall see them more bright and glorious than they ever were before. And best of all, we shall see them without hurry and anxiety, and without feeling that we only meet to part again. In glory there is no death, no parting, no farewell!

Is communion with Christ pleasant to us now? Do we find His name precious to us? Do we feel our hearts burn within us at the thought of His dying love? We shall have perfect communion with Him in glory. "*. . . and so shall we ever be with the Lord*" (1 Thessalonians 4:17). We shall be with Him. We shall see His face. These eyes of ours will behold those hands and feet which were pierced with nails, and that head which was crowned with thorns. Surely, if there is rest and peace in following Him by faith on earth, there will be far more rest and peace when we see Him face to face. If we have found it good to follow the pillar of cloud and the pillar of fire in the wilderness, we shall find it a thousand times better to sit down in our

(Continued on page sixteen)

Striving About Words

Naaman Borders, Waverly, Ohio

PAUL, in writing to Timothy, said, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (2 Timothy 2:14). Do you think these words could be spoken of Free Will Baptists? Have you ever heard that in your church? Alas! these things are heard too often in all churches.

I've heard of some folk having a stiff argument over the color of the robes the angels wore when they announced the birth of Jesus. Some said their robes were red, some said they were green, and some said blue. What difference does that make? Some other folk had a great argument over the kind of pole the brazen serpent was placed upon in the wilderness. Some contended the pole was poplar, others said it was an oak or chestnut pole. Does it make any difference? In 2 Timothy 2:23-25 Paul warned, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; . . ."

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared" (Titus 3:3). The ninth verse of the same chapter says, ". . . avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

In 1 Timothy 6:20 Paul said, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. . . ."

A few years ago there was a great battle between science and religion, but this is not so any more. Men of science saw the futility of their argument and they are leaning over backward to come to religion. You just as well try to prove there is no love as to prove there is no God or religion. In the last 100 years they have found over 600 mistakes in what they call science. So in the next 100 years they may find 600

more mistakes. Who can tell?

You just as well pass a law to keep the sun from rising as to pass a law to wipe out religion. It just can't be done. Religion is grounded in the nature of mankind. God made man in His own image and placed His spirit in him and he is never satisfied until he comes home to his Maker. So when men bicker over any question they are wounding the heart of God.

Why not be like David when he said, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters or in the things too high for me." Most of the quarreling in our churches is among the nit-wits. You hardly ever see men of brains arguing over words of no profit. The apostle, Paul, had one of those undesirables in his church named Diotrophes who loved to hold the pre-eminence over the brethren. (See 3 John 9.) I am sorry to say that we have many Diotrophes who still love to hold the spotlight in the church, and who are going to

rule or ruin. But Paul had him spotted and was going to pour the oil on him when he came.

There is a town in Texas that has a sign by the road saying, "We have a town of 4,000 nice people and a few old sore-heads." I hate to say that about the churches, but what else can we call them? Nothing pleases the devil any more than for someone to tear up the church. We are divided up so much now that I am afraid that it's only a matter of time when the Catholics might swallow up.

Hadn't we better yield a little over this question that is of no importance than to divide and scatter the flock? We all know that it wounds the heart of God when we allow schisms and bickering to creep in. John says that we should love one another for love is the fulfilling of the law. He that hath love hath God. If we love one another all men shall know that we are children of God. Love works no ill to one's neighbor. He who hates his brother is a murderer, and no murderer has eternal life. So, let us examine ourselves and see just where we stand.

We parents know how badly we feel when our children have a falling out. Oh how it breaks our hearts. And don't you think our loving heavenly Father is sorry for us poor mortals when we fall out and quarrel among ourselves? Love covers a multitude of sins. Love bears all things, endures all things, and envies not. (See Corinthians 13.)

Valley of Decision

Rev. Clarence H. Burton
Grubbs, Arkansas

"Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision" (Joel 3:14).

THE Scripture which I have given is a good description of the present age. Possibly never before were so many decisions called for concerning religious doubts, social problems, political questions, and never was there so much searching of the heart about the right way of life. It has been said that the mark of the present age is the question mark. The battle between good and evil, light and darkness, is always going on.

Because of the many decisions which we are confronted with; because life automatically demands decisions daily; it can be said that we are in the valley of decision. Life is full of choices that must be met. We are constantly coming to a point where two roads meet, and we have to make up our

minds which of them we will take. A young lady, who was talking with me a short time ago, stated that she felt God was calling her to serve as a missionary. Naturally I encouraged her and now I am praying for her as she makes this important decision to follow the will of God for her life. The real peace and happiness comes only when we have given our lives in complete submission to the will of the Master. Paul said ". . . for I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11). This question which this young lady is facing is basic to all decisions and is the question all of us have to face. Will I live my life God's way or my way? Much of the ineffectiveness of our religious witness in these days is due to our wanting to deviate like Bunyan's Mr. Facing-Both-Ways, who hesitates to commit himself and keeps one foot in both camps. He is quite at home in the church of the Laodiceans and falls

under the bitter condemnation of those who are neither hot nor cold. Christians cannot afford to be half-timers. For them there is nothing or all. "The people I am afraid of," said John Wesley, "are the almost Christians." Jesus said, "He that is not with Me is against Me."

This double-mindedness and half-heartedness is the source of much unhappiness and moral weakness. The necessity to choose tightens many people. It paralyzes their nerves. Street accidents are often caused because people cannot make up their minds. It is the same in moral accidents. It is fatal to dillydally in the choice between right and wrong. All through the Bible the note of challenge, the call to decision, is sounded. Choose life that thou mayest live." Choose you this day whom ye will serve."

The Neglector's Last Chance

Elder A. J. Jenkins, McArthur, Ohio

"How shall we escape, if we neglect so great salvation; . . ." (Hebrews 2:3).

THE question, "How shall we escape?" reveals that the asker does not know the answer. This question was never answered but once, and that was in the story of the rich man and Lazarus in Luke 16. There has been much written and preached about this narrative. Some say it is a parable, but the writer of this article does not agree. Let's consult the narrative itself carefully and thoughtfully, starting with Verse 19 in Luke 16:

"There was a certain rich man, which was clothed in purple and fine linen, and did live sumptuously every day" (Vs. 19). Did you ever hear of a man in a parable enjoying all of these luxuries?

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores" (Vs. 20). Doesn't this sound like Lazarus was a real man, instead of an imaginary character in a parable?

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and his body was buried; And in hell he (the rich man's soul) lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Vv. 21-23). Notice that with his soul eyes the rich man was able to see both Lazarus and Abraham. So notice the discerning of the rich man—there is some question whether the rich man ever saw even a photo of Abraham, but he knew him.

"And he (the rich man) cried and said,

"How long halt ye between two opinions?" "If the Lord be God, follow Him."

We choose life or death. We choose one way and not the other. What we choose is reflected in our life and walk. What we choose shapes our future. Every day in the loom of our life the pattern of character is being woven. We must not allow circumstances to mold us. We must not take our tone from the society around us. Everything which is really worth having is at stake. The call comes to us today to decide once and for eternity.

Someone has said, "To be in hell is to drift; to be in heaven is to steer." You must choose. You can choose. You do choose. What is your choice?—*The Banner*, Davis, N. C.

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Vs. 24). Hell was warm enough to torture the rich man, although he didn't believe there was a hell!

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Vs. 25). Notice the difference in the places where the beggar and the rich man were.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Vs. 26). There was no visiting done between those in these two places.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house" (Vs. 27). Notice that we have already pointed out two of the rich man's senses which were working—he could see and he could feel.

"For I (the rich man) have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Vv. 28-31).

The fact is well established by the narrative that it is no parable, but is a true story. *There was a certain rich man* is a

positive statement, and it is a story of supernatural reality. The rich man had his home and an abundance in and around his home so that *he lived sumptuously every day*. The narrative also says that there was a certain beggar named Lazarus, laid at the gate of the rich man, but who received nothing from him.

Following are 18 facts which should be convincing to good thinkers:

(1) Notice the fact of Lazarus' being laid at the gate of the rich man's home needing help and food to stop his hunger.

(2) Lazarus' desire was reasonable—just crumbs from the rich man's table—and it was in accordance with the law of that day.

(3) By and by Lazarus died, presumably for want of food to nourish his body.

(4) An angel of God carried Lazarus' body and soul away, and he was reported to be the bosom of Abraham.

(5) The rich man also died (proof that he was human) and his body was buried.

(6) The rich man's soul went to hell.

(7) The rich man confessed to being in hell.

(8) The rich man, through neglect, sent his soul to hell.

(9) In proof of the rich man's seeing sense, he saw Abraham.

(10) The rich man also saw Lazarus in Abraham's bosom.

(11) The rich man was mightily affected by seeing Abraham and Lazarus and how Lazarus was faring.

(12) He wanted Lazarus then when it was too late. He needed water but received none.

(13) Abraham informed the rich man that he should remember his life back home.

(14) Then he was told that a gulf between them forbade visits.

(15) Then the rich man prayed his second prayer to Abraham, calling him Father.

(16) At this time the rich man answered our text question, "How shall we escape?" After deciding that he was in hell, he also decided there was no escape. The rich man insisted that Abraham warm his five brothers at home. Abraham again informed the rich man that they had Moses and the prophets and that they should hear them.

(17) The rich man argued his point with Abraham, insisting that a messenger from the dead could get all his brothers to repent.

(18) Abraham made it plain that if sinners will not hear the ones who give the messages of salvation today, they will all go to hell.

How shall we escape if we neglect so great salvation? Is there an escape? What answer does this narrative which we have studied give? Yes, the answer is plainly given—*there is no escape if we neglect so great salvation!*

NEWS NOTES

Report From Baptist Mission Burlington, N. C.

The Free Will Baptist Mission, Burlington, North Carolina, began its work on August 12, 1956. A rented building serves as both the mission and the parsonage. The congregation has increased from seven to about twenty members. The mission holds Sunday school as well as two Sunday worship services. A weekly prayer meeting has been started. One man was saved recently and his testimony has greatly strengthened other Christians there. The mission is conveniently located near a new housing development from which it hopes to draw new members.

The mission has strong hopes for an officially organized church in the near future. This would be the first Free Will Baptist church in Alamance County.



Regular attenders are Mr. and Mrs. C. E. Wright, Vera Wright, Mrs. George Blalock, Mr. and Mrs. Bobby Sandy, Mrs. Doris Norris, Charlie Sandy, Mr. and Mrs. David Jones and about ten children. The Rev. Garland Teasley is pastor of the mission.

King's Message over Jacksonville, N. C., Radio Station

The Rev. D. L. Whaley, pastor of the Jacksonville, North Carolina, Free Will Baptist Church, writes the following article regarding his radio program:

"The King's Message," a 30-minute Christian radio program in song and sermon, is broadcasted over radio station W L A S, 910 in your dial, Jacksonville, North Carolina, at 8:30 each Sunday morning. This program may be heard at least 50 miles from Jacksonville, which covers most of the Eastern Conference of North Carolina Free Will Baptists.

"This gospel broadcast was originated after seeking God's will in prayer, and began with the first broadcast on the first Sunday in October, 1956.

"Rev. J. Albert Harris is the soloist and I have been bringing the messages.

"Our purpose in the broadcast is to exalt Christ as King of kings, to encourage the lost, fallen and sinful man to turn to Christ, and to encourage Christians to draw nigh unto God.

"We have received some very encouraging reports on almost every broadcast, which we praise God and give Him the glory.

"As we have definitely felt the leadership of the Lord in beginning this radio ministry, we would like for it to continue; therefore you are invited to tune in each Sunday morning if you live within the coverage of this station. We covet the prayers of

Christians everywhere that this service may be used by the precious Holy Spirit to bless men and women wherever it may be heard; also that the financial need may be met which is met by freewill offerings.

"We welcome your letters which are always an encouragement to those who have the responsibility of getting the King's message that Jesus saves out to fallen man. Send letters to Rev. D. L. Whaley, 451 College Street, Jacksonville, North Carolina."

Bible College Improvement Program

The Rev. R. B. Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church and chairman of the education committee of the Central Conference of North Carolina, makes the following important announcement and comments which should be of particular interest to the church people of that conference, and should be of general interest to our people everywhere:

"Our Bible College at Nashville, Tennessee, is our most important denominational institution operated by the National Association of Free Will Baptists. The Bible College is an index to the spiritual interest of our denomination. Our work, as Free

Coming Events

April 14—Palm Sunday.

April 21—Easter Sunday.

Will Baptists, has grown since we have had this institution. It has given educational and spiritual directions to our denomination. Free Will Baptists have had many ministers, missionaries and Christian workers to take their places in God's world in an interested and efficient manner because of the help they received at our Free Will Baptist Bible College.

"It is now time for our Bible College to expand and improve its facilities. There is a need for more buildings and more teachers. We must arise and supply these needs for an institution so worthy of our sacrificial support.

"I observed at different times, while serving as executive secretary of the National Association, that our people wanted a large Bible College to carry out its God-given place in His glorious work. I believe our people still want an ever-growing Bible College. Now is the time for Free Will Baptist Bible College to grow as Jesus grew. 'And Jesus increased in wisdom and stature and in favour with God and man' (Luke 2:52).

"I appeal to the churches of the Central Conference of North Carolina to do something at once for the cause of Christ through our Bible College. Why not have the Rev. J. C. Lynn, Ayden, North Carolina, visit your church; then you will hear more of the wonderful works of the Lord relating to the improvement program of our Bible College.

"I write this from my own heart, mind and hand."

N. C. Eastern Conference Holds Fifth Union Meeting

The Fifth Union Meeting of the Eastern Conference of North Carolina Free Will Baptists convened with the Palmetto Chapel Free Will Baptist Church, Craven County, North Carolina, on Saturday, December 29, 1956. The moderator welcomed all the visitors, delegates and ministers to the session. There were 12 ministers present, and 30 churches responded to the roll call.

A motion was made and carried that the new church, Pleasant Acres Church of Craven County, be placed on the roll of churches. A committee reported the revision of the bylaws and constitution and asked the people to take copies home to their churches for study. A vote will be taken on this matter at the next union meeting.

News from the woman's auxiliaries was given by Mrs. Harold Mallard, president of the district. The Rev. R. L. Edwards brought the union sermon. An offering was taken for the Children's Home, Middlesex, North Carolina, in the amount of \$44.34. Lunch was then spread in the yard by the ladies of the church.

An afternoon prayer service was conducted

by Elmer E. Lewis. News from the Bible College, Nashville, Tennessee, was given by Lewis Campbell, a student at the college. News from Mount Olive Junior College, Mount Olive, North Carolina, was brought by the Rev. Burkette Raper, president of the college. A student of Mount Olive Junior College, Melvin Everington, spoke briefly on "What Mount Olive Junior College Has Meant to Me." News from the Children's Home, Middlesex, North Carolina, was given by H. M. Malard, a member of the Board of the Children's Home.

Special music for the day was rendered by the local church choir and the Rev. Melvin Everington. Al Lyzkowski was music director for the day.

The following report was given by the treasurer:

Hand from Last Union	\$ 9.39
Receipts	
Union Offering	\$200.00
Offering for Children's Home	44.34
Total Receipts	244.34
Total to Be Accounted For	\$253.73
Disbursements	
Children's Home	\$ 44.34
Children's Home General Fund	30.75
National Bible College	35.90
Mount Olive Junior College	35.90
Foreign Missions	30.75
National Home Missions	15.40
State Home Missions	7.70
District Missions	7.70
Church Finance Association	5.00
State Superannuation	14.35
National Superannuation	6.15
General Expense	7.50
Tragmont Assembly	8.20
Total Disbursements	249.64
Balance Left in Treasury	\$ 4.09

The meeting closed with a hymn and prayer. The Spring Hope Free Will Baptist Church, Craven County, will be host for the new union meeting.

River Road Mission to Celebrate Home-Coming

The River Road Free Will Baptist Mission, Washington, North Carolina, will hold its home-coming services on Sunday, February 10, 1957. This date marks the 50th anniversary of the mission.

Morning services will begin with Sunday school at 9:30 a. m. followed by the morning worship service. The Rev. Charles Smith, pastor of the Washington Free Will Baptist Church, will be the speaker for the occasion.

Lunch will be spread at 12:00 noon. The afternoon services will provide inspiring singing from different groups of singers from various places.

The public is cordially invited to attend.

Swannanoa, N. C., Church Observes Family Month

The month of February has been designated as family life month at the Swannanoa, North Carolina, Free Will Baptist Church. The pastor, the Rev. Wayne W. Smith, will bring a series of sermons on family life and the home at the 11:00 a. m. worship services of the church as follows: February 3, "Hope of the Home—Christ"; February 10, "Heritage of the Home—Children"; February 17, "Happiness of the Home—Love"; February 24, "Hopelessness of the Home—Divorce."

The following guest speakers will bring messages on Sunday evenings at 7:00 o'clock: February 3, "A Teacher Looks at the Family," Mr. B. M. Tomberlin, professor of Flat Creek High School, Weaverville, North Carolina; February 10, "A Psychiatrist Looks at the Family," Dr. M. J. Hornowski, 394 Merrimon Avenue, Asheville, North Carolina; February 17, "A Lawyer Looks at the Family," Judge Guy Weaver, Attorney-at-Law, 437 Beaverdam Road, Asheville, North Carolina; February 24, "An Evangelist Looks at the Home," Dr. L. C. Johnson, president, Free Will Baptist Bible College, Nashville, Tennessee.

Tuesday nights have been designated as family fellowship nights. Light refreshments will be served each night. The following are the scheduled programs for these Tuesday night services:

Tuesday Night, February 5

6:00—"Family Picnic" (Bring picnic lunch and drinks.)

7:30—Film, "Seconds to Midnight"

Tuesday Night, February 12

6:00—"Mother and Daughter Banquet"

7:00—Speaker, Mrs. J. E. Wooten

7:45—Film, "Mother and Home"

Tuesday Night, February 19

6:00—"Father and Son Banquet"

7:00—Speaker, Rev. W. T. Ratchford

7:45—Film, "Contrary Winds"

Tuesday Night, February 26

6:00—"Friendship Social" (Bring friends.)

7:00—Speaker, Dr. L. C. Johnson

7:45—Film, "Missing Christians"

Institute for Ministers and Laymen

The first session of the North Carolina Central Conference Institute for Ministers and Laymen will be held Monday, February 4, 7:00 p. m. in the assembly room of The Free Will Baptist Press, Ayden, North Carolina.

This institute is planned by the Ordaining Council and the Board of Education of

the Central Conference for the purpose of offering "Free Will Baptist Doctrine" taught by the Rev. Floyd Cherry and "Pastoral Theology" by the Rev. Michael Pelt, to all ministers and interested laymen in the conference. It is particularly planned with licensed ministers and those studying for ordination in mind. All men in this category should definitely plan to attend. The cost is low: \$3 for one course; \$5 for the two courses.

The institute will be conducted each Monday night for eight sessions through March 25. The Rev. Henry Melvin, conference moderator; the Rev. D. W. Alexander, chairman of Ordaining Council and the Rev. R. B. Crawford, chairman of Board of Education, compose the directors for the institute; with the Rev. J. C. Lynn serving as registrar and secretary.

Edgewood Church Awards Pins

The Edgewood Free Will Baptist Church, Macclesfield, North Carolina, awarded attendance pins at its annual Christmas program in December. There were 85 pins given as follows: for one year, fourteen; for two years, nine; for three years, seventeen; for four years, twelve; for five years, five; for six years, seven; for seven years, four; for eight years, six; for nine years, two; for eleven years, six; and for twelve years, three. It is interesting to note that the 12 year pins went to the C. F. Abrams family.

It was noted that the church had a very successful year. A cordial invitation is extended to all persons wishing to visit the church.

Area Institute at Flood's Chapel Church

An area institute, conducted by the Rev. L. E. Ballard, state field secretary, was sponsored by the Second Western District Sunday School Convention of North Carolina. The institute was held at Flood's Chapel Church on January 18, 19, 1957.

The Rev. Raymond T. Sasser, president of the North Carolina State Sunday School Convention, assisted with the institute. He spoke on "Teacher Training" and assisted with the "Problem Clinics." Rev. Ballard spoke on "Sunday School Organization."

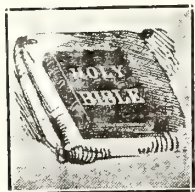
Mr. Lester L. Duncan Jr., president of the Second Western District Sunday School Convention, says, "The meetings were well attended by the Sunday schools in this district. Pastors and district workers assisted with the clinics."

N. C. Children's Home Report for December, 1956

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the

(Continued on page thirteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake (1 Corinthians 10:27).—C. P.

Answer: In 1 Corinthians 10:16-22 we have a discussion on fellowship at the Lord's table in which we are exhorted to live a separated life so as to be eligible to partake of the emblems: the bread and the wine.

In 1 Corinthians 10:23-33 we have the fact that love should be the controlling element in all our eating and drinking discussed and emphasized. 1 Corinthians 10:27 is a part of this discussion, viz., that part that gives instructions to a Christian that will enable him to know what to do when he is obliged to eat a meal with a heathen, one who has as a part of this meal, meat that has been offered in a sacrificial service to a heathen deity (god). Many of these Corinthian Christians who not long since were heathen themselves and participating in the same practices are now faced with the problem of entertaining and being entertained by relatives and other life-long friends, who still are heathen in every phase of their lives—religious, domestic, social, business, etc. Therefore, they are comforted with such questions as, What am I required to do as I associate with these friends? Am I to give them up altogether and refrain from visiting them? from eating with them? from associating with them as I formerly did? If not what am I to do when they practice their religious customs? If they set meat before me that has been offered in worship to an idol what shall I do?

The Bible makes it clear to a Christian as to what he shall do when it comes to visiting with those who are not Christians. It is a Christian's duty to go to every one possible who is not a Christian and be a friend to him. The main objective in this association is, however, that Christ may be exhibited to the unsaved person in such an attractive way as to lead the unsaved to Christ.

Now in the case before us Paul led by the Holy Spirit tells these Christians who are the guests of heathen to eat meat that is set before them and ask no questions. Further on Paul gives the reason for advis-

ing Christians to eat meat. Meat like everything else that God has given may be used for a good purpose. This meat is just as good as if it had not been placed before a dumb idol. Yet we must recall that he also advises that if eating meat or doing anything else of this kind will offend a weak brother (a Christian who would not understand so well as to not be hurt by such an act), then he says eat no meat at all.

Charles R. Erdman, in his commentary on 1 Corinthians, Page 94, 95, says:

"This general principle Paul illustrates in connection with the use of sacrificial meat. He advises Christians to purchase food which is offered for sale in the market without raising any questions or indulging in any scruples as to whether it has previously been used in the worship of idols. This is far different from the case of eating meat in an idol temple. What is purchased in the market is purchased not as part of a sacrifice, but as food which God has graciously supplied for the use of men. 'The earth is the Lord's and the fulness thereof,' and therefore all food that the earth brings forth or nourishes is the gift of God and is to be gratefully received.

"However, in case another person has scruples, the situation is changed. Suppose, for example, that one is invited to dine at the house of an unbeliever and he desires to go. He should feel free to do so and to eat what is provided, without raising any question on grounds of conscience respecting what is set before him. However, if some one says to him, 'This is a thing sacrificed in the temple,' he should not eat it, in deference to that person who has informed him, and for conscience' sake—not for the sake of his own conscience, but for the sake of his neighbor who would be misled and injured by his eating."

R. C. H. Lenski, in his commentary, makes the following comment on Pages 420, 421:

"If one of the unbelievers invites you, and you desire to go, everything placed before you eat, making no investigations because of the conscience.

"The same rule of conduct applies in this case: eat everything and make no investigation of a conscientious nature. This unbeliever may or may not have bought idol

meat for the meal, it makes no difference. Relatives and friends of Christians who are themselves still unbelievers may invite these Christians in friendly fashion. When Paul adds: 'And you desire to go,' i.e., to accept the invitation, he does not imply that, if he could, he would forbid the acceptance of such an invitation. All that he implies is that for some reason or other that is not connected with the question of idol meat the believer may not wish to go.

"Yet when he is dining out, a complication may arise. *But if someone shall say to you, This is sacrifice meat, do not eat because of him that showed it and (because of) the conscience.*"

Albert Barnes, in his notes on 1 Corinthians, Page 196, calls our attention to the fact that we are not to eat or drink anything that other Scriptures condemn or anything that would harm us just because we are the guest of an unbeliever. Therefore wine and other strong drink would not be taken by a Christian even if he were the guest of an unbeliever. Meat and meat alone is the object of consideration in the text.

Alone?

James A. Sanaker

In Rochester, Minnesota, where so many persons from all over the world gather to seek relief from ills, aches, pains and fears, one hears many remarks that reveal inner thoughts.

"Come up to my room," said a lady in a hotel lobby to a new friend. "Please come up to my room, I'm afraid to sit alone."

As the pair walked off, I thought of a song my mother used to sing.

"No, never alone, no, never alone,

He promised never to leave me,

Never to leave me alone."

How sweet to know that when we once get to have an experience with God and fellowship with His Son, that we are not alone, we have a constant Companion, who have One always with us and He share every joy and each sorrow, all our plans and problems, ready to give advice and comfort, peace and courage.

What a blessing we have with salvation. How much is missing in the lives of the lost, especially in time of tears and fear for the future. And a happy thought comes in the memory of another song:

"I've found a Friend,

O such a Friend!"

—Selected

Teaching from the standpoint of loving service rather than duty makes for good teaching.—Selected.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9).

These words were uttered by Job under the most trying circumstances. As we read the opening chapters of this great book we find that Job, who was a true servant of God, was delivered into the hands of Satan to be put through the severest of tests. We read in Job 2:6, "And the LORD said unto Satan, Behold, he is in thine hand; but save his life." God did this to prove to Satan that He has those who are so true and faithful to Him that they will under no circumstances turn away from Him. It was said of him; "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

We are prone to try to make progress in our Christian lives only under the most favorable conditions. We complain when we have to suffer persecutions and hardships. When our so-called friends turn against us we so often turn sour and pine about our pitiful condition. If we turn to the last chapter of Job we will learn of the rewards that were his for his faithfulness. In the tenth verse of this chapter we read, "And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." And in the twelfth verse we are told, "So the LORD blessed the latter end of Job more than his beginning: . . ." I am certain that it will strengthen and encourage every Christian to read understandingly the whole of the life of Job. Among other things a reading of the book will show beyond any shadow of a doubt that, even though Satan is powerful and will do all he is able to do to destroy every Christian, God is able and willing to keep those who trust Him and will in the end deliver us from all his destructive assaults.

But there is a constant battle to be fought. In Job 1:7 are these words, "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." Now turn to 1 Peter 5:8 and we will find the Christian's directions as to how to deal with him, and how to fight him, to win the battle, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom

he may devour:" and continuing in Verse 9, "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." No difference how hard the fighting may be in the battle of the Christian life we must never give up the fight. In this warfare against the devil and sin we have the assuring promise from God's Word, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. . . ." (James 4:7, 8). According to these verses there are certain things we are to do. Each of them is very important. We are to submit ourselves to God. We are to draw nigh to God. We are to resist the devil. These three things will bring two important results. The devil

will flee from us. God will draw nigh to us. The devil does not like the nearness of God. It is said twice in the opening chapters of Job, ". . . So Satan went forth from the presence of the LORD" (Job 1:12); and, "So went Satan forth from the presence of the LORD, . . ." (Job 2:7).

To substantiate the assurances given us in the verses quoted and in all the Bible that we may overcome the devil on our upward journey may we think of the experience of Jesus when He had said "No" to every temptation thrust at Him by Satan. Satan realized his defeat at the hands of the Son of God. God will give us power to defeat him, also, if we are obedient to Him in every detail of life. And we, too, may expect the devil to leave us and angels to minister to us. (Read Matthew 4:11.)

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

In the Name of the Lord Will We Set Up Our Banners

1. The banner of loyalty to Christ (Luke 19:8).
Faithful devotion—loyalty to Christ first (Joshua 1:16; Romans 12:1, 2).
2. The banner of love for the brethren (1 Peter 1:22).
This is the badge of discipleship. Wear it (1 John 3:11, 14; 4:20, 21).
3. The banner of right thinking and speaking (Philippians 4:8).
Think right if you would speak right (Proverbs 23:7; Matthew 12:34; 2 Peter 3:11).
4. The banner of Christian living (Titus 2:11, 12).
Through careless living influence is destroyed (1 Peter 1:14-18; Romans 8:12, 13).
5. The banner of good works (James 2:18).
Christ our example went about "doing" (Acts 1:1; Philippians 2:12; Galatians 6:1-6).
6. The banner of separation (2 Corinthians 6:17).
The natural trend is to follow the crowd (Genesis 5:24; Psalm 1:1, 2).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Is Approved by Guilford

Guilford College, one of the oldest and best academic colleges in the state of North Carolina, this week expressed its endorsement of the program of study at Mount Olive Junior College and assured the col-

lege that Guilford would accept credits earned at Mount Olive Junior College.

In his letter of approval, Dr. Clyde A. Milner, president of Guilford College, had this to say: "As a member of the North Carolina College Conference Committee on Standards, I have had an opportunity to study the problems and growth of Mount Olive College, and I wish to commend the

7. The banner of consecration (1 Chronicles 29:5).
A holy life—dedicated to Christ (Joshua 14:8; 2 Timothy 2:21).

Stand Fast in the Lord

1. We are to stand fast in the faith (1 Corinthians 16:13).
The faith is in danger in many places (Jude 1:3, 20, 17; 2 Timothy 4:7).
2. We are to stand fast in Christian liberty (Galatians 5:1).
We are free men in Christ (Galatians 2:16; Titus 3:5).
3. We are to stand fast in gospel teaching (1 Corinthians 9:16, 17).
The preaching of the church is the gospel (Romans 1:16; 2 Timothy 2:2).
4. We are to stand fast in Christian fellowship (Philippians 1:27).
For the strength of each member (Acts 2:42; 1 John 1:3, 7).
5. We are to stand fast in Christian progress (Philippians 4:1).
Believers must ever move forward (Psalm 78:9; 2 Peter 1:5).
6. We must stand fast in our warfare (Jeremiah 46:14).
We have a great leader—victory is ours (Ephesians 6:13, 14; 2 Timothy 4:7, 8).
7. We must stand fast in victorious living (1 Thessalonians 3:8).
Let us know no defeat (Titus 2:12; Romans 12:1, 2).

administration and the faculty there for the satisfactory progress they are making."

THE MAIL BOX

ASKS TO BE REMEMBERED IN PRAYER

"I would like to let you know how much I enjoy *The Free Will Baptist*. It is like a visitor in my home and I look forward to its coming every week. I have been in a rolling chair now for nearly eight years, and have been a member of the Hull Road Church for fifty-nine years. I have been blessed in that I have not had much pain. My friends and neighbors have been very kind and good to me. Please remember me in your prayers."—Mrs. Agnes Letchworth, Route 1, LaGrange, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

Mrs. Annie Lee Mason

On July 27, 1956, the Lord called one of His children, Mrs. Annie Lee Mason, of Stacy, North Carolina, home to be with Him. She was born May 3, 1891 and was the wife of Charlie E. Mason. She was converted about thirty-five years ago and served the Lord faithfully from then until her death. She was a member of the St. John's Free Will Baptist Church of Stacy. Her greatest desire was to please the Lord in all things and to lead lost souls to Him.

Besides her husband, she leaves a daughter, Mrs. Rosalie Salter of Beaufort; a son, Glen Mason of Stacy; four grandchildren; five neices; one nephew and a host of friends who loved her and will greatly miss her.

Mrs. Mason was patient in all her suffering, leaving her condition in the hands of the Lord. Her desire for His will to be done and not her own is best expressed in these words:

My Lord, my years are Thine to use
As seemeth best to Thee;
I know whatever Thou dost chose
Will be the best for me.

Thus resigned to His will, she passed into the realm of glory to be forever with Him.

A devoted neice,
Letha F. Jenkins

Guard within yourself that treasure, kindness. Know how to give without hesitation, lose without regret, acquire without meanness.—*The United Evangelical*.

NOTES — AND — QUOTES

By J. C. Griffin



OBEDIENCE

"And he (Moses) took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient" (Exodus 24:7). Thus the people of Israel were to obey the covenant of the Lord. God has from the beginning demanded obedience of His children to His statutes.

Disobedience Discovered

"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. (Notice that Saul said *they* and not *I*. He wanted to blame his disobedience on someone else.) Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?" (1 Samuel 15:13-19).

Saul Could Not Excuse Himself

Saul, like millions since, tried to excuse himself for his disobedience by falsifying. All of our alibis cannot hide our guilt from God. The truth is known before we come face to face with One who knows all about our disobedience. We may fool one another. Wives may be fooled, husbands may be fooled, and parents may be fooled, but there is no fooling God. *He knows.*

But Saul went on to lie as man often does. "And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the

things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:20-22). To find out more about the sin of Saul and the judgments of God in punishing of sin, we advise that you read the entire Chapter 15 of 1 Samuel. It does not pay to disobey God's voice.

Disobedience Brought World Trouble

"For . . . by one man's offence death reigned by one: . . . There . . . by the offence of one judgment came upon all men to condemnation; . . . For as by one man's disobedience many were made sinners, . . . sin hath reigned unto death, . . ." (Romans 5:17-21).

So all the sin, all the heartaches, all the suffering and all death is caused by disobedience. All those heading for hell will hear the awful denunciation, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," because of disobedience which started in the lives of Adam and Eve and has been practiced by individuals all through the life of man.

Disobedience to God prepares people for everlasting fire—we may believe it or not. To disbelieve is to disobey the voice of God. Isaiah says by the authority of God, "If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:19). What is the penalty for rebelling? "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:20). This could be a sword of steel, or it could be the sword of God's Word. ". . . and out of his mouth went a sharp twoedged sword: . . ." (Revelation 1:16).

God does not have to use a sword of steel to put His enemies out of business, but He can do it with one word. He has done it in days past, as in the case of King Saul, Sodom and Gomorrah and others.

Obedience in all Things

The voice of God can and will settle every question. When God speaks it cuts to the bottom and upward to the greatest heights. There is no getting around God's judgment. The psalmist said, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there . . . thy right hand shall hold me" (Psalm 139:8-10). So God will find us; it makes no difference where and when we try to hide from the judgment of God.

Paul, in speaking to the Corinthian Church, writes: "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things" (2

Corinthians 2:9). God demands obedience in all things. Half-hearted obedience does not satisfy God. To be an all-around Christian, one must obey the voice of God.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart" (Ephesians 6:5, 6). Our service should not be just to satisfy man, but should reach that complete obedience to Christ for the pleasure of God, the Father.

Christ Was Obedient

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Notice that Paul says, "Let this mind be in you." This means the mind of obedience. Christ said, ". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). If we follow Christ, we must have the mind of Christ. The mind of Christ was one of obedience to all that His Father had commanded. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). Jesus says here that His Father told Him what to say. Christ was obedient to the commandment of the Father.

Peter writes, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Peter 1:14-16). So for us to live an unholy life is a violation of the Word of God.

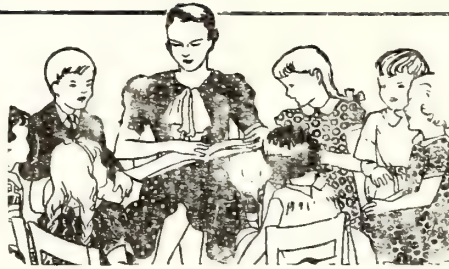
"Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8, 9). Does it take obedience to be saved? Search the Word and see!

When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.—Woodrow Wilson.

STORIES

FOR OUR

BOYS and GIRLS



AFTERNOON TEA

Esther Yoder

FOUR young ten-year-old girls were having tea in Madge Page's back yard.

"Oh, Madge, this is such a lovely tea!" exclaimed Betty. "These cupcakes are simply the last word!"

"I should say they are," joined in Alice. "This is the best tea party I've ever been to!"

"Have you heard the latest?" asked Madge.

"No, what is it?" chimed her three guests in unison.

"Barbara Smith fell from a tree this morning and broke a leg."

"Yes, if she would act like a lady and keep herself clean and use a little more manners, maybe this wouldn't have happened to her," came from Alice.

"Last year she sat right behind me in school, and many times I caught her looking over my shoulder at my lessons," was Betty's remark.

"And the other day I was uptown and saw her sneak an apple. So I walked by real close to her on purpose, and do you think she would look at me? No, indeed, she didn't!" Madge added.

"Well," Nancy said, "I guess you can't expect anything else from a girl like her. She doesn't go to Sunday school and her father and mother drink and quarrel a lot. I guess she needs somebody to bring her up right and teach her right from wrong."

"I really am ashamed of myself," admitted Betty. "I have often wanted to ask her to come to Sunday school with me, but never got around to it. She might try to do better then."

"That's an idea," said Madge, getting up. "Why don't we go over this afternoon and visit her?"

"Yes, let's," replied the other girls.

"I'll go and ask Mother," said Madge, running into the house. "Oh, Mother," she called, "may we go over to Barbara Smith's house this afternoon? She fell this morning and broke a leg."

"Of course, dear, you may go. And would you like to take along some popcorn and fudge?"

"Oh, yes, Mother!"

Just then the other three girls came in

carrying the tea things.

"How would you girls like to pop some popcorn and make some fudge?" asked Mrs. Page.

"Oh, that would be lots of fun," exclaimed the girls. The next hour was a happy time in the Page's kitchen. The corn popped merrily and the fudge boiled gently. After they were finished, they wrapped their goodies and placed them in a basket and started on their way.

"Hey, what's this?" called Madge's brother Tim, coming home from playing ball. "Something for me? I could eat every bit of it!"

"No, indeed, this is for Barbara Smith. She broke her leg this morning. If you want some, you have to break your leg," teased Madge.

"Aw, come now, give me just a little bit," begged Tim. "Barbara can't eat all of that and, besides, she doesn't need that must! How's happen you are all of a sudden going to her place anyhow? I thought she was such a terrible girl."

"We are going to see if we can't do something to make her a better girl," replied Betty.

"May I suggest that you also start improving yourselves," taunted Tim. "You can start right now by giving me a bite of those eats."

"Sorry, but we'll have to start practicing on you some other day," replied Madge. "Come on, girls, we have to go."

Once more they started on their way. Arriving at the other end of town, there was a considerable change. The houses were no longer neat and clean. Instead, the streets were old and rough; the houses were unpainted, and they all looked gray and tired as if they had lived a full lifetime and were ready to leave this world.

Several blocks down they came to Barbara's house, which was only a one-room hovel. Briskly they walked up to the door and knocked.

"Come in," called a weak voice from within.

Going into the house was almost like going from day into night. The shocked girls were nearly speechless. Finally Alice got enough wits collected together to ask, "Is

this where you live?" then instantly regretted it as she saw Barbara's face fall. The house indeed was something unusual, inasmuch as the girls had never seen such a terrible-looking home in all their lives. They had often read and heard of the poor, but this was their first actual contact with such a family.

There was one door and there were two small windows in the house. Inside, everything was piled together. Nothing could be straightened out because of overcrowdedness. The furniture was old and dark and some of it was broken. As the girls looked around they were filled with shame. Barbara half-lay on a dirty old couch with seemingly nothing to do except lie there.

"But you are not alone, are you?" asked Nancy, after looking around.

"Yes, I'm alone," answered Barbara. "My father and mother both work, and so I am alone during the day. This morning my mother got angry at me because she had to be an hour late on account of me breaking my leg."

"Then how do you get around? Isn't your leg sore?" asked Betty.

"Yes, it hurts terribly," replied Barbara "and I don't get around. I have been on this couch all day."

"Oh, how dreadful!" cried Madge. "Here is some popcorn and fudge we brought you. Eat some of it now. You must be hungry. Is there anything we can do for you?"

"Oh, thank you, girls! I'm very hungry and thirsty. You may bring me a drink of water if you wish."

"Will your father and mother be coming home soon?" asked Alice.

"Yes, they will soon be coming home, but that won't do much good, because they will leave again and spend most of the night out."

"Oh, how perfectly terrible," cried the horrified Alice. "Aren't you afraid to stay here alone?"

"Oh, no, I'm used to it, and besides, I have neighbors I play with. Somebody has been here nearly all the time today, and so I haven't been lonesome."

"Would you like us to sing a while?" asked Alice.

"Oh, that would be wonderful! Sing some of your Sunday school songs. I have heard about your Sunday schools, but I have never been to any."

So they sang a while. It was hard to tell just how Barbara felt. She looked happy and unhappy at the same time. She must have been happy because the girls came to visit her, but unhappy because of the home she was brought up in.

Glancing at the clock, Madge noticed that it was 5:30. "Oh, dear," she cried, "I'm afraid we'll have to go. It's getting so late."

With many farewells and promises to

come again, the girls took their departure. When they were out of earshot of Barbara's house, Nancy broke out, "Oh, how terrible of us to talk about Barbara the way we did! I think from now on I'll take care to know what I'm talking about before I say anything about anybody."

"And that goes for me, too," cried Madge. "We have been talking about her while we might have been making this world a better place for her."

Thereupon the girls eagerly started making plans for the next day, when they could go back again.—*Words of Cheer.*

the Rev. Charlie T. Rice officiating.

The installation service given in the auxiliary year book was used. On a table was placed an open Bible with lengths of lavender and white ribbons attached to it. On the end of each ribbon was a gold key. As the officers stood in a semi-circle, they were each presented a key as a symbol of their duties. The pastor read the Scripture and then led the new officers in the installation prayer. The meeting closed with group singing.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

NEWS NOTES

(Continued from page seven)

Columbia, N. C.—The Woman's Auxiliary of the Malachi's Chapel Free Will Baptist Church held its January meeting Wednesday night at the home of Mrs. H. S. Swain with Mrs. H. P. Swain as joint hostess. The meeting was opened with group singing, followed with prayer led by Mrs. S. H. Volvia. The auxiliary president, Mrs. H. S. Swain, read the Scripture taken from Ephesians 5:8-14 and Acts 26:18.

Those taking part in the program were Mrs. R. L. Swain, Mrs. S. H. Volvia and Mrs. A. M. Volvia. Mrs. H. S. Swain gave a few remarks on the lesson.

The minutes of the last meeting were read and approved. Eight members were present. The amount collected for dues was \$1.80, for general collection \$12.85 and \$1.30 for missions. A short business period followed. Officers elected for the year were: Mrs. H. S. Swain, president; Mrs. S. H. Volvia, secretary; and Mrs. A. M. Reynolds, treasurer. The meeting was closed with a prayer led by Mrs. R. L. Swain. The ladies were then served refreshments by Mrs. H. S. Swain. The February meeting will be held at the house of Mrs. R. L. Swain.

Louisburg, N. C.—The Woman's Auxiliary of the Saints' Delight Church met on January 17, 1957, in the home of Mrs. Paul Wester. The meeting was opened by group singing. Mrs. Clyde Swanson read the Scripture followed by a prayer.

Mrs. Julius Layton, president, presided over the business session. The auxiliary had finished paying for a vacuum cleaner which they purchased for the church. During the next month, they plan to work toward enlisting new members. Plans for the auxiliary convention to be held in the church on March 6 were discussed.

Mrs. Willie Conn conducted the program assisted by Mrs. Ernest Burnette, Mrs. David Dickenson and Mrs. Clinton Swanson. Mrs. Roger Shearon dismissed the group with a prayer. Refreshments were then served by the hostess.

The auxiliary thanks God for the way it was blessed in 1956.

Kinston, N. C.—The Young People's Auxiliary of the Faith Free Will Baptist Church met at the home of Kay Spence, January 14, 1957. The meeting was opened with group singing. Joyce Daughy read the Scripture which was followed by prayer.

The president, Sue Taylor, directed the business session. Shirley Rouse read the minutes of the last meeting. A motion that the young people have secret pals was adopted. Plans were made for the next meeting to be held at the home of Linda Hoffman in February. Donald Taylor and Linda Hoffman conducted the program. Following a discussion of the lesson, Helen Suggs led the twelve members and their leader in prayer. Games were played and refreshments were served by the hostess.

Merrimon, N. C.—The Woman's Auxiliary of the Edward's Chapel Free Will Baptist Church met on Monday night, December 3, 1956. The meeting was opened by group singing followed by prayer led by Mrs. Una Hardy.

During the business period the following new officers were elected: Mrs. Una Hardy, president; Mrs. Evilee Mason, vice-president; Mrs. Thelma Pittman, secretary-treasurer; Mrs. Mary Tosto, study course chairman; Mrs. Laura Hardy and Mrs. Carretta Hardy, program chairmen; and Mrs. Vera Cannon, youth chairman. The personal service officers elected were Mrs. Ellen Dixon and Mrs. Shirley Pittman, orphanage; Mrs. Ethel Cannon and Mrs. Gladys, benevolence; Mrs. Lillian Lewis, superannuation; Mrs. Nannie Pittman, Mrs. Dora Wallace, Mrs. Appie Hardy and Mrs. Annie Wallace, social; and Mrs. Lyda Hardy, pianist.

Five new members were added to the auxiliary during the year. Following the business period, the meeting was dismissed after prayer led by Mrs. Thelma Pittman.

Merrimon, N. C.—The Woman's Auxiliary of the Edward's Chapel Free Will Baptist Church held its installation service on Sunday night, January 13, 1957, with

following for December, 1956.

Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt. Receipts reaching the office later than December 31, 1956, will appear in the January report.

General Fund

Central Conference	\$1,841.50
Eastern Conference	2,227.53
Western Conference	1,435.88
Cape Fear Conference	653.66
Blue Ridge Association	42.74
French Broad Association	92.67
Pee Dee Association	49.02
Piedmont Association	12.15
Jack's Creek Association	52.38
Albemarle Conference	220.09
Miscellaneous	2,727.14

Laundry Equipment Fund

N. C. Woman's Auxiliary	
Convention	\$ 30.00

Piano Fund

N. C. Woman's Auxiliary	
Convention	\$ 5.00

Student Educational Fund

Total	\$ 40.00
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Clothing Fund

Total	\$ 80.00
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Concert Class

Total	\$ 269.76
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Grand Totals

General Fund	\$9,354.76
Laundry Equipment Fund	30.00
Piano Fund	5.00
Student Educational Fund	40.00
Clothing Fund	80.00
Concert Class	269.76
Total	\$9,779.52

The best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth.—*Almeron.*

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

The Children Have a Vision

Since June of 1956 the leaguers of King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, have saved \$36 for foreign missions. Patsy M. Tyson, director of the primary class, and Lillie Mae Harris, director of the junior class, submit the following statements concerning the interest of the leaguers in foreign missions:

"It all started in the primary class. As missionary-minded teachers, we believe that a vision for missions should begin at an early age. Many of these boys and girls are Christians and they were burdened when they learned that many people had never heard of Jesus. Each Sunday night we would look at pictures of our missionaries, locate the fields on the map, and pray for them by name. Then we gave our tithes and offerings so that the gospel could be taken to those who had never heard. We also had a missionary flannel-graph story from which the children learned much.

"The news of what we were doing spread to the junior class and they took up the same project. Both classes had as their goal to fill the bank, a globe of the world. As the weeks passed, the banks became

heavier and when we made a count of the money we were surprised and thrilled.

"The example that these young leaguers have set should put many of us to shame. It should be a challenge to each of us to pray more and, without a doubt, if we really pray we will give that the gospel can go forth."



The members of the junior class, pictured above from left to right are as follows: First row, Ruth Wooten, Billy Layton and Dan Tyson; second row, Johnny Baker, James Anderson and Wesley Layton.

From the Field

"I am sending ten dollars for the Calverys in Japan from our group of juniors and their teacher, Mrs. Frances Rider. We had a missionary conference here in Savannah the last of November and our church gave \$100 for foreign missions plus small personal gifts to Miss Wischart and Miss Wilson.

"Foreign missions is the dearest thing to my own heart and as an aftermath of our missionary conference, our church has voted to tithe our overall income to the Free Will Baptist Mission Board to support our foreign missionaries on all our fields. This does not affect our giving to the Georgia Unified Program which supports the cooperative program nationally as well as the local state phases of our work. However, our tithes will come out of the overall income of the church and be sent for the support of foreign missions. Neither will this affect the pledge of over \$700

which our folk have made to the Nashville Bible College this year.

"With sincere gratefulness, we praise God for nine converts on the first Sunday of the new year, who were saved and added to the church. We are sure that the blessings of God are upon any church or people who are missionary minded and are concerned about the souls of men more than anything else."—Louis H. Moulton, Savannah, Georgia.

"The Southside Free Will Baptist Church has agreed to send its Sunday school offering on each fifth Sunday to the work of foreign missions. Enclosed is our last fifth Sunday offering for December 30 in the amount of \$4.08."—Lavonne Cosper, Secretary-Treasurer, Southside Free Will Baptist Church, Ft. Smith, Arkansas.

How Shall They Hear?

John A. Mawhinney Jr.

Few Christians in our day have really taken hold of the job of missions as it has been assigned to us by our Lord. Despite all the organizations, and efforts, and emphasis, the command to go into all the world with the gospel receives only passive assent from the great body of Christendom. And even among evangelicals, who give lip service to this great task of the Church, only a relatively few take the matter seriously. Why is this so?

There can be no doubt as to the eternal condition of man without Christ. "... he that believeth not shall be damned" (Mark 16:16). "... he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "... if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Neither can there be any doubt that the commission to go and preach has been made clear in the Word of God. It has been stated and restated—never as an optional, permissive assignment—but as an explicit instruction. Acts 1:8 says, "... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "... The harvest truly is plenteous, but the laborers are few" (Matthew 9:37). "Go ye therefore, and teach all nations ..." (Matthew 28:19).

It is likewise clear that the Lord expects born-again Christians to do the job. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ... Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:18-20). "... for some have not the know-

(Continued on page sixteen)



The members of the primary class, pictured above from left to right are as follows: First row, Connie Baker, Bonnie Baker and Roger Eason; second row, Glenn Layton, Jimmy Wooten, Linda Tugwell and Lou Tyson.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



truths flash in upon them (16:17), and life becomes enriched indeed.

4. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). The yoke of the Pharisees was one too grievous to be borne, with all its ritual and external worship which left the heart cold as ice. The "yoke of Christ" is found in the acceptance of His Truth, and the manifestation of His Spirit, and the proclamation of His Word. The Son of God proved His humility by the mighty stoop of deity—coming down into our race, and into the world, to redeem from sin and its power, from death and its sting, from the world and its love. There is no room for pride and self-assertion in the heart of the follower of the lowly Nazarene. The servant should be as his Lord.

5. Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate, and wrote the first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?" The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but, quickly recovering himself, he wrote, "Even so, Father: for so it seemed good in Thy sight."—*Biblical Encyclopedia*.

6. *How a Chinese Found Rest and Joy.* One evening as Hudson Taylor sat in a Chinese wayside inn, an elderly man entered and asked, "Are you a foreigner?" "Are there books in that bag on the table?" "Are you a teacher of a foreign religion?" To each of these questions, Taylor answered, "Yes."

Then the Chinese inquirer said, "For many years I have been a seeker after truth. I wanted light but my heart was dark. A few years ago I had a vision of a man in white who told me to come to Hangchow, where I'd find a foreigner sitting in an inn with a bag of books on a table before him. I have visited inn after inn, until I thought I had been in every one there was. Then I heard of this one out here in the suburbs and, as a last hope, I entered. Will you tell me about your religion? Does it bring light to my dark heart?"

Hudson Taylor then gladly preached the gospel to him and gave him a New Testament. Two days later he visited his home and found he had destroyed all his idols and was rejoicing greatly in Christ.—*Alice Lyons Dyer*.

Warning and Invitation

(Lesson for February 10)

Lesson: Matthew 11—12.

Golden Text: Matthew 11:28, 29.

I. INTRODUCTION

1. Today's lesson is an excellent illustration of the fact that people who have the greatest opportunities to believe in Christ are charged with the greater damnation if they reject Him. Chorazin, Bethsaida and Capernaum were three cities in the vicinity of the northern coasts of the Sea of Galilee. Chorazin and Capernaum were on the west side of the Jordan River near the point where it flows into the Sea of Galilee, and thence through that sea on its way to the Dead Sea in the south. Bethsaida was east of the Jordan in this same vicinity. Jesus spent a great deal of His time in this area, making Capernaum His home town, and performing a great many of His miracles in and around these cities.—*The Bible Student* (F. W. B.).

2. Christ's wondrous words in the closing section of our lesson reveal clearly His consciousness that He was more than human. No mere man in his right mind could pray such a prayer, make such statements, and utter such promises as we have here.

In this prayer and in the words that follow Christ shows His consciousness of God as His Father in a unique sense, and refers to Himself as the Son. All things are delivered unto Him, and no one fully understands the mysteries of His being save the Father. Likewise it is the Son alone who understands the mysteries of God the Father, and those to whom the Son in some measure reveals them. Here we breathe an atmosphere that is charged with deity.—*Selected*.

II. HELPFUL HINTS

1. For those who reject the gospel of Christ there is nothing left but the judgment of God. (Vv. 20, 21).

2. The greater the light God reveals to men, the greater the demands He makes of them (Vs. 22).

3. The higher men exalt themselves before God, the greater their humiliation will be (Vs. 23).

4. As bad as the Sodomites must have been, many who had heard the gospel were worse (Vs. 24).

5. Oftentimes the more worldly wisdom men obtain, the blinder they become to spiritual things (Vv. 25, 26).

6. Of the things God delivered to His Son, perhaps none is greater than His power to save men (Vs. 27).

7. Even those upon whom Christ denounces God's woe are invited to come to Him and be saved (Vv. 28-30).—*The Bible Teacher* (F. W. B.).

8. It is better to be a "babe" with the knowledge of God than a "doctor of something-or-other" without it (Vs. 25).

9. It is vain to talk about serving and worshiping God if His Son Jesus Christ is not given proper recognition (Vv. 26, 27).

10. Jesus invites us to: come, take, learn. And He offers to give: rest, service, guidance and fellowship (Vv. 28-30).

III. ADDITIONAL TRUTHS

1. In the north country, people get snow blindness from too much light. It was so with the Jews of Jesus' time. They were blinded with much light. Religious studies and observances were the chief emphasis of the times, and knowledge of the Scriptures was by no means uncommon. But they were so occupied with the letter of the Law, their own religious experiences and speculations, that they did not submit themselves to the righteousness of God when it was revealed in Christ (Romans 10:3).—*The Bible Expositor*.

2. Wouldn't it be better to say the blindness of the Jews was caused by too much snow rather than by the light? Mormonism, Seventh Day Adventism and Modernism have some truth, but when this partial truth is associated with human error and speculation it produces spiritual blindness, and people so affected are hard to reach with the genuine gospel of Jesus Christ. It was so with the Jewish people.

3. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25). The "wise and prudent" were the scribes and Pharisees who were wise in their own conceits, and who sought the praise of men rather than the praise of God. The "babes" were the disciples who had received the Kingdom in the spirit of a little child. The Lord had taught them as they were able to bear it, and sometimes new

MISSIONS

(Continued from page fourteen)

ledge of God: I speak this to your shame" (1 Corinthians 15:34).

Any Christian who will study what God's Word has to say on these subjects must acknowledge the unalterable conclusions that:

- (1) Apart from Christ there is no hope.
- (2) God has given a clear command to go.
- (3) The responsibility is ours as Christians.

Why, then, is the job not being done? One or the other of these conclusions is inescapable. Either a great majority of those who call themselves Christians are ignorant of what the Lord has to say to us in His Word; or else they are unwilling to yield themselves and their wills entirely to the will of God in this matter. Contrary to the instruction in Philippians 2:4, there is a tendency for every man to look on his own things, with the result that the gospel is being hindered.

Some seek to pass off their responsibility with the excuse that they are too old, or too poor, or too ill-equipped, or too busy. There is no suitable excuse. This job is not reserved for the select few whose glorious lot it is to go. It is the job of every child of God.

In this regard, our relationship as Christian soldiers to our Commander is not unlike that which exists in an invasion army. Upon our individual acceptance of the Lord Jesus as Saviour, we have enlisted in His glorious army. We have enlisted not for an assignment of our own choice, but for willing service wherever He directs. The army which our Lord places in the field against the enemy of men's souls is entirely a volunteer force. But once enlisted, the soldier is not his own. Neither does he await a call: he obeys a command.

In establishing a beachhead, there are two categories of troops—those assigned to the front line, and those assigned to the services of supply. There is but one Supreme Commander over the united force, there is but one warfare, and one objective. To the advance troops is given the more daring and more dangerous job of penetrating into the very strongholds of the enemy. The supply troops have a double function: holding the position, and getting the *stuff* to the front lines. Both are essential, and both are interdependent. The soldier who in the face of such an enemy, does not per-

form to the very utmost of his capacity is not worthy of his keep. And so it is with the Christian who does less than his utmost in this task to which he has been assigned. Hear what God says in Ezekiel 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

Our witness in our own community, and through our own Church, involves *holding the position*. We cannot let the enemy regain ground, and we must strive to push out, and mop up his former positions. But these in our Jerusalem, and in our Judaea, and in our Samaria have had opportunity to hear the Word—those in the uttermost part of the earth have not heard. Hence, for those assigned to the rear, every available effort must be directed toward that portion of our job which involves moving the *stuff* to the front. Suitable personnel, prayer, money, encouragement, equipment—all is needed, and must be supplied. Matthew 24:14 says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Fellow eliever, as yourself these questions solemnly and prayerfully, before Him with whom we have to do:

- (1) Why do we have missions?
 - (2) What are we trying to do in missions?
 - (3) Whose responsibility is it?
 - (4) Why don't Christians get at it?
- Why don't I get at it, as I never have before?

—American Tract Society.

The Sparks Write from Switzerland

January 3, 1957

Dear Brother Riggs:

Greetings in the name of our Lord and Saviour Jesus Christ. We praise God for our safe trip all the way to Switzerland. His hand was seen even in the smallest details concerning our travel connections. There were times when we were unduly concerned about our connections and baggage, but He already had a perfect plan of our trip made out.

We left New York City as scheduled. The sea was rough the 25th and the 26th, but we managed to keep from falling out of our bunks. Although we did not feel

too good the first few days, the remainder of the journey was rather pleasant. After our arrival at Le Havre in the early morning of the 29th, we boarded a train for Paris. This trip took three hours. We had about eight hours to spend in Paris before we could catch a through train to Lausanne. While walking about we happened to find the British and Foreign Bible Society. There was an English speaking lady there and she helped us make a few phone calls. She was very gracious and we felt that the Lord had lead us there. We contacted Ron Boyle, a classmate of Lonnie's at Columbia last year. He spent the remainder of the afternoon with us. He has been here for the past three months and knew his way around pretty well. At 8:55 p. m. we left for Lausanne and arrived at approximately 2:50 a. m. Since we had notified the school of the time we were to arrive, a Mr. Payne was waiting for us at the station. He is an American, but has been here for the past ten years doing missionary work and also teaching at the school.

We are glad to get settled again. Everything is strange and new, but we know that this is God's place for us. Pray that we will be able to become accustomed to the different eating habits and customs.

We attended our first class in French today. It was quite interesting. We know that we have a long and hard grind before us but the Lord is able.

May the Lord bless you in this year as you expand the missionary program. Our prayers will be with you.

Yours in Christ for souls,
Lonnie and Anita Sparks



HEAVEN

(Continued from page three)

eternal inheritance with our Joshua in the promised land.

ARE YOU AN HEIR TO THIS GLORY?

If you are not yet among the heirs of glory, how much you are missing! How little true comfort you are enjoying, struggling on, and wearying yourself for mere earthly ends, seeking rest and finding none, chasing shadows and never catching them, wondering why you are not happy, and yet refusing to see the cause, hungry, thirsty, and empty, yet blind to the plenty within your reach, your expectations all perishing, and none to look forward to beyond the grave! Hear the voice of Jesus, and learn of Him!—American Tract Society.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 6, 1957

DURHAM, N. C.

FEB 6 - 1957

THE AYDEN FREE WILL BAPTIST CHURCH

DURHAM, N. C.



PHOTO BY JAMES W. EVERETT

There are few things in our church papers more interesting than the good church reports they carry from time to time. And it is with real pleasure that we give a brief report on the accomplishments of our church during the last few years.

When we came to Ayden in November, 1954, our people were about to finish one of the nicest parsonages we have seen anywhere. This splendid home was started while Brother Charles Craddock was pastor here in Ayden and was nearing completion when he changed pastorates.

During the last year some important improvements have been made in and around the church building. The church yard has been greatly improved through paving an alley, building a wall, and by placing a very nice bulletin board in front of the church. Also, the church building has been re-conditioned throughout, except the classrooms on the second floor.

But the most important thing in any church is the spiritual condition of its communicants. And it is a joy to say that the Lord has worked among us, and that the presence of the Holy Spirit is obvious in our services. Besides a goodly number who have found the Lord during our ministry here, two young men have been ordained to the gospel ministry, and three others have received license to preach. Also, a number of our people have reconsecrated their lives to His service, and every phase of our work is doing nicely.—Rev. I. J. Blackwelder, Pastor.

EDITORIAL

DENOMINATIONAL LOYALTY

(Continued from Last Issue)

In the last issue we dedicated our editorial to that phase of denominational loyalty which dealt chiefly with the preaching from the pulpit. In that article we discussed two phases of the threefold problem: namely (1) we should be careful that ministers coming to us from other denominations are conscientiously convicted, that they come to us because they believe our doctrine wholeheartedly, and that they are otherwise equipped to reflect credit upon our ministry; and (2) that we require our young men who are called into the ministry to attain a high degree of preparation before we ordain them, but that we also be diligent in making possible their attainment of the goals which we set.

The third phase of this particular problem, as we see it, is that of Free Will Baptist churches and pastors inviting ministers of other denominations to fill their pulpits. Here, again, we must proceed with caution, lest we be misunderstood by some. We do not want to convey the idea that we are narrow and bigoted; neither would we suggest that our churches become so. It appears to be traditional that Free Will Baptists are cooperative with other Protestant church groups in joint undertakings for the glory of God and the exaltation of Christ. Our ministers affiliate with interdenominational ministers' organizations and participate in joint services on special occasions, even to exchange of pulpits with ministers of other faiths. This we believe is as it should be, for we are not laboring in competition with other church groups but in cooperation with all who exalt Christ as Saviour and Lord. We do not profess to be the only church whose members alone will be saved in eternity; we do claim to be a part of that great Church Universal who is preparing herself for the return of her beloved, the Lamb of God.

On the other hand, we do believe our articles of faith give the correct interpretation of Bible truth in every detail as this truth applies to man's relationship with God in Christ and his relationships with his fellow man. This is the reason for our denominational existence. With regards to our attitude toward other groups which believe in the salvation of the soul by faith in Christ and the atonement which He made on the Cross for sin, we believe they too are Christian; but we also believe that some of the tenets of their faith carry an incorrect interpretation of Bible truth. We believe that these errors are not productive of the highest Christian development on the part of adherents to these tenets. However, we can have Christian fellowship with them so long as we do not sacrifice our Christian convictions. But we believe that every Christian should strive toward complete obedience to Bible truth, thereby using every means of grace at his disposal to grow into the fullness of the stature of Christ. Therefore, we cannot afford to accept their error.

When we invite or permit people of other faiths to speak in our pulpits, we are risking having our people subjected to erroneous doctrine. Of course, not every speaker of another faith will take undue advantage by preaching doctrines contrary to our faith on such occasions. Most ministers of any ability at all are ethical enough to stay within our faith in what they say. But our history testifies that this has not always been the case.

To illustrate the tragic results of permitting erroneous doctrine to be preached from the pulpit we shall quote from Dodd's, *The Free Will Baptist Story*, the account of what happened in the very infancy of our denomination: "The transformation of the

Free Will Baptists to Particular Baptists took place (in North Carolina) between 1750 and 1775 and may be regarded as somewhat of a revolution. So thorough was the change-over that only four or five of the Free Will Baptist churches remained as such. In the area where the proselyting influence was first felt there were some sixteen or eighteen Free Will Baptist churches. The defection first began with the ministers and spread from them to the laity. . . . Perhaps the greatest influence which led these men and others to adopt the Particular Baptist views was the proselyting zeal of Rev. Robert Williams of Welsh Neck in South Carolina. In 1745 he had spent some time in Pee Dee where he was trained in the Calvinistic doctrines of the Welsh Neck Baptists. In 1750 he returned to his native home in Northampton County, North Carolina, and began to preach his Calvinistic views. Being a well-liked man and an excellent preacher, he had great influence with Free Will Baptists, . . ."

In his preface to these statements, Mr. Dodd says, "Let it not be understood here that these Free Will Baptist ministers were disloyal to the cause or weak in their denominational love. Many of them wielded great and lasting influence in the lives of individuals and communities. The same is true of several of the laymen of the Free Will Baptist movement. But for this fact, the entire Free Will Baptist Church would have been wiped out . . ."

This was only the first incident in a long list. This tragic story has been repeated again and again by preachers of other faiths who, when permitted to preach in our pulpits, have sowed the seeds which produced fruits of disruption and division. And is it not still occurring today? The preaching of eternal security, a second work of grace, modernism and many other isms in our pulpits today cannot but bear fruit of dissension, disruption and destruction. Brethren, we ought to be very careful about the doctrine which we allow to be preached from our pulpits.

Time Wise, Eternity Foolish

A man dropped two pennies on the floor of a department store as he took out his billfold to make a purchase. He stopped to hunt the two cents and left his wallet laying on the counter. When he arose, the wallet, containing fifty dollars, was gone! How unwise he was! He was not nearly so unwise, however, as those who are time wise, but eternity foolish!—*Gospel Herald*.

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THE FREE WILL BAPTIST

Bob Jones Sr.

Mr. Levi Hill Passes

Evelyn Hill

MR. Levi Hill, Age 88, quietly passed away at his home near Snow Hill, North Carolina, on Sunday evening, January 13, 1957, at 6:00 o'clock, while sitting by his radio. He was in normal health, had attended Sunday school and church Sunday morning, and was about ready to leave his home for the league and evening church services when God called him home.

Mr. Hill was a member of the Hull Road Free Will Baptist Church and had been since early manhood, having served in many capacities. He retired two years ago after teaching the adult Bible class for fifty years. When the departure from his earthly life came, he was serving his church as treasurer, having held this office about forty years. He was also an honorary member of the Board of the Free Will Baptist Children's Home, Middlesex, North Carolina. He had been a member of this board for a number of years.

Mr. Hill and Mrs. Hill, the former Edith Perring who died in April, 1956, welcomed the opportunity to serve the Lord. They established a home with a Christian atmosphere, and it was a happy privilege to visit this home. The church and community, with their family, will suffer the loss of this brother and sister.

Mr. Levi, as he was affectionately known to his friends and neighbors, had looked forward and hoped to live to see new pews in the church. The pews were installed the week before he died, and he had the opportunity to enjoy prayer meeting on Thursday night and church services on Sunday morning on the new pews. The church was also in the process of installing new windows and laying a carpet. He had made liberal contributions for this work.

Mr. Hill led an active and useful life in his community and county. In his early life he taught school several years. He represented Greene County in the state legislature and was a member of the welfare board several years.



Funeral services were conducted at the Hull Road Church, January 15, at 3:00 p. m., with the pastor, the Rev. Michael Pelt, officiating. He was assisted by a former pastor, the Rev. W. B. Raper, and the superintendent of the Children's Home, the Rev. S. A. Smith. Mrs. Emily Walston rendered a program of organ music prior to the services. A double quartet, composed of Mesdames J. C. Moye Sr., Melvin Albritton, Thelbert Cunningham and P. L. Barrow Jr. and Messrs. R. A. Heath Jr., Joe Sugg III, George Harrison and Quincy Harrison, rendered the following selections: "The Lord Is My Shepherd," "Sweet Peace, the Gift of God's Love," and "The Last Mile of the Way." The body was laid to rest in the Hull Road Church Cemetery under a beautiful mound of flowers.

Surviving are two daughters, Mrs. Carl Barrow, with whom he lived, and Mrs. Milton Harrison, both of Route 2, Snow Hill; two grandsons, Henry Milton Harrison, W F M C Radio Station, Goldsboro, and Boyd Barrow, senior at Atlantic Christian College, Wilson; and two great-grandsons, Rymil and David Harrison, Goldsboro.

THERE is less real conviction of sin and more talk about religion in America than we have ever had in the history of this nation. Recently we witnessed an evangelistic service where old-time, deep, pungent conviction got hold of the people. It was like the old days. This service, however, took place in a church that has had a quarter of a century of straight preaching by an uncompromising old-time, Bible-believing preacher. The people today are crying for bread; and they have been feeding on a watered-down, do-as-you-please, come-to-Jesus, be-popular, line-up-with-the-crowd, and have-a-good-time sort of religion. We are talking about a Christian crusade, but we forget that a Christian crusade is a Christ crusade and a Christ crusade is a crusade that gives men conviction for sin, genuine repentance, then a new birth, and after that, the ability to see the Kingdom of God and spiritual apprehension that helps people to see what a mess we are in in this sin-cursed world.

We need an old-time preaching crusade on sin, judgment, hell, the necessity of repentance and then the exaltation of the Lord Jesus Christ as the world's only Saviour if men are to be born again and live right on earth and go to heaven when they die.

The cure for juvenile crime is a hickory stick at home and old-time, hell-fire damnation preaching in the pulpit. A careful study of juvenile delinquency will show that when old-time preaching against sin and preaching on the subject of judgment and hell went out of the pulpit and the modern philosophy with a strong emphasis on self-expression rather than self-restraint came into the home, we began to have juvenile delinquency. Even born-again Christian people are supposed to crucify themselves and deny themselves and take up a cross. If Christian people, whose sins have been forgiven and who have a new nature, are supposed to do that in order to live right, it stands to reason that unregenerated sinners need to put all the brakes on human nature if they are to stay out of jail and all other such troubles in this world.

When some of us were young, we said it was not right to do something wrong because we were inclined to do it. We were taught self-control and self-restraint in our homes; and then we went to church and preachers made us feel that if we did wrong, the devil would get us; and we were afraid to do wrong. We knew that we had to reap what we sowed and that the game of sin was an unbeatable game. It is significant today that there is not in any great

(continued on page five)

The Excellent Exchange

REV. HENRY JAMES GARLAND

"But what things were gain to me, those I counted loss for Christ" (Philippians 3: 7).

ONE of many reasons why people hold back from becoming Christians is the fear of not being able to pay the price of giving up certain pleasures, companions, possessions or idols. These fears come from the devil. In the Christian life only that which is sinful, or comes before Christ, must be surrendered, and those things are not worth keeping. Sin is a disguised serpent, which sooner or later fatally bites its owner. Paul, in his statement, "But what things were gain to me, those I counted loss for Christ," is trying to show you, that what you give up for Christ is only dross in comparison to the gold He gives you in its place. It is always costly to sacrifice, to break off the associations of early days and give up things which were regarded as precious to our hearts.

I know the daughter of a clergyman who gave up her comfortable home in her father's rectory to labor in the slums of London, and preach in a Salvation Army Barracks. Before she made the sacrifice she had worshiped God where there was beautiful music, a lovely organ, historical associations, and an ordered, reverent service. The contrast was made still greater by exchanging the comforts of a lovely home with a lovely garden for the cheerless room in a dismal city street. But for Christ's sake she found more joy in her new life than she had amongst all her home comforts. Paul gave up the same, his associations with the past; he renounced his ambition and comforts, and followed the despised Jesus. His self surrender was harder to bear because his family and friends disowned him and mocked him. Even the Christians were suspicious of him and his life was full of continuous perils. These things made a complete revolution in his thought and life. I have no doubt Paul found the change hard to bear at the beginning, and often the sweet memories of home and friends would steal into his mind and heart, and the tears would fall, but he never regretted his choice, and never desired to go back to his former life. Paul realized that the most precious things have no value com-

pared with Christ, as the poet, Dr. Watts, says:

"My richest gain I count but loss . . .
All the vain things that charm me most,
I sacrifice them to His Blood."

The things that Paul gave up, though precious, were, in comparison to Christ, like darkness in place of light. When he gave them up, he really, in Christ, exchanged darkness for light. Just as it would be a loss if a man were to shut up his windows and go on working by artificial light, when the sun was shining in the blue sky. So it is a loss when God has shown forth all His goodness and mercy in Christ if we turn away from Christ, and give ourselves up to the pursuit and love of earthly things. Our lives might always be full of sunshine but for this human weakness. So often we grasp at earthly things and send Christ away. So often you hear the charge that you cannot tell many Christians from non-professors. See what man loves, compare it to what Christ would have men love, and you will know who is a disciple and who is not.

It is with Christian life like the block of marble out of which the sculptor makes a statue. The first blow of the hammer and chisel will knock off rough pieces of the marble. The next will remove smaller fragments, but as the image advances to perfection, only powdered dust flies with each stroke, until the strokes are lessened and the work is gradually completed. At the beginning of the Christian life, we have to let God remove much dross out of our lives. As we grow in grace we are fashioned into the likeness of our Lord. Then our loss becomes our gain. The apostle sums up his gain in one word—Christ. Not that by his self surrender, he had any claim to merit Christ, but became fitted to receive Jesus Christ as the gift of God. He expresses himself more clearly when he says, "The wages of sin is death; but the gift of God is eternal life." Sin includes self and all that comes between us and Christ.

In Wales and Scotland, in some of the mining districts, you hear the common expression "winning the coal or mineral," by which is meant sinking a shaft deep down to get out the ore in richer abundance. Let

us take that idea. Paul, on the day he first discovered Christ, found himself to be the possessor of a large estate. He was standing, so to speak, at the opening of the mine and he saw some of the precious ore. The more he looked the more he discovered the inexhaustible riches there. He had only to sink his shaft in all directions. And so was his lifetime search to win or find Christ in all His fullness. Before a man finds Christ he tries to save his soul the same way that Saul did before he became Paul; that is, by keeping the Ten Commandments. But when a man fully accepts Christ by making a complete surrender of his life to Him, he finds that morality, however exact, cannot save a man or give him the assurance of forgiveness of sin. Only Christ can satisfy the longing of the soul and give peace to the mind. This was the light that one day broke upon the heart of Saul, then he saw that in spite of all his proud, strenuous labor he had been failing all the time and his own righteousness was mere morality was but a mockery to God. Although he still realized the absolute necessity of obeying the commandments, yet he saw that only Christ could save, and Christ alone.

Many people fail to discover this vital truth till they approach the end of life. Reader, have you found it yet? Where does your anchor hold—in self or Christ? It was a real hope that Paul found in Christ, not an imaginary one. It was an experience that his life had proved, that faith in the unseen world is the mightiest force to equip one for life's stern tasks and tender ministries.

Notice that this is not the utterance of Paul as a young man ("But what things were gain to me, those I counted loss for Christ") when he was full of youthful passion. Paul is now aged, and speaks after the varied experiences of a veteran's life. He has passed through the storms of life and endured the wintry blasts of adversity. He has stood, silver-haired and alone before the bar of the cruel Emperor Nero and suffered hardships for Christ under every conceivable circumstance.

There is a great need for men and women with the same spirit as Paul in the church and world today. Christian missions, instead of loving one another, have been engaged in slaying one another, because they have loved the dross more than gold. Earthly wealth has been regarded more than heavenly; mammon has been worshiped instead of God; Christ has been rejected because men and women have refused to make the great exchange of giving up all for Christ. May we search our hearts and see if Christ is all to us that He should be. Let us resist all that keeps Christ out of our lives.—*Gospel Herald*.

In Memoriam

Oscar Webster

MY feelings are expressed in the words of a scribe of old, "My pen doth ter, my ink runs cold," for to tell of things intimate and dear saddens the heart and wells the eyes with tears. As I seek for word, a sentence, something with which to begin, there comes to my mind a story of an occurrence in the early days of our country. The story of a David and Jonathan friendship between an Indian and a white man. After a long period of fruitful association, the white man died. The news of his passing was conveyed to his Indian friend. After an interval of reflection on the good life of his departed friend, the Indian said, "A mighty oak in the forest is fallen."

This woodlore seasoned statement by the Indian of long ago aptly tells the life and passing of my father, Jim Webster Sr. You think me presumptuous to make this comparison, well I guess you did not know "Pop" as I did.

No, I'm sure you never walked through the dark unafraid, because he held you by the hand. His foot was never your horse to ride, and you never wondered as you swung to and fro how strong he must be. Well, I know it could be swift and strong from behind, too. You never lived near a thing place did you? Then you would not know anything about digging some worms and following your Dad down the path to the run. And as you sat there in the shade of the gum and oak he'd point out where the robbins bit best. Did you experience the thrill of learning to plow? No! Then you never wished you could handle a team like your daddy could. Whether it was, sawing wood, plowing corn or being cotton, why he just never seemed to get tired!

If you could have seen him stand with the courage of a Daniel for what he believed to be right, then you would be proud, too. You should have been around when he made a bargain on the honor of a man's word and you would have seen character in action. And if that man was unfaithful to his word, you would have seen a hurt and disappointed man, too. There's more to tell. When a kid, did you go to church? Scrubbed until we shone with cleanliness, we would sit in our Sunday best, quiet and straight because we knew we must. When

I forgot foolishness long enough to notice, I observed a reverent attentiveness that I came to know was worship.

What about money, politics, and things like that?

Well, "Pop" never made a million clear. No, but he provided a large family with the things of life that gave them comfort and happiness. You seldom found him without some change in his pocket, and when it came time to worship God with one's means, he had some folding money to drop in the plate.

He was never a senator or congressman, or even a township constable, but he exemplified such a profound interest and knowledge of current events that men were pleased to support his position in matters of importance. The power of the ballot was held sacred and dear. Never was this privilege to have a voice in the affairs of his country neglected by him, his family or friends, if he could help it.

The crown of *Farmer of the Year* was never placed on his head, but the furrows he plowed were as straight as the best of them. He pitched his crops in due season, with faith in the good earth that it would yield a clear surplus; and beholding to no man, he would sit under his own vine and fig tree and eat meat from his own pasture. I've heard him say several times, "The Bible says that a man shall eat bread by the sweat of his brow, and I believe that. I have never had any fear but what I could earn bread for me and mine."

Was he a delegate to a Peace Conference? No, not one. Nor did any goodwill tour ever have him as its chairman. For, you see, friendship and good will to him were a part of the every day menu of life. No one ever appreciated a friend more than he.

From his house by the side of the road he enjoyed being a friend to man. Though he would have been speechless on a platform, he could hold his own in a fireside chat, cracker barrel convention or church yard conference. While never a frivolous man, the kids by the side of the road, for whom he always had a smile and a "Hi! sonny," will testify he was no grouch, either.

With a faith in God that was steadfast and sure, he rejoiced in the wells of his sal-

vation, confident that the old account had been settled long ago. He was no public speaker; he did his preaching and teaching in his daily walk of life. He was no coward in this life; he had no fear of the beyond, either. Not long before his going home he said to a neighbor and his wife: "I'm growing weaker all the time; the end is near, but its nothing to get alarmed about. We all must pass this way." A confidence born of a childlike faith in the promises of God enabled him to approach his grave as one who wraps the drapery of his couch about him and lies down to pleasant dreams.

James Webster Sr. was born February 24, 1868, in the Free Union community of Beaufort County, North Carolina. In this community he lived the eighty-eight years of his life. His wife, the former Alice Catherine Paul, survives. They lived together for sixty-two years. To this union were born twelve children, six boys and six girls. Eleven of these are living. He was a member of Free Union Free Will Baptist Church for sixty-two years. A number of those years he served as clerk of the church. He represented the church as a delegate at union meetings, conferences, and state conventions perhaps more often than any other member. He was actively engaged in farming until about three years before he died. The end came quietly the evening of January 25, 1956, after several days of intense suffering.

Yes, it has been a year. A year that has passed swiftly as years have a habit of doing—a year like other years, but no, for he was not here. The chair by the stove is vacant and still. The nod of his head, the wave of his hand, the little half smile that wrinkled his nose are gone. Gone, but not far—just over the river to rest in the marvelous light of God's eternal day.

Our Greatest Need

(continued from page three)

American pulpit or on any great evangelistic platform a dominant, outstanding preacher who is talking about hell and judgment and the consequences of sin. There are pulpits and platforms where people say, "Jesus is the solution to the problems." But men who have no real conviction for sin may in a way accept the idea of Jesus as an escape from some of life's problems, but they do not accept Him as the only One that can save them from sin that wrecks them in this world and damns them in eternity. This nation needs as never before an old-time hickory stick in the home and an old-time, sound, uncompromising, fighting, hell-fire, judgment damnation, repent-or-perish preaching crusade.—*First Free Will Baptist Church, Florence, South Carolina.*

NEWS NOTES

Young People's Choir Hollis Chapel Church



The Young People's Choir of the Hollis Chapel Free Will Baptist Church, Columbus, Mississippi, is serving its church in many various ways. The choir rendered a special Christmas program of songs during the Christmas season. These young people are members of the Church and serve the church in many ways other than singing in

the choir.

The pastor of the church, the Rev. M. L. Hollis, states: "We are justly proud of this group of young people who are good workers in the Sunday school, league and church services. Pray for our new church here that it may go forward in the work of the Lord."

Youth for Christ Rally Scheduled

There will be a Youth for Christ Rally at the New Bethlehem Free Will Baptist Church located between Reelsboro and Arapahoe, North Carolina, on Saturday night, February 9, 1957, at 7:30. The Rev. David Thomas of New Bern, North Carolina, will be the speaker for the evening.

Everyone is invited to attend the rally and to enjoy the Christian fellowship.

Piney Grove Church Host to Youth Rally

The Youth for Christ Rally for Johnston County, Wilson County and Wayne County will be held at the Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, on Saturday night, February 9, 1957, at 7:30. All youth as well as adults are encouraged to attend this meeting and to receive a blessing from the Lord.

State Sunday School Convention Being Planned

During a recent conference of the officers of the North Carolina Free Will Baptist Sunday School Convention most features of the program for the next annual session of the convention were decided upon.

The convention will hold only one day's annual session at Little Creek Church, Greene County, on Thursday, March 28, 1957. In lieu of the usual annual institute, heretofore held in connection with the state-wide meeting, the convention has sponsored six area institutes before this meeting at Little Creek Church.

Feature of the convention will be inspirational and informative rather than of an institute nature. One thing being planned is a pageant entitled, "From Little Rock to Little Creek," which depicts the first eighteen years of the history of the convention. This feature is being prepared by the Rev. L. E. Ballard, state field secretary, assisted by the Rev. Hubert Burrell, convention historian.

Coming Events

March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.

April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.

April 14—Palm Sunday.

April 21—Easter Sunday.

New Leaflets for Sunday School Convention

The North Carolina Free Will Baptist Sunday School Convention has just issued several new educational leaflets for free distribution to Sunday school officers and teachers over the state. They have been prepared with the help of the National Sunday School Association and the American Sunday School Union agencies.

The following are the subjects of leaflets now available upon request through the Field Work Office, Box 83, Selma, North Carolina: "The Cradle Roll Department," "The Home Department," "The Beginner Teacher and Pupil," "The Primary Pupil and Teacher," "Working with Juniors," "Working with Intermediates," "The Pastor and the Sunday School," "Publicity Ideas for the Sunday School," "Ideas for the Superintendent," "How to Prepare to Teach," "How to Use Cross and Crown Pins and Bars," "Some Attendance Suggestions," and "Some Essential Sunday School Needs."

Rev. W. B. Hughes, Evangelist, For Slocumb, Alabama, Revival

The Rev. W. B. Hughes, pastor of the Chipley, Florida, Free Will Baptist Church, will conduct a revival at the Slocumb, Alabama, Free Will Baptist Church beginning Sunday, February 11, and continuing through February 17. Services will begin each night at 7:00 o'clock.

The Rev. Rufus Hyman, pastor of the Slocumb Church, states: "We request our Christian friends to pray for a great spiritual awakening in our community and for those who live near by and visit with us. This is a young work here and we need your prayers."

Kenly Sunday School Awards Attendance Pins

Perfect attendance awards were recently presented to 45 members of the Sunday School of the First Free Will Baptist Church of Kenly, North Carolina. The Sunday school has 263 members on roll and averaged 214 per Sunday for the month of December. The superintendent of the Sunday school is Mr. Millard Snipes.

The attendance pins were awarded as follows: First year, Carlson Atkinson, Vicky Atkinson, Ann Carver, Stanley Dixon, William Dixon, Billy Hatcher, Becky Rowe, Mrs. Bud Rowe, Wesley Lee Rowe, Hubert Scott, Wilma Scott; second year, Becky Ingram, J. L. Lamm, Shila Oliver, Judy Scott, Rachel Scott, Caughman Watson, Charles Ray Watson, Mrs. Ellie Watson; third year, Wayne Crumpler, Tommie Jones, Mrs. Vonnie Jones, Mercedes Oliver, Carrie Pope; fourth year, Jimmy Hinnant, Lorraine Hinnant, Uonilita Jones, Annie

ae Medlin, Tucker Watson, Frank Wood-
d; fifth year, Jan Boykin, Kenan Hinnant;
th year, Mrs. Buck Flowers, Durand Hin-
nt, Mrs. Lucille Snipes, Mrs. Millard
ipes, Mrs. Richard Oliver; seventh year,
ndy Oliver, Richie Oliver; eighth year,
t Hinnant; tenth year, Joe Snipes, Mil-
n Snipes, Phyllis Ann Snipes; thirteenth
ar, Mr. Luther Kirby.

Conference Dates Cragmont Assembly

Mr. J. E. Wooten, manager, Cragmont
sembly, Black Mountain, North Carolina,
omits the following schedule for confer-
ce dates scheduled for the summer of
57. He says, "If you wish a date for a
up conference at Cragmont Assembly
ring the summer, please make your plans
d make request for any date open. Your
oice date will be assigned you if no other
quest is made for that date before yours."
e scheduled dates are:

June 3-7, Ministers' Conference, Director,
v. E. E. Edwards, Chocowinity, North
rolina; June 10-15, First Sunday School
uth Conference, Director, Rev. L. E.
llard, Selma, North Carolina; August
0, Second Sunday School Youth Con-
ence, Director, Rev. L. E. Ballard, Sel-
, North Carolina; August 12-17, Wo-
n's Auxiliary Conference, Director, Mrs.
E. Ballard, Selma, North Carolina; Au-
st 19-24, Writers' Conference, Director,
v. J. O. Fort, Ayden, North Carolina;
gust 26-31, Fountain Taylor Family
eek.

Mr. Wooten, manager, gives the follow-
t invitation to our people everywhere:
ou are invited to visit us at Cragmont
any time. We shall be happy to wel-
ne you and your family, and your friends,
any convenient time for you. If you are
t passing through this section and wish
ommodations for one night, Cragmont
here to accommodate you. Make your
y longer if you desire."

Two Ministers Elected Honorable Offices

The Rev. W. B. Hughes, pastor of the
hipley, Florida, Free Will Baptist Church,
d the Rev. Chester A. Huckaby, pastor
Piney Grove Free Will Baptist Church
r Chipley, were elected to offices in the
ashington County Ministers' Association,
interdenominational organization of the
nty pastors.

Rev. Hughes was elected as president and
v. Huckaby was re-elected as secretary-
asurer for the fourth year. The associa-
n sponsors a devotion each morning over
e local Radio Station W B G C and also
plies a chaplain for the county hospital
five days of the week. These are only
ew of the worthy projects and activities
ried on by the association.

West Florida Liberty Association Holds Mission Conference and Study

During the week of January 7-13 the Mis-
sion Board of the West Florida Liberty As-
sociation, along with the District Woman's
Auxiliary Convention, conducted a mis-
sion conference and mission study. The
meetings were held at ten different churches
during the week. Mrs. Eunice Edwards,
executive secretary of the Woman's Na-
tional Auxiliary Convention, was the speak-
er for the conferences. Mrs. Edwards spoke
twenty-three times. There were seven con-
versions, twelve dedications and two an-
swers to the call to special service.

The association was well pleased with the
attendance at the services, especially at the
mission rally held on Sunday afternoon,
January 13, at the Chipley Church. All
funds received above the expense of the
conference were divided between home and
foreign missions, with 60% going to foreign
missions and 40% to home missions.

The conference and study course has be-
come an annual thing with the district. It
was begun in January, 1956, when the West
Florida District Woman's Auxiliary Con-
vention sponsored a week's study course
with Mrs. Gertrude Ballard of Selma, North
Carolina, as the speaker.

The Rev. Chester A. Huckaby, moderator
of the association, says: "This conference
and study course has done must to make
our people missionary minded. Both Mrs.
Ballard and Mrs. Edwards are to be com-
mended for their faithful and tireless ser-
vices along with the other faithful women,
faithful pastors and deacons of our denomi-
nation. We are looking forward to ano-
ther time of fellowship and spiritual feast-
ing in January of 1958. We do not know
as yet who the Lord will send to us as our
speaker, but it will be the one whom we
need. I am sure of that."

First Worship Services In New Building Held

The first worship services in the new
building of the newly organized Peace Free
Will Baptist Church on State Highway 42,
2½ miles west of Pinetops, North Carolina,
will be held on the second Sunday in Feb-
ruary with the pastor, the Rev. Hubert Bur-
ress, bringing the message. Sunday school
will be held at 10:00 a. m.

The regular schedule for the church is
second and fourth Sundays with morning
and evening services. Prayer meetings are
held each Thursday night at 7:30 and choir
rehearsal is held on Tuesday nights before
second and fourth Sundays at 7:30 at the
pastor's home.

Reedy Branch Church Site of Executive Meeting

The Rev. Henry Melvin, moderator of

the Central Conference of North Carolina
called the members of the executive com-
mittee and chairmen of the standing boards
of the conference into executive session at
the Reedy Branch Church, Winterville,
North Carolina, on Monday morning, Jan-
uary 28, at 10:00 o'clock. The purpose for
the meeting, as stated by the moderator,
was to hear reports from the boards and to
seek to coordinate the plans and activities
of all into one general program for the year.

Besides the moderator, those present
were: the Rev. C. H. Overman, clerk; the
Rev. Wilbert Everton, assistant moderator;
the Rev. C. J. Harris, treasurer; the Rev.
C. L. Patrick, chairman of the mission
board; the Rev. Robert B. Crawford, chair-
man of the committee on education; the
Rev. Hubert Burress, historian; the Rev.
Sam Kennedy, board of trustees; the Rev.
D. W. Alexander, chairman of the board
of ordination; J. O. Fort, publicity director.

Important items from reports and dis-
cussions are as follows: Two new churches
organized, one at Scotland Neck and one
at East Greenville; employment of the
Rev. Everette Bryan as full-time conference
missionary, with his recent activities in
establishing mission points at the DuPont
Plant and at Hookerton; discussion of con-
ference boundary lines for organization of
new churches as U. S. Highway 17 north
from Vanceboro on the east, north of U.
S. Highway 70 on the south, the Atlantic
Coastline Railroad through Goldsboro, Wil-
son and Rocky Mount on the west and the
Virginia state line on the north; the minis-
ter's and laymen's institute to be held at the
Free Will Baptist Press each Monday night
at 7:00 o'clock, beginning February 4; the
urgency of the pastors in the conference in-
viting the Rev. J. C. Lynn to visit their
churches on week nights in the interest of
the Improvement Program of the Free Will
Baptist Bible College.

Upon adjournment of the meeting, the
group was invited to the Reedy Branch Par-
sonage to be served a delicious lunch by
the Woman's Auxiliary of the church.

Youth Rally Sponsored By District Auxiliary

The Youth Rally of the South Caro-
lina District Woman's Auxiliary Con-
vention will meet February 16, 1957, at the
Manning Free Will Baptist Church, Man-
ning, South Carolina. All G. T. A., B. A.
and Y. P. A. members are urged to attend
this rally. The church having the largest
attendance during the day will receive a
special award.

The theme for the day will be "It's Your
Life." Mrs. Margaret Ard, youth chairman,
will be master of ceremonies for the day.
The following is the planned program for

(continued on page fifteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Is it right and would it be showing a Christian spirit for a large family, all of whom hold membership in a local Free Will Baptist church, to band themselves together and absorb all the offices of the church, the Sunday school and the league, and by this act virtually force everyone from church attendance? This is what has happened in our home church, except that my husband, his brother, his brother's wife and I still attend feeling quite unwanted by this family clique.—Mrs. W. R.

Answer: No, this is not right and would never be right under any condition or circumstance. Yet there are so many local churches whose controlling element or sentiment and activities about fit the description your letter gives of your home church's pitiful condition and is in keeping with the expression I heard fall from a very, very good woman, good in her own estimation, when she said, in effect, "My little gang and I carry out everything as we wish, whether or not it is in keeping with the regulations of the Free Will Baptists or with the practice of any other church. We don't take time to read church literature and see, neither do we visit other churches to learn what they are doing, for I believe that we have the oldest youth organization in our denomination and that other young people should follow us rather than that we should pattern after them."

The local church is supposed to be the means through which its members work to further the Kingdom of God on earth in a worship service, a soul-winning and teaching ministry and a training service. As nearly as is possible all members should take an equal part in the worship services, unless there is some valid reason to interfere with such an arrangement, the pastor should conduct these services. When exceptions are unavoidable the pastor should designate the leader and through this assistant administer the Word. Every pastor and each of his helpers should spend most of their time teaching the Word—Jesus did that. When communion and feet washing are a part of the services the pastor should call to his assistance such deacons and others—members of the church—as he deems necessary and assign them duties in

keeping with their official standing. The teaching ministry is quite extensive, however, and takes first place. Part of this is carried out through the pastor in his messages at his regular appointments. The league and Sunday school each play its part in the training of members for their respective duties.

The league should be responsible to train its members, each to function in his proper place. Likewise the Sunday school should train its members to function as officers and teachers, each to carry out an effective way the duties his office requires of him, but none of this is to be done independently of the pastor, but under his supervision and in the interest of his over-all program for the church. The pastor alone is eligible to give the final touch in training the officers of the church he is to shepherd. So much so is this true that a new pastor needs to give new instructions to all officers that have functioned under the leadership of a former pastor even though they rendered efficient service under the former pastor's supervision, for of necessity there are certain adjustments to be made to the new pastor's special method and over-all plan.

With these vital facts in mind one can, with little effort, observe the lack of necessity of such a family clique. Indeed, such a boss-dog family in the church would be as destructive to the peaceful and successful function of a properly conducted church program as the proverbial bull in a china shop. Occasionally one asks why a person with impure motives would desire even being a member of the church, much less wanting to take the leading part. Such a question comes only from those who are not well enough acquainted with the Bible to ascertain its fundamental teaching on the person and work of Satan. Satan does not always appear as a despicable demon with horns and a pitch fork ready to gouge each person coming his way, but instead he often appears as an angel of light proposing to be a teacher of Scriptures, even as being more intelligent than most preachers or teachers of the Word. He can even quote Scripture. See Matthew 4:6. He often diverts people's attention from the real purpose of the local church by majoring in charity social functions and

other admirable elements such as good music, a well-polished pastor who lacks in consecration, good order in the activities of the youth and other meetings. These things that enhance the program and attract people are all good and necessary, but born-again, consecrated Christian lives exhibited by pastor, other leaders and even all members are both a must and to be first in the Bible order of eligibilities and essentials.

This Bible order of the church members' eligibilities and qualities cannot exist when the whims of any clan are honored or when the family name, location, social or economic standing influences the church in its choice of officers. Read the sixth and seventh chapters of Acts, the third chapter of 1 Timothy and the first chapter of Titus for Bible instructions on choosing church officers. These Scriptures with many others that you may locate by the use of a concordance will suggest to you that the functions of the church are to be carried out by men filled by the Holy Spirit, chosen of the Holy Spirit and directed in all the activities of their offices by the Holy Spirit all of which would be frustrated in the event of one family's monopolizing the offices of a local church or for any fleshly desires to be allowed to influence the progress of any church group. Read the second chapter of James. This definitely condemns Christians who show partiality or in any way favor a person because of his economic or social standing. God chooses on the grounds of attitude, ability and consecration and teaches us to do the same. When this is the method of which officers are selected for a church you will, I think, never find that they all come from one family.

Bright Prospects!

Joyously and confidently exclaimed David Livingstone on his last birthday, "I am not old! You know I am not old! No man ever had a brighter hope, or a more inviting future!" This radiant, triumphant statement was called forth by the well-wishing remarks of a friend who said to Livingstone, "You are growing old!"

How exceedingly bright are the prospects of all of God's children: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9). On the other hand, how dimly dark is the future of all Christ rejecters. Their souls are wreathed in darkness and oftentimes paralyzed with fear as they face the coming day of reckoning. Said Thomas Hobbs, a blatant atheist, as his sinful soul passed into eternity, "About to take a leap into the dark!"—*Gospel Herald*.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deuteronomy 1:21).

God's command to His people is still, "Go up and possess it." The way to God and to His blessings is up. In the Bible "down" is descriptive of the way from God and from the way of righteousness.

The words of this verse were spoken by Moses to the children of Israel as they came near to the Promised Land, Canaan. Since, for the last several weeks, I have been trying to direct our thinking and living into the paths that will lead us onward and upward in our Christian attainments, I want to apply this verse to the prospects that lie before the people of God as we face the possibilities and prospects that God has placed before us. Great things are in the future for those who will "go up and possess it," for "God hath set the land before thee." Marvelous possibilities and untold blessings lay before the nation of Israel as they stood on the border of the Promised Land which God had given to them by covenant with their fathers centuries before. Unthinkable are the possibilities that lie before the Christian of this age as we enter into a growing and obeying relationship with God. What a challenge when God says, "I have set the land before thee: go up and possess it!"

God had promised the land to the Israelites from the days of Abraham, Isaac and Jacob. There is no doubt but that they would have been perfectly sure of taking it if they had gone forward as God, by Moses, commanded at this time. God, too, has made great promises to us in the realm of the Spirit. Spiritual blessings have been set before us. They are ours for the taking. We sing the words of the poet,

"On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."

But why stay on the stormy banks and dream about what is on the other side? Why not go where our possessions lie and enjoy them? God invites us to go up and possess the great blessings that are ours

for the asking.

Another command is found in this verse that is just as important as the one we have been considering. It is, "Fear not, neither be discouraged." The spies that were sent to survey the land saw giants and were afraid. Their reports brought discouragement and delay, and, worst of all, the wrath of God. In Verse 34 we read, "And the LORD heard the voice of your words, and was wroth, . . ." The evil report of these ten fearful men caused the postponement of Israel's multitudes from entering into Canaan for thirty-eight years, lost many blessings, and brought on them much suffering and finally death. God says, "Fear not, neither be discouraged," still we are yet afraid to move at the command of God. Let us keep our fears to

ourselves lest we may be the cause of the defeat of others. There are so many discouraging things that hamper us. There are giants in the way, and lions roaring against us, but the Christian who is in line with God's commands and trusting in His promises can overcome the biggest giants and shut the mouths of the fiercest lions.

Christian reader, what land has God set before us? Have we gone up and possessed it?

Israel did not enter and possess the land at that time. Moses tells us why in Verse 32, "Yet in this thing ye did not believe the LORD your God." People who are afraid to believe God never get things done or enjoy His blessings.

"So we see that they could not enter in because of unbelief" (Hebrews 3:19).

THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim of originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

THE FIGHT OF FAITH

1. We have the example of Abraham (Hebrews 11:8). Called the Father of the Faithful (Vs. 17).
2. We have the example of Daniel (Daniel 1:8). Outstanding for his firm faith (6:10).
3. We have the example of men of old (Hebrews 11:32, 33). Leaders because of their faith (Vv. 39, 40).
4. We have the example of early churchmen (Acts 11:24). By their faith they fought for the faith (6:5).
5. We have the teaching of Christ (Mark 11:22). Christ placed the emphasis on faith (Matthew 9:29).
6. We have the teaching of the apostles (Hebrews 11:6). The Christian's life is the life of faith (1 John 5:4).
7. We have the life of faith to live (Hebrews 4:2). The teaching of His Word stands (Ephesians 3:12, 17).

ALONE WITH GOD

1. Jacob at Jabbok (Genesis 32:24).
2. Moses, in the desert (Exodus 3:1-5, 12).

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	98	Mrs. Fred Alpine, Mt. Olive, N. C.	8
Mrs. Lester Mills, Greenville, N. C.	69	Mrs. Rudolph Vause, Thomasville, S. C.	7
Mrs. J. J. Blizzard, Deep Run, N. C.	56	Mrs. G. C. Carter, Surrency, Ga.	7
Mrs. Reuben Greene, Spring Hope, N. C.	32	J. L. Parker, Dunn, N. C.	7
C. J. Harvey, Camilla, Ga.	25	Mrs. C. F. Heath, Cove City, N. C.	7
Rev. C. L. Patrick, Walstonburg, N. C.	24	Mrs. S. B. Strickland, Middlesex, N. C.	7
A. B. Bryan, Benson, N. C.	19	Rev. L. H. Boykin, Kenly, N. C.	6
Mrs. C. M. Whaley, Richlands, N. C.	18	Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Rivers Winstead, Kenansville, N. C.	17	Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. B. G. Hardy, Merrimon, N. C.	15	Mrs. Carmen Martin, Smithfield, N. C.	6
Mrs. F. A. Edwards, Chocowinity, N. C.	9	C. R. Huston, Colquitt, Ga.	6
Mrs. W. J. Starr, Arlington, Ga.	14	Mrs. Paul A. Johnson, Smithfield, N. C.	6
C. F. Abrams, Macesfield, N. C.	14	Mrs. M. A. Sullivan, Goldsboro, N. C.	6
Jimmie Tyndall, Pink Hill, N. C.	13	Woman's Auxiliary, New Love Well Church,	
Rev. J. C. Griffin, New Bern, N. C.	13	Buckatunna, Miss.	6
Saint Mary's Womans Aux., New Bern, N. C.	13	Duffie M. Lynch, Scranton, S. C.	5
Rev. E. C. Morris, Tifton, Ga.	13	Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Owen Thomas, Four Oaks, N. C.	12	Mrs. J. W. Hicks, Pamplico, S. C.	5
Mrs. F. A. Lewis, Lowland, N. C.	12	Martha Moye Braxton, Winterville, N. C.	5
Mrs. Gladys S. Deans, Sims, N. C.	12	Jennings Williams, Clayton, N. C.	5
Mrs. J. C. Edmundson, Pikeville, N. C.	11	Mrs. W. C. Eastwood, Grantsboro, N. C.	5
Pine Level Auxiliary, Pine Level, N. C.	11	Mrs. Alice E. Lupton, New Bern, N. C.	5
Miss Mattie Mae Beacham, Arapahoe, N. C.	11	Willet Moretz, Swannonoa, N. C.	5
M. B. Hutchinson, McArthur, Ohio	10	Gethsemane Woman's Aux., Clarks, N. C.	5
Mrs. Jessie G. Ball, Raleigh, N. C.	10	J. N. Barnes, Blakely, Ga.	5
Mrs. J. R. Cayton, Aurora, N. C.	10	Mrs. D. R. House Jr., Greenville, N. C.	5
Mrs. Nathan Basnight, Columbia, N. C.	9		
Mrs. Lloyd M. Edwards, Kenly, N. C.	9		

3. Joshua, near Jericho (Joshua 1:1, 9).
4. Elijah, by the brook (1 Kings 17:3-5; 19:9-18).
5. John the Baptist, in the wilderness (Luke 1:80).
6. Jesus, in the mountain (John 6:15).
7. Peter, on the housetop (Acts 10:9-17).
8. Paul, in Arabia (Galatians 1:17).

SOME OF THE PERSONAL TALKS OF CHRIST

1. His conversation with Nathanael (John 1:45-51). He who had faith when called. Basis for faith soon supplied.
2. His evening talk with Nicodemus (John 3:1-21). Christ the "teacher of teachers." An honest inquirer. Topic—new birth.
3. His dialogue with the Samaritan (John 4:1-42). She had a soul thirst (Vs. 15). Like Isaiah, she saw herself.
4. His conversation with Martha (Luke 10:38-42). Many "cumbered about with" (Vs. 40). Mary put "first things first."
5. His talk with the young ruler (Mark 10:17-27). A realization of a need, but not willing to pay the price.
6. His chats with Simon Peter (Luke 22:31-34). Peter fails, in John 21:15-22 he returns. Restoration. Recommissioned.
7. His talk with the two disciples (Luke 24:17-27). Outstanding verses—17, 27, 32, 44, 47, 48. "Burning hearts and open Scriptures."

THE MAIL BOX

DESIRES PRAYERS

"I have been a reader of this wonderful paper for 55 years and don't feel that I could afford to miss an issue as long as I can pay the price. I know the Lord has wonderfully blessed me through these years. I desire the prayers of the entire staff of *The Free Will Baptist* and I pray His blessings on each of you and wish you great success in the Lord's work."—Mrs. Eunice Lee, Route 3, Box 1013, Columbia, South Carolina.

ENJOYING NEW HOME

"The quarterly session of our Association was a most harmonious session with every phase of the Lord's work as we represent it touched on. So much progress is being made in the Midway Association—new churches, Sunday school rooms, repairs, an increase in giving to the cause, souls being saved.

"We are in our new home which was built back on the same spot where the other one burned. We are so very comfortably situated and we praise God for speaking to His children and they in turn having compassion with Him. We would like to thank everybody for such compassion. We will be happy to house any visitors at any time. If you are passing this way come by to see us; we will be happy that God has so fixed for us that we can live in a house by the side of the road and be a friend to those passing by."—Rev. and Mrs. S. T. Shutes, Colquitt, Georgia.

Willing to Wait!

A rare spirit of acquiescence to the divine will was displayed sometime ago by a poor woman. She was a public charge, supported entirely by charity. She had no education, but had learned some of life's greatest lessons. For many years, she suffered great pain. Finally her illness brought her to death's door. She lay at the point of death for weeks. Every moment seemed to be the last one, but she continued to breathe. Her suffering was great. Her friends, knowing she was ready to pass into the presence of her Lord, hoped for her release. One of them said to her, "Dear, are you ready to go?" Confidently, she replied, "Yes, ready to go, but willing to wait!"—*Gospel Herald*.

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.—Charles Buxton.

NOTES — AND — QUOTES

By J. C. Griffin



IS BAPTISM ESSENTIAL?

A Letter from Another State

The following is a portion of a letter which I received from another state and which I would like to pass on to you: "In a recent Bible discussion, we ran into some difficulties concerning the baptism of our Lord and Saviour. Some people say that baptism is essential to salvation and others do not. Therefore, we would like very much to have your theory and explanation concerning the matter. However, we believe in baptism and feel that everyone that is born again should be baptized. But our question is this: Is baptism essential to our salvation?"

So far as theory is concerned, I have no theory concerning the matter save what the Lord Jesus gave us in the great go ye command in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

If Matthew knew what he was talking about (and we Free Will Baptists believe that he *did* know the truth firsthand from the Lord) baptism itself is a command from Christ. And we may notice that the command to baptize is *in the name of the Father, and of the Son, and of the Holy Ghost*. Free Will Baptists believe that in the name of the Father, the Son and the Holy Ghost is the only proper way to be baptized.

Along with the baptism goes the command, "Teaching them to observe all things whatsoever I have commanded you: . . ." (Matthew 28:20). These words are a part of the entire command. Teaching therefore goes along with baptism. At whose command were the apostles to go? What was the reason for their going? They were to go at Jesus' command to *teach and baptize*. So teaching comes first, then baptism, and teaching also follows. What were they to teach? They were to teach baptism and all other commandments given by the Lord Jesus. He did not say, "Teach what you think or what men think." Jesus said, "Go and teach and baptize." They were to teach *all* nations and baptize them in the name of the Father, the Son and the Holy Ghost.

What Our National Treatise Says

Our National Treatise says, "Christian baptism is the immersion of believers in

water, in the name of the Father, and the Son, and the Holy Spirit, in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God and their resurrection at the last day." Romans 6:4 says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Christian Baptism Is a Burial

From the foregoing Scripture we find the Christian baptism means to be buried or immersed in water. This is the only New Testament mode of baptism. If we believe the commandment of the Lord Jesus Christ, baptism is to be done in the name of the Father, the Son, and the Holy Ghost. Thus we believe that baptism is a commandment of Christ.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12).

Philip Believes in Baptism

The account of the faith and the baptism of the eunuch is given in the eighth chapter of Acts, Verses 34-38: "And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

We believe that Philip preached what the Lord Jesus commanded. If he did not, why did the eunuch ask for baptism? The eunuch did not know who the prophet, Isaiah, was writing about; so Philip preached unto him Jesus, and the preaching convinced the eunuch that Jesus Christ was the Son of God. Notice that the eunuch had to believe *with all his heart*. "Whosoever believeth that Jesus is the Christ is born of God: . . ." (1 John 5:1). The eunuch told Philip, "I believe that Jesus Christ is the Son of God." So upon this confession, Philip judged him a proper candidate for baptism or immersion.

The Holy Spirit Given to Gentile Believers

Before the water baptism of the gentiles, they were saved. May we notice the words of the writer of Acts: "While Peter yet

spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. . . . Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. . . ." (Acts 10:44-48).

Thus we see that they were believers in Christ before baptism took place, and this is why we as Free Will Baptists believe in a believer's baptism. Mark's Gospel says, "He that believeth and is baptized shall be saved; but he that believed not shall be damned" (Mark 16:16). *Believing* is mentioned here before *baptism*. Philip demanded a confession of faith. The eunuch confessed his faith in Christ, and was baptized. While Peter was speaking to the gentiles, the Holy Ghost fell on them; then he commanded their baptism.

Peter rehearsed this event in defense of the gospel and of Christ when he was brought before the church of the circumcision in these words as he entered the house of Cornelius: "And he (Cornelius) shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa; and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:13-17).

Thus we learn from the preceding Scripture that the gentiles were saved and baptized with the Holy Ghost before they were baptized with water.

The Conversion of the Jailer

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul

(continued on page thirteen)

STORIES

—FOR OUR—

BOYS and GIRLS



The New Boy

BEULAH MYERS

I DON'T like the new boy who moved across the street yesterday," Alfred told his mother when he came in from school. "He is in my class. He tries to run over the rest of us, just because he is bigger."

"I went over and visited his mother today," Mrs. Jones replied pleasantly. "She said Bill is only ten—he is just large for his age. I invited them to come to Sunday school."

"I don't care whether he comes or not," Alfred replied ill-humoredly. His forehead was all wrinkled in a frown over his usually smiling eyes. "He runs over everybody."

"Then he needs Jesus in his heart," she told him. "You must invite him to Sunday school and be nice to him."

Alfred did not say anything else, but he secretly hoped Bill would not come. He did not want him in his class. But after he prayed about it that night he felt that Jesus would want him to ask his new neighbor. So, the next day, Alfred invited Bill to come to Sunday school.

The freckled-faced, overgrown boy laughed as if it were a good joke. "Don't like Sunday school," he said, after he stopped laughing. "It's for sissies like you."

After that it seemed that Bill saved all his meanest tricks to play on Alfred. A dozen times that week he was tempted to give the big toughy a piece of his mind—and his fists, too.

At recess, Bill would slip back into the schoolroom, break all his pencil leads, tear up his blotter and stuff it in his ink bottle, hide his books in desks all over the room, or something just as bad. Someone would always see him and tell Alfred. Then Bill would grin brazenly and whisper, "Tell, tattle-tale!" But Alfred never told.

What made Alfred really cross was when Bill pitched rocks at his dog, Micky. Micky was the best dog in the world, and any boy would have fought for him.

One afternoon Alfred stayed after school to watch the boys practice basketball. Then, with his big brother, Larry, and Jim Smith, he hurried home across the hill. As usual he whistled for Micky as he came in sight of the house at the foot of the hill. But,

this time Micky failed to rush up the hill, barking joyously, as he usually did.

Alfred whistled again and again. "Where could Micky be?" he said wonderingly.

Then he caught sight of the dog emerging shamefully from a hedge across the street. As Micky slunk forlornly toward him, a horrible sight came into view behind him—a long row of cans was tied to his pet's tail!

"Come here, Micky," Larry called sympathetically.

Alfred clenched his fists in anger. He knew exactly who had committed the crime. He was almost crying as he cut the string. "I'll—I'll beat him up this time!" He gritted through his clenched teeth.

"Who?" Larry asked.

"That Bill Tucker."

Larry glanced toward the house behind the hedge. "Guess he did it—I see him watching from the garage. But you'd better think it over before you beat him up," Larry added quietly. "I don't think Jesus, nor Mother, would like for you to fight him."

Alfred struggled against his anger as he petted the dog. This was the biggest temptation he had had since he had been saved six months ago. He knew he ought not to fight, but somebody ought to bring that smarty down a peg or two.

If he would not keep remembering that Scripture about being good to your enemies. He did not even want to be good to Bill. He wanted to punch him in the eye. He told his mother that when he got home.

After he had stopped scolding, his mother asked, "Didn't you plan to make fudge this afternoon?"

"Oh, yes," he brightened visibly. "You promised that Joe and I could and I forgot to tell him. I'll call and tell him to come right over."

A minute later he had Joe on the telephone and was telling him to come over and make fudge. Alfred had learned how to make it all by himself.

"Why don't you invite Bill over, too?" his mother suggested.

He stopped in his tracks and stared at her. Here was that awful idea again.

"Don't want him," he said stubbornly.

"It won't hurt to try being nice to him—and if it did work you would have a new friend," she told him.

He did not want to do it, but he finally gave over—mentally deciding that if kindness failed to work, he would really beat up Bill next week.

"Is this a trick?" Bill demanded suspiciously, when Alfred called him over the phone.

"No," Alfred replied.

When Joe arrived he was carefully measuring sugar and milk. "I invited Bill over—but he hasn't showed up," Alfred said.

Joe was surprised. "I thought you didn't like him!"

"I don't—but remember what Brother Hutchins said about heaping coals of fire on your enemy's head by being kind to him?"

"Yeah, but I had rather heap real coals," Joe answered.

They had to go outside to fill the oil tank, and there was Bill staring at them from his own front yard. "Come on over!" Alfred tried to make his voice sound friendly. "We are just getting ready to cook it."

He was rather surprised when Bill came right over. Then he was so well-behaved during the next hour, that Alfred knew his mother would think him a nice boy. He said it was the best fudge he had ever eaten, which made Alfred feel much better.

Bill looked around the warm kitchen with interest. "First time I ever have been in your house," he remarked. "First time I have been in anybody's house since we moved here."

Then, when he left, he thanked them so mannerly for the nice time, that Alfred's mother said, "He seems like a nice boy to me."

It almost made him provoked. But he was really surprised when Bill came to Sunday school with his mother the next Sunday, then treated him real decent all the next week. Well, if that about the coals of fire was really working, he would not have to beat up Bill after all!—*Gospel Herald*.

"You can avoid a lot of sorrow if you'll work today and worry tomorrow."

A young minister was leaving an English town and was bidding an old lady goodbye. "Well, sir," she said, "you'll be busy packing I expect?" "Yes," he replied, "I have only a few things to put in now." "There's one thing you won't be able to pack, sir. You'll have to leave that behind," said the old lady. "Whatever is that?" questioned the minister. "You can't pack up your influence, sir," she answered quietly.—*Selected*.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Stantonsburg, N. C.—The Junior Auxiliary of the Stoney Creek Church reports that it has made remarkable progress under the faithful leadership of Mrs. Kenneth Smith. The auxiliary has made the following donations for the year, 1956: Supplies, \$1.15; Mount Olive College, \$8.00; Children's Home, \$3.00; missions, \$2.00; superannuation, \$2.00; March of Dimes, \$2.00; Anna Phillips Loan Fund, \$16.00; church pews, \$115.65; gift for church, \$16.00; building fund, \$75.00; home missions, \$6.00. The auxiliary has \$70.11 in its treasury at the present, after having worked faithfully for the Lord and giving generously to His work.

The Woman's Auxiliary of the Stoney Creek Church makes the following report of disbursements and income for the year, 1956: Children's Home, \$6.00; superannuation, \$54.00; education, \$60.91; home missions, \$61.25; foreign missions, \$10.22; Free Will Baptist Press, \$16.00; social service, \$24.00; local church use, \$605.79; dues, \$244.35; per-capita dues, \$9.70; flavoring and Dolly Duzits, \$46.55; convention dues, \$15.00; co-laborer band, \$20.00; Cragmont, \$10.00; birthday box, \$15.22; Christmas cards, \$28.75.

Greenville, N. C.—The Woman's Auxiliary of Grace Free Will Baptist Church met Monday, January 28, at the church for their first meeting of the new year. Mrs. John Mills, program chairman, led the group of thirty women in singing "Send the Light." Mrs. Burwell Dixon presented the first topic on "Dangers Threatening America." Mrs. Dixon pointed out that someone has said that a nation's gravest dangers are not from without, but from within. As a concluding statement she added that Christ and Christ alone is the answer to all our problems.

Mrs. Chester Fussell gave an interesting talk on "The Need for Letting Our Light Shine in America." Mrs. Fussell said, "Christians never had a better opportunity than this present world conflict gives to demonstrate the steadying and transforming power of Christianity and the practical outcome of the life of prayer. An unfaltering faith in an unfailing God will give to us the needed strength for the fiery ordeal that awaits us."

The third and final topic was presented by Mrs. Dalton Heath on "Our Task." She pointed out that America as all of us know is a land of opportunity, yet we are coming

to be afraid that in our old age we will not be provided for. This is fear, unrest and distrust. She also said, "We are in danger of losing faith in ourselves, and when people lose faith in themselves they are ready to obey a master. Which will it be, Satan or the Lord Jesus? This is our task. We have the task of evangelizing the world so may we let our light shine before men, that we may glorify our Father which is in heaven."

After the close of the program Mrs. Hughes Peed, vice-president, presided over the business session. During this period reports were given and Mrs. Jimmie Spain was elected president for 1957. Also it was decided to give Mrs. J. B. Worthington Jr. and Mrs. Willie Evans the authority to purchase shrubbery for the church lawn. The group was dismissed with prayer.

Blakely, Ga.—The Woman's Auxiliary of the Zion Free Will Baptist Church, Early County, met at the home of Mrs. W. T. Wiley for the December meeting. The president, Mrs. T. B. Mellette, presided and read the Scripture. Mrs. Laurie Anderson led the ladies in prayer. The roll was called with eight members present.

The auxiliary voted to purchase a present for their pastor and wife, Rev. and Mrs. T. B. Mellette. A committee was also appointed to fix fruit boxes for the aged and shut-ins of the community. This committee was composed of Mrs. Margaret English, Mrs. Clytie Still, Mrs. R. E. Mills and Mrs. Katie Johnson. Miss June Still and Mrs. Jasper Wiley were appointed to clean the church and to arrange flowers for the fourth Sunday in December. Mrs. Clytie Still and Mrs. R. E. Mills were appointed to assume these duties for the second Sunday in January.

The program was given and discussed by the auxiliary members. The next meeting will meet again at Mrs. Wiley's in January. Mrs. Jimmy Wiley dismissed the ladies with prayer.

Washington, N. C.—The Woman's Auxiliary of the Washington Free Will Baptist Church held its first meeting of the year on Tuesday night, January 22, at the home of Mrs. Alton Ivey with fifteen members present.

The meeting was called to order by the president. Following the opening hymn,

the ladies were led in prayer by Mrs. Lee Williams. The Scripture was taken from Ephesians 5:8-14 and Acts 26:18. The program was given, followed by the business session. The auxiliary was invited to meet at the home of Mrs. Ray Sykes for the February meeting. The ladies were then dismissed with prayer.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met recently to elect new officers and to reorganize for its work in 1957. The growth of the auxiliary was such that it felt the need to divide into four circles instead of two. The chairmen of the circles are Mrs. Herman Hersey, Mrs. Cecil Rose, Mrs. Leland Batton and Mrs. Walter Davis.

On Sunday night, January 27, Mrs. Carl Dudley, president of the North Carolina State Auxiliary Convention, came to the Raleigh church and conducted a very impressive installation service. Those taking part in the service were as follows: Mrs. Naomi Beamon, president; Mrs. Darian Wall, vice-president; Mrs. Joy Garris, corresponding secretary; Mrs. Louis Pucket, study course chairman; Mrs. Ruth Hersey, stewardship chairman; Mrs. Leslie Wall, prayer chairman; Mrs. Albert Woodard, nominating chairman; Mrs. Paul Davis, benevolence chairman; Mrs. Norwood Talton, youth chairman; Mrs. Emerson Woodall, recording secretary.

There are 32 active members in the auxiliary. The goal which the auxiliary has set for 1957 is the enlistment of every lady in the church who is not already a member of the auxiliary. The united purpose of the entire auxiliary is to be of better service to the Lord, the church and communities.

NOTES and QUOTES

(continued from page eleven)

and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:25-33). We have every reason to believe that this jailer did believe before he was baptized.

"... The word is nigh thee, even in thy moth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart men believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10).

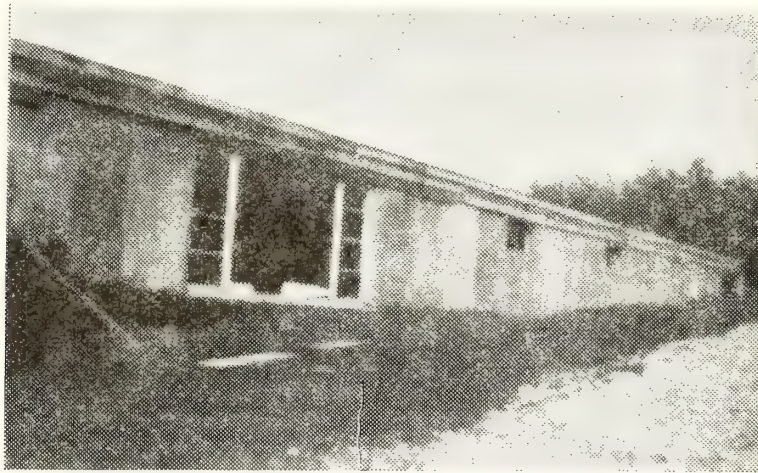
MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

NEW CHURCH AT HURRYVILLE, MISSOURI



Pictured above is the new church in Hurryville, Missouri. This church was organized June 2, 1955, with 22 members. It now has a membership of 48. The Rev. C. H. Moyers is pastor of the church which

was begun by Rev. Moyers and the Rev. George Hibbits.

The basement building was recently constructed at a cost of \$5,000. It has classrooms and a modern kitchen.

From the Field

FOREIGN MISSIONS

"I am sending you \$8 for foreign missions. I got a label for a penny-a-meal jar from Rev. Riggs when he held a revival at Sandy City Church. We keep it on the table and we all help to fill it. I am eleven years old. I am a Christian and I was saved at Bible school."—Faye Russell, Catlettsburg, Kentucky.

HOME MISSIONS

"We hope to get another church started at Zillah before too long. We have a new baby boy, Samuel, born January 14. We would like to thank our friends for the many gifts received for Christmas."—Rev. and Mrs. Postlewaite, Zillah, Washington.

"We have organized a new church here with 24 members and have purchased a lot on 15th Street."—Rev. Wade Jernigan, Guyton, Oklahoma.

"We have organized a new church, Bethel, at West Plains, Missouri, with 21 members. One of the members is giving a house to worship in free for the first year."—Rev. Harry Beaty, Thayer, Missouri.

"I am now pastoring the Mable Avenue Church in Kannapolis, North Carolina."—Rev. R. H. Jackson, Home Missions

Board Member, Kannapolis, North Carolina.

"Enclosed is a check for \$18.75 for national home missions from the state of South Carolina, sent through the South Carolina Woman's Auxiliary Convention."

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Moves Forward

Registration

At the time of this writing students are still in the process of registering for the second semester of work at Mount Olive Junior College, Mount Olive, North Carolina. Total enrollment of regular college students for the school year 1956-57 will exceed 70 students.

Approved for Veterans

Mount Olive Junior College is now fully approved by the Veterans Administration

—Mrs. G. D. Jones, Pamplico, South Carolina.

"We are sending our \$1 pledges, trusting that through these small gifts, some soul will be blessed for Christ's sake."—Mr. and Mrs. Sago, Arkansas.

"Enclosed is \$10 for national home mission work."—A. Metcalf, Oregon.

"You are probably aware of the fact that the Free Will Baptists originated here in New Hampshire under Benjamin Randall when he was pastor of the New Durham Ridge Church about 1 miles from Gonic. Randall's gospel may be summarized in the following way: A free gospel for the lost—a free table for the saved. God bless you and your work."—A. L. Peters, Pastor, Gonic Free Will Baptist Church, Gonic, New Hampshire.

"I have been chosen as chairman of the Home Mission Board here, and I have great hopes that within the coming year we shall be able to add four or five new churches to our work."—Rev. J. B. Elliston, Arizona.

"I am sending money collected Sunday, December 23, at St. Mary's Church in New Bern, North Carolina. Students home from the Bible College and Mount Olive College held a Christmas rally and decided to give the offering to home and foreign missions."—Shelby Gaskins, New Bern, North Carolina.

"I am planning a trip to Piedras Negras, Coah, soon."—Missionary Timmons.

for ex-service men under the G. I. Bill of Rights. Six veterans are already enrolled for the second semester. Veterans may now enroll for September.

Fall Applications

Applications from students who plan to enter Mount Olive Junior College in September are far ahead of the advanced registration of any year previous. Every indication points to 1957-58 as far surpassing any prior year.

Building Program

The growth and progress of Mount Olive Junior College have made expansion man-

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Parables of the Kingdom

(Lesson for February 17)

Lesson: Matthew 13:1-58.

Golden Text: Matthew 13:45, 46.

I. INTRODUCTION

Although Jesus was not the first person to teach by parables, He certainly was the Master in the use of this method. Old Testament writers, particularly Solomon, taught by proverbs or parables; but Jesus surpassed even him in employing this technique to illustrate the sublime truths of the Kingdom.

A parable is designed essentially to illustrate one central truth. In reading the parables the student should look for the central truth of each as it is directly stated or implied. Some scholars analyze the parables, giving spiritual significance to each detailed mentioned. Perhaps this may be done successfully, but we are sure that attention must not be diverted from the one great truth which the Master emphasized in each.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. No matter how feeble the beginning may appear, the blessing of the Lord will make our work great (Vv. 31, 32).

2. The gospel of Christ is a powerful force that has changed men and things throughout the world (Vs. 33).

3. The prophetic Word must be fulfilled, no matter when or by whom it is spoken (Vv. 34, 35).

4. Salvation is a treasure so rich and rare that those who would have it must surrender everything (Vv. 44-46).

5. All kinds of men may get into the church, but only saved people will make it into heaven (Vv. 47, 48).

6. The church will be no protection to be lost when the angels come forth at the end of the world (Vv. 49, 50).

7. The scribe who prayerfully studies God's Word will surely be rewarded with treasures new and old (Vv. 51, 52).
—*The Bible Teacher* (F. W. B.).

8. We have the responsibility of sowing the Seed of the Word; the harvest will be the result of our labors.

9. The fact that there are counterfeit Christians in our churches proves that there are also the genuine, for only the genuine can be counterfeited.

10. It is not the size of the seed that is important, but its genuineness and vitality.

11. It is impossible for us to estimate spiritual success entirely by outward appearances.—*Selected*.

III. ADDITIONAL TRUTHS

1. Regarding the Parable of the Mustard Seed, Dr. G. Campbell Morgan has this to say:

"Take a look down history. Yes, the church has grown in loftiness. It has often become so powerful that it has become proud, and has sought dominion over others. All these things are the outcome not of normal, but of abnormal growth . . . It began when those first disciples when Jesus was with them, said, 'Who is greatest in the Kingdom of heaven?' There was the passion for prominence, position and power. We know how He answered that. He told them that only those who were prepared to drink His cup, and be baptized with His baptism were great in the kingdom of heaven . . . The supreme illustration of this abnormal growth were in the espousal of Christianity by Constantine, the Roman emperor. That was the darkest day that dawned in all the history of the church. His espousal of Christianity was an astute and clever political move, and he grafted upon Christianity much of paganism, and elevated it to a position of worldly power; and in that hour the whole Church passed under the blight from which it has never completely escaped. That is the whole sin and wrong of the Papacy, domination won in the name of Christ, the claiming of power to rule over kings, emperors and rulers and dictate terms to them; a great tree spreading its branches. That spirit remains in every attempt even today, to realize the divine purpose by high organization, vested power. It is not a good thing. It is an abnormal growth."—*Peloubet's Select Notes*.

2. A person who weighed 700 pounds would be abnormal so far as size and weight are concerned. Or a stalk of corn that was as large as an oak tree. Isn't the professing church abnormal in some ways? Suppose there are sixty million church members in the United States, but would you feel reasonably sure that ten million of these were born-again Christians? Even the Jewish church of our Lord's day was abnormal. Rulers, priests and a majority of the assembled multitude joined in the cry that Jesus be crucified. There is comfort in

Verses 47-50 for the Lord knows the good fish from the bad, and will separate the two classes at the judgment.

3. Children and even grown-ups would do well to consider the late W. J. Bryan's remarks on the watermelon:

"I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seeds and dried them and weighed them, and found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound watermelon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous power? Where does it find its coloring matter? How does it collect its flavoring extracts? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say just what he would do or how he would do it. I cannot explain the watermelon, but I eat it and enjoy it.

4. Yes, the watermelon is good. It reveals the wisdom and power of God, and also His love for us in giving us this and many other temporal blessings. But the greatest blessing is our salvation which was purchased on Calvary's Cross. We may not understand all Jesus said but we do know that He wants each one of us to be a good "fish" and spend eternity with Him in glory.

NEWS NOTES

(continued from page seven)

the rally:

Morning Session

10:00—Youth Day Chorus
10:05—Devotions, Host Church
10:15—"Greetings and Who's Who?"
10:25—Special Music, Bay Branch
10:30—G. T. A. State Declamation Contest
10:55—"Let's Sing Choruses"
11:00—Special Music, Beulah
11:05—Film
12:00—Lunch

Afternoon Session

1:15—Chorus Time
1:20—Flannelgraph, Stewardship
1:40—Congregational Songs
1:45—Y. P. A. State Declamation Contest
2:15—Skit, "Boy for Sale"
—Solo
2:30—Dismissal

Christian Education

(continued from page fourteen)

datory. Last fall the college purchased 50 acres of land near the present site for future building area. An architect is now at work on a master plan for the development of our new campus. Our objective is to build a campus adequate for 500 boarding students. How fast and how soon this campus can be developed depends upon our needs and the availability of funds.

Our immediate building objective is to have our first building, a dormitory for girls, "The future belongs to those who prepare for it."

ready in September 1958. We plan a ground breaking exercise during this year, 1957.

Financial Support

Mount Olive Junior College is owned and operated by the North Carolina State Convention of Free Will Baptists, but its doors are open to all of our people. People from all parts of the denomination are supporting the college. It is destined to meet a vital need in our educational program. The support we give the college will determine the service it can render.

It costs us about \$2,000 to graduate a student, but no other investment will bring such large dividends. The only way we

can save our church is to save our youth. The Free Will Baptist denomination needs Mount Olive Junior College for the same reason each local church needs a Sunday school.

He that is patient will persevere; and he that perseveres will often have occasion for as well as trial of patience.—Tryon Edwards.

Building a Sunday school consists of two phases of work—attracting new people, and holding these gains. Attract and hold are twin Sunday school imperatives.—Selected

JUNIOR CHOIR, PLYMOUTH, NORTH CAROLINA, CHURCH



The Junior Choir of the First Free Will Baptist Church, Plymouth, North Carolina, was organized November 4, 1956, under the direction of Mrs. J. A. Alexander. In addition to their singing, the members enjoy a thirty-minute Bible study each Sunday afternoon. The church covets everyone's prayers for this group of boys and girls.

The members of the choir as pictured above from left to right are as follows:

First Row—Charlene Petroff, Wilma Grey Sullivan, Cora Sue Woolard, Gloria Waters, Jimmy Alligood, Marvin Waters, Sharon Miller, Danny Alligood, Billy Alligood.

Second Row—Sherry Haire, Danny Everette, Russell Everette, Ralph Marriner, Linda Petroff, Nadine Petroff, Phyllis Sullivan.

Third Row—Nancy Windley, Brenda Comstock, Ellen Phelps, Gary Phelps, Joey Phelps, Marie Myers.

the Free Will Baptist

D.S. AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 13, 1957

DUKE UNIVERSITY

FEB 15 1957

NEW PARSONAGE AT UNION CHAPEL CHURCH

DURHAM, N. C.



Pictured above is the new parsonage of the Union Chapel Free Will Baptist Church located near Chocowinity, North Carolina. The Rev. N. D. Wiggs and his family recently moved into the parsonage which is located on a lot adjacent to the church. Also pictured above from left to right are: Rev. N. D. Wiggs, pastor; Jasper G. Warren, member of building committee; Nabe Mills, building committee chairman; Wesley Grisson, Lord's Acre project chairman; and I. G. Edwards, member of building committee. Roy Edwards, another member of the building committee was not present when the picture was made.

The project of constructing a new parsonage was started by the congregation of the church on October 20, 1956, and was completed on Friday, December 29, 1956. The Lord's Acre project of the church was largely responsible for the completion of the parsonage. A total of 29 members participated in this project with approximately \$1,400 being turned in to the chairman of the Lord's Acre project, Wesley Grisson.

At first the building committee was thinking about adding several Sunday school rooms to the church, but the committee realized the stronger, immediate need for a parsonage. The parsonage is of cement block and brick veneer construction, and has several rooms.

Services are held at Union Chapel Church each second and fourth Sunday on both Sunday mornings and evenings. Prayer meetings are held every other Wednesday evening prior to the worship services. The church members are very pleased and happy to have their pastor and his family in the community. Rev. Wiggs and his family moved from Cove City where they were previously located.

EDITORIAL

LOYALTY THROUGH LITERATURE

This is the last in a series of three editorials on the subject of denominational loyalty. The first two articles dealt with loyalty through the preaching of our doctrine from the pulpit; this one will discuss the loyalty of churches, groups and individuals through their use of our own literature in their programs of Christian education.

The strongest ally to the preaching of the gospel is the teaching program of the church. Preaching and teaching are so evidently inseparable that the Master yoked them together in the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen" (Matthew 28:19, 20). Not only are we to make disciples of people through preaching, but we are also to teach the truth to these converts.

The teaching program of any church is built around the literature which it uses. And this literature is a powerful instrument for disseminating truth. History tells us that the invention of the printing press was one of the major factors in bringing about and speeding up the Reformation in which the errors of Roman Catholicism were exposed and the faith of people re-established in Bible truth.

Furthermore, during recent years gospel missionary agencies have put forth great effort to translate the Scriptures and religious periodicals into the languages of the peoples among whom they are doing missionary work. These agencies realize that the printed page is one of the best means of speeding up their activities of reaching these peoples for Christ.

In the light of these facts, let us turn to a consideration of the literature used by local churches in their programs of teaching. One must inevitably reach the conclusion that the type of Christians developed by a church will be determined, in great measure, by the type of literature placed in their hands and expounded by those who have the responsibility of teaching. This is a profound fact of far-reaching significance. Have our people generally realized its significance? Do our ministers who preach Free Will Baptist doctrine from the pulpit realize that, when they recommend Sunday school literature from other sources, they are introducing an element of conflict into the minds of their people? Do they not know that their people will become confused as to whether to believe what the pastor preaches or to accept what is taught in their Sunday school books? Perhaps our growth has been hindered in that, in many instances, we have not produced members who are strong in our faith and loyal to the denomination because our teaching has not been consistent with our preaching. Is this not one of the reasons why so many of our people believe that one church is as good as another? Have we not contributed to the present growing wave of interdenominationalism and undenominationalism?

We firmly believe that Free Will Baptist churches should, by all means, use Free Will Baptist literature. If we are to expend a great deal of time, effort and money in our teaching, we must achieve the end for which we are striving, or else our expenditure is in vain.

If we use literature from an independent publishing house, we cannot hope to produce church members who are fundamentally sound and strong in the doctrine of our church. These publishers call themselves interdenominational because they pre-

pare and sell literature to churches of a number of denominations. And since they operate for profit to their owners, they must be careful not to let their literature overtly violate the beliefs of any of the denominations which they serve. Therefore, their literature is, of necessity, weak in emphasis upon what we consider some of the cardinal Bible doctrines. Then, can we expect strong convictions on vital issues to be built up in the lives of those who study literature which has to straddle the fence on every important point?

If we use literature from other denominational publishing houses, we may be sure that we are producing members who believe what the particular denomination teaches whose literature we are using; for it is the purpose of every denominational institution to teach strongly the tenets of its faith. This is its chief reason for existence. Therefore, can we be loyal to our own faith while we are teaching the faith of another?

The situation in our denomination has been such in the past that our churches have been forced to supplement our literature with other publications in order to have a complete literature offering to meet their needs. Therefore, many of our churches have fallen into the custom of ordering either a part or all of their Sunday school and other literature from publishing houses other than our own. However, we are happy to say that, at the present time, we are well on our way to a complete offering so that all our churches can order all their literature from our own publishing house.

Today our own denomination is offering Sunday school literature for every age group of our people from birth to death. We lack only four teachers' quarterlies having materials for both teachers and pupils in all departments, and we hope to fill these gaps as soon as possible. All of our materials are written by devout, fundamental Free Will Baptists who have instructions to stress our doctrine in all publications. We are constantly improving and adding to the materials for all departments. This year we are offering daily vacation Bible school materials for sale for the first time.

Since we are striving with all our might, and the means at our disposal, to offer sound literature to our people, we urge all our churches to support us loyally and use our literature. As our volume of sales grows larger, we shall have more money to put back into the enlargement and improvement of our offerings. With the cooperation of our people, we pledge to continue making progress until we have a complete literature program which will be second to none, and one which will bind our people closer together in the faith which we all hold dear.

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THE FREE WILL BAPTIST

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Junk

Esther Miller Payler in Gospel Herald.

A HUGE truck stopped in front of us, as the traffic lights signaled "Stop." "What junk!" I muttered, referring to the blackish gnarled-looking weather boards, in the truck.

"Junk?" said a relative, who was riding with us, and smiled.

"That's mahogany. It's worth plenty and whoever is getting it will be glad to pay a high price for it."

Mahogany? Under that dingy and unpromising surface, lay the material for lovely tables, graceful cabinets and restful chairs. The master craftsman could shape it into priceless articles of beauty. The expert knew its value, could see under the unpromising surface to the possibilities. The ignorant thought of it as junk, something best thrown away.

Isn't it that way with people? Aren't we too quick to judge people by unpromising exteriors or acts? Who are we to judge what riches and possibilities are inherent in them, and the touch of the Master Craftsman can transform their lives into priceless loveliness we do not dream of.

Jesus did not pick rich, educated men of high positions to be His disciples and to carry on His work in the world for Him. Many would have judged these men as unpromising material, and yet the Master saw in them what He needed for the preaching of the gospel.

Missionaries will tell you often that their converts are frequently from the underprivileged classes, and even in their faith they have sometimes wondered about what some of them could do. But under the transforming hand of the Master, these converts have become the avenues through which many of their fellow men have found Christ.

I heard recently of an island in the Pacific, the natives of which were Christianized through the efforts of two graduates of a Christian college. When the Japanese controlled the island, they had not been permitted to teach openly, but by their lives and examples and meetings with their relatives and friends they were able to sow the Seed effectively and now there is a rich harvest of souls, from an unpromising beginning.

An evangelist, who has worked for years with "down-and-outers" in a large mid-western city, was saved in a street meeting. If the leader of the meeting had judged by his appearance, he would not have given

him the time and help he did, and the world would have been short a valuable soul winner.

"... man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:17).

Sometimes those with the loveliest outside appearances are full of sin and corruption on the inside, and those whose appearance is unprepossessing, have the loveliest characters and wonderful spirits and minds.

Steinmetz, the electric wizard whose active brain gave us all a more convenient life with his inventions, was crippled in body.

A woman, whose features are very irregular, is noted in her city for being active in church work and generous to all worthy causes. Her disposition and character are outstanding, and she is a humble Christian. She confided to a friend that she realized she must compensate for her appearance in some way, and she deliberately cultivated a pleasant disposition and welcomed hard, unpleasant tasks.

True beauty does not come with cosmetics and outward display in dress and style, but from the inside. Jesus said, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10). No matter what our outward appearance, we can radiate the vitality and life of our Lord. This Spirit can overflow to others.

Again and again Jesus mentions the word joy which is recorded in the New Testament. If we have the joy in our hearts it is bound to reflect in our appearance, and make us attractive in the best sense of the word. That can be true beauty. None of the heathen religions stress spiritual joy or light, they deal with sadness, and the darker aspects of human life.

A social worker in a large Eastern city said before she became a Christian she would have spells of depression, caused by her work. She would see so many cases of poverty, ignorance and wickedness, that she could not see the good, clean, and beautiful. She became "soured" on the whole world and got the attitude "what's the use?" Her work suffered. With that attitude of feeling it was not worth the effort, she was not able to help people.

However, when she observed what Christianity could do for people, even those she thought were hopeless from her stan-

dard and point of view, she too wanted to become a Christian. When she did, she saw possibilities, and truly believed man was made in God's image, and nothing could entirely erase that mark beyond Christ's saving power to restore.

A deaconess tells that one day when she was on her way to the hospital to see one of the members of her church, she felt an urge to stop off and see the father of one of the girls in her Sunday school class, who had been ill for a long time. He had not been a good father; in fact, he had put every possible obstacle in his young daughter's way, to keep her from living a Christian life. It was largely because of the guidance and encouragement the girl got at Sunday school and church, that she was enabled to keep on in the Christian way. The deaconess had, on previous occasions, visited in the home, and the father had apparently ignored all her appeals to him, both to help the daughter and to become a Christian himself. He had even gone so far as to use profane language when expressing the wish not to be bothered, and not being interested.

The deaconess was not anxious to return again to see the man. However, the feeling persisted that she should go. She felt it was a direct leading of God, as she had been praying about the girl, who had been discouraged. The deaconess finally got off the car. It was raining and nasty, and she wondered if she were doing a foolish thing. However, praying about it, she was convinced she should go. When she got to the house, the girl answered the door. She was crying. At the sight of the deaconess she threw herself into her arms: "I'm so glad you came!" she said and led her into the room, where her father was lying in bed. "My father's worse and he's willing to listen to you now. I've been trying to tell him of Jesus and His love, and how He can save, even as He did the dying thief at the last moment."

The girl, deaconess and father prayed together. The deaconess talked and read to him from the Bible and at last he, too, was blessed. When he died a week later, he died a Christian. The only sadness in his joy was that he had wasted his life and not known the blessings of being a Christian when he could have helped bring others to Him. In the last week of his life, he brought ten people to love Jesus, through His convincing testimony.

If the deaconess had thought him unpromising material, and not followed the leading of God, his soul and the other ten might not have found their way to the eternal Home.

Let us be slow to label anyone "junk," knowing that *with God all things are possible*. Even junk can be made priceless.

The Glory of the Cross

Arno C. Gaebelien

NO one living today can even imagine what a cross meant 1900 years ago. It was crucifixion. Death by hanging or stoning, or even by burning, in comparison with crucifixion, was an act of mercy. It was over in a few minutes. Death by crucifixion was a lingering death which took many hours, even days, before the victim expired. Two terrible facts were present each time a criminal was crucified: (1) greatest suffering and (2) greatest shame.

How is it that the Cross has become the object of honor and of glory? How is it that the Cross is now adorned, that millions of human lips sing of it in worship? How is it that human hearts rejoice in the Cross? How is it that one who knew so well the shame of the Cross, despised it, yes, and hated it, the great apostle, Paul, could write that all his glory, all his hope, all his joy, and all his peace centered in the Cross?

We know the answer. One was nailed to a cross; One was lifted up to die; One suffered on a Cross; One shed His blood on a Cross; One endured all the suffering and despised all the shame; One who was above all others: Jesus Christ, God manifested in the flesh. He came into human existence to accomplish God's eternal redemptive will. He came to be the Lamb of God. Why did He die? Not because He had sinned, nor because of any guilt at all. He died as the Substitute of any guilt at all. He died, the Just One for the unjust, so that He might bring us to God. The chastisement of our sins was put upon Him. His was a vicarious suffering. All the suffering, all the shame, all the disgrace and dishonor, and all the death, the night of eternal suffering, was borne by the Holy One.

God gave His Son, His only Begotten; and the Son gave Himself. "For God so loved the world, that he gave his only begotten Son . . ." (John 3:16).

God gave, and what a giving it was! And the Son said: ". . . the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). They sneered at Him, hanging on the Cross: ". . . He saved others; himself he cannot save" (Mark 15:31). Miserable perversion! The truth is that He saved others; Himself He would not save! No one could take His life. He gave it. He yielded it. And, in the darkness

of the Cross, during the three hours, God dealt with His Son as the willing victim; a transaction was done there which is only known to the Godhead.

That Cross of suffering and of shame reveals the highest glory of God. Here is revealed the wisdom of God. It is the Cross that bridges the unbridgeable chasm, the Cross which is God's answer to man's helplessness. It is the wisdom of God and now by the foolishness of preaching, He saves them that believe.

Here is revealed the love of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

Here is revealed the righteousness of God. His righteousness makes the unchanging demand that *the soul that sinneth, it shall die*. His righteousness pronounces the sentence, a sentence which we cannot estimate. It says: "Away from My sight! Out into eternal night! Away into a peaceless, joyless eternity!" But how can God be just and a Justifier? How can He cancel

the sentence of righteousness and make righteous him who has not righteousness? In the Cross of His Son, by Christ's sacrificial death, by the outpouring of His holy soul, He satisfied God's righteousness. His work on the Cross makes it possible for God to save unrighteous man. ". . . he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

In the glorious Cross is revealed the power of God. The gospel, the good news heralded from the Cross through the blood of Christ, is the power of God unto salvation. If man believes and receives it, God snatches him out of the deepest pit and lifts him into the highest glory. The glory of the Cross is that it puts all the gifts of God on our side. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). Yes, He has given forgiveness, justification, eternal peace with God, joy, the new nature, eternal life, the Holy Spirit and eternal glory. All flows into our lives through the Cross.

The sin which shuts out God forever is the sin of the creature who does not accept the Cross, who neglects so great salvation. The man and woman who do not flee to the Cross to accept there the shelter and what God offers, are doomed, eternally doomed, eternally lost.

Do you live for the glory of the Cross?
—American Tract Society.

The Love of the World

Naaman Borders, Waverly, Ohio

THE book of 1 John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). He also tells us in John 3:16 that ". . . God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." In this verse he was speaking of man himself, but in the preceding verse he was speaking of man himself, but in the preceding verse he was speaking of the ways of man or his evil inclinations.

The dividing line between right and wrong is not always easy to find. There seems to be a hazy strip that we might define as a "no man's land." For instance the overzealous man will say that it is wrong to drink soda pop or coffee or to

powder your face or use lipstick. While the other extreme goes so far as to say, "It's all right to drink, cuss a little, play ball on Sunday, cheat a little and tell a few white lies." So we see there are two extremes. Sometimes it is not easy to say where the dividing line is. But we still have men who will stamp the floor, scream and pound on the desk and say that, "You will all go to hell, if you do not listen to me and do as I say."

Whatever the Bible specifies as sin, and there is no room for argument on such things as stealing, lying, adultery, pride, strife, profanity and covetousness. Then we ask, "What is worldliness? How far in this direction am I permitted to go?" These are sensible questions. I would suggest that anything we do or do not do that would dampen our ardor in spiritual things is wrong. When we let anything of the world come in our life that would detract our devotion from the Lord, that

ing is wrong. Let nothing of a worldly nature come into your life that would condemn or cripple your influence for Christ.

Some things that will condemn you might not condemn others. That's the reason the Bible says, "Happy is he that condemneth not himself in that thing which he alloweth" (Romans 14:22). Paul asks, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth . . ." (Romans 14:4). Paul also said that circumcision or uncircumcision amounts to nothing either way. Again he said that some men esteem one day above another, such as keeping fast days and new moons and so on. He said that every man should be fully persuaded in his own mind. Some of our fanatics will go so far as to say that it's wrong to play games at school or to watch ball games. I say to such folk, "Let every man be fully persuaded in his own mind." Let us settle that question between himself and his God.

Let our main object in life be to make a better world and glorify God. Let that be the theme of our lives. Don't let your energies be divided between good and bad. You cannot serve God and mammon. You cannot place your affections on the world and be a friend of God. Paul said, ". . . not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Romans 12:2).

The lust of the flesh is sensual, devilish and will soon pass away. It wars against the Spirit, and will produce death in the end; while to be spiritually minded is life and peace. Who doesn't want a long life full of joy and peace? Friend, that's just what the good God has plainly told us. If you want a happy, prosperous life, yield yourself completely, lock, stock and barrel, to God and stay as far away as you can from the devil's territory. You may say, "This is hard to do." Yes, sometimes it is, but it pays big dividends in the end. Sometimes you travel rocky roads and desert lands; but we press on through, we will come out on the other side to a land that flows with milk and honey with streams in the desert yielding luscious pastures and an abundance of fruit.

A girl once asked her pastor, "Will it do any harm if I go to a dance?" He replied, "Do you think a real Christian wants to go to a dance?" It was a question in her mind; she herself doubted it. Anything that is questionable should be avoided. Ask yourself, "Would my minister or the best people I know go to such places or do such things?" Some folk parade the streets half-dressed (or three fourths), and then say they have done no wrong, when they know they have. They place temptation before

How to Escape Hell

Melvin Williamson, Tarboro, North Carolina

THE first step one has to make to escape hell is to realize that he is lost and doomed for hell unless he changes. Romans 3:23 tells us that ". . . all have sinned and come short of the glory of God."

Some have said, "I am not so bad. I don't do this and I don't do that." But no matter how good or bad we may be, we are all sinners and doomed for hell without Christ. Romans 5:12 tells us, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This tells us that no matter how good we try to be, death is still upon us. Death means dying into the everlasting torment of hell. ". . . There is none righteous, no, not one" (Romans 3:10). So, in the eyes of God, all of us are unrighteous and all unrighteousness is sin. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

After the sinner realizes that he is lost and doomed to hell, he understands the truth given in Isaiah 53:6: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." After he realizes this, he will try to find some way to lean on Jesus so as to escape hell.

the world and then they are ready to hang a man for rape. Oh, consistency, thou art a jewel! Why not hang them both together?

Let the woman ask these questions, "Do most of the spiritual members run around dressed like that (or maybe we should say undressed)? Is it conducive to a spiritual life? Does it honor womanhood?"

One might ask, "What is the dividing line between right and wrong?" Well, I ask you, "What is the love of the world?" You love the world when you would rather be with the wicked instead of at church with the people of God. If such is true of you, you are not of God. You need to be converted or saved. "We know that we have passed from death unto life, because we love the brethren. . . ." (1 John 3:14). You can go to the Sunday ball games, the swimming pools, the theater, the dances, but as for me and mine we will go to the house of the Lord.

He may receive consolation from John 3:16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

So we see that even after sinners were condemned to die, God so loved us that He made a way for us to escape hell. John 3:18 tells us, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The second thing a sinner must do is to believe on Jesus Christ, God's Son. That is very little to do to escape the walls of hell. ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). You will have to believe all the Bible to escape from going to hell. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

You might say, "I believe all these things." Then if you do, you will confess them in order to escape hell. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). What you believe in your heart is what you talk about the most. You can't believe that you have no sins and are not doomed to hell for 1 John 1:8 says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." So, if you will believe and confess the things Jesus, our Lord, has commanded us to believe and to confess, you will escape the walls of hell. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). When your sins are forgiven, they are forgotten and you are clear of them. To have everlasting life, you will have to believe, confess, turn from sin and have childlike faith in Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

You can't say that your good works will keep you from hell. Ephesians 2:8, 9 tells

(Continued on page eight)

NEWS NOTES

Eppley Sisters to Appear at Calvin Church



The Eppley Sisters Gospel Quintette of York, Pennsylvania, will appear at the Calvin Free Will Baptist Church located three miles north of Beulaville on Highway 111 at 7:30 p. m. on Wednesday, February 27, 1957.

The five sisters, Sara, Mary, Verna, Lorraine, Pauline, render a spiritual program featuring vocal quintettes, soprano and alto solos, artistic piano playing, and numbers on the following instruments: Vibra harp, violin, electric Hawaiian guitar, saxophone, accordians, cathedral chimes, trumpets and organ. These five sisters are known from coast to coast, Canada, Old Mexico, British Isles and Europe. They are widely used in Youth for Christ Rallies.

The church extends the following invitation to everyone: "If you wish to hear a

musical program that is unique and different and has been rated as one of the best programs of its kind in the country, come and hear these five sisters. They have appeared in churches of 42 different denominations the past 11 years. Their recent tours have included leading churches and radio stations in the United States, Canada and Europe. Thousands have heard this group; churches have been crowded to capacity and many turned away. Some of the girls are graduates of Wheaton College, Wheaton, Illinois, others of the Dunmire School of Music, Harrisburg, Pennsylvania, and at present all are special vocal students at the Messiah Bible College, Grantham, Pennsylvania. The public is cordially invited to attend and is urged to come early."

Children's Home Presented Encyclopedias

The Wilson, North Carolina, Exchange Club presented a set of the Encyclopedia Britannica Jr. to the Free Will Baptist Children's Home, Middlesex, North Carolina, on Wednesday night, February 13, 1957. The Honorable Roland A. Grady, Wilson attorney and past president of the Exchange Club, made the presentation, with Shelby Jean Price of the Children's Home accepting the gift.

The Rev. J. O. Fort, pastor, gave the devotions for the evening, with the Rev. Daniel L. Rivers responding with prayer. Following the recognition of the members of the Wilson Exchange Club, Mr. S. A.

Smith, superintendent of the home, introduced the speaker, the Honorable Roland A. Grady, who then made the presentation of the encyclopedias. The service was closed with the benediction by Mr. Ralph E. Pate, a man who was reared at the Children's Home.

Children's Home Report For January, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following for January, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files

are open at the home for inspection, checking for any particular receipt. Receipts reaching the office later than January 1957, will appear in the February report.

January, 1957

Central Conference	\$ 861
Eastern Conference	1,098
Western Conference	347
Cape Fear Conference	83
Blue Ridge Association	31
French Broad Association	69
Pee Dee Association	48
Piedmont Association	55
Albemarle Conference	434
Jack's Creek Association	80
Rockfish Conference	10
Miscellaneous	6,946
Student Education Fund	46
Concert Class	26
Total	\$10,139

Beaufort Pastor Submits Resignation

The Rev. James E. Howard, pastor of Beaufort, North Carolina, Free Will Baptist Church, recently submitted his resignation as pastor of the church, effective at the end of this church year.

The church states the following concerning Rev. Howard's resignation: "Brother Howard has been with us six years. During this time our church has progressed very rapidly. The membership has doubled, the indebtedness on the church has been paid off, and new pews, pulpit furniture and a piano have been bought. We have just completed an educational building with conditioning and heating system installed. This building is valued at approximately \$10,000, and the church owes only one-half of this amount.

"We feel that the Lord sent Brother Howard our way. We are very sorry to have him leave us and we pray God's richest blessings upon him wherever his work will be."

Educational Director Leaves To Prepare for Mission Field

The Rev. Dan Merkh, educational director of the Edgemont Free Will Baptist Church, Durham, North Carolina,

Coming Events

- March 8—World Day of Prayer.
- March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
- April 9—Central Conference Ministers Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
- April 14—Palm Sunday.
- April 19—Good Friday.
- April 21—Easter Sunday.

February 10 to prepare for the mission field after having served the church for a little more than two years. The church has the following to say about the loss of its educational director:

"Brother Dan came to us in November of 1954. He and his family have been faithful and diligent workers of the Lord during their stay with us. Our church and community will be better and stronger for Christ as a result of the impact their lives have made in the church and the city of Durham. We bless and praise God for them."

"Brother Dan will be doing itinerant work and will go to Norman, Oklahoma, this summer to attend a school of linguistics. He, Margaret and the children plan to sail for Switzerland in October of this year. Please pray for them as they plan to go to the Bondoukou Circle of French West Africa and continue to pray for them after they are located on the field."

D. C. Superannuation Report for January

The following is the report of the Rev. Gilbert Everton, chairman-treasurer of the North Carolina Board of Superannuation, for the month of January, 1957:

Balance on Hand, January 1, 1957	\$3,188.31
Receipts	
Bemarle Conference \$	36.00
Central Conference	95.83
Hope Fear Conference	57.88
Western Conference	200.58
French Broad Association	16.53
Edmont Association	5.00
Western Conference	194.36

Total Receipts	606.18
Total to Account For	\$3,794.49

Disbursements	
Monthly Checks, Superannuated Ministers \$	245.00
Operating Expenses	33.50
Gift to National Board	57.27

Total Disbursements	335.77
Balance on Hand, February 1, 1957	\$3,458.72

National Superannuation Report for 1956

The following is the yearly superannuation report for 1956 submitted by the Rev. V. Shutes, chairman-treasurer of the National Superannuation Board:

Balance on Hand, January 1, 1956	\$1,790.76
Receipts	
from States:	
Alabama \$	584.65
Kansas	100.00

Florida	180.36
Georgia	604.84
Kentucky	18.80
Michigan	368.09
Missouri	16.67
Mississippi	64.87
North Carolina	1,280.42
South Carolina	245.83
Texas	48.50
Tennessee	326.52
Virginia	194.26
West Virginia	340.26

From Cooperative Plan of Support:

Alabama	36.87
Arizona	6.97
Arkansas	90.34
California	120.93
Florida	42.77
Illinois	54.13
Kentucky	18.66
Michigan	73.56
Mississippi	9.83
Missouri	307.85
Nebraska	1.95
New Mexico	8.88
North Carolina	84.27
Oklahoma	213.53
Oregon	.90
South Carolina	.73
Tennessee	127.36
Texas	73.29
Virginia	228.42

From Other Sources:

Woman's National Auxiliary Convention	7.35
Bible College	35.16
Refunds	292.66
Insureds on Premiums	1,896.62
Cash Surrender of Policy	29.41
Dividends	21.87
Mistake in Traveling Expenses	6.00
Cash Over	.10

Total Receipts for 1956	8,163.57
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Total to Account For	\$9,954.33
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Disbursements

Salary, Promotional Secretary	\$3,500.00
Minister's Life and Casualty Union	3,566.23
Traveling Expenses, Secretary	991.23
Secretarial Service	200.00
Refunds	149.15
Traveling Expenses, Board Members	289.80
National Association, Printing Report in Digest of Reports for 1955	27.88
Receipt Books, Curley Printing Co.	17.50
Insurance, Promotional Secretary's Car	142.84
Associated Insurance Agency	

on Headquarter's Building	180.80
Alabama Superannuation Board	29.31
Georgia Superannuation Board	62.82
Florida Superannuation Board	77.60
Telephone Calls	8.69
Check Books	2.00
Offering Sent by Mistake	26.55
Check not Honored by Bank	31.53
Total Disbursements	9,303.93
Balance on Hand, December 31, 1956	\$ 650.40

Pastors Exchange Pulpits

The Rev. Clyde Cox, pastor of the Caroleen, North Carolina, Free Will Baptist Church, exchanged pulpits on prayer meeting night, Wednesday, February 30, with the Rev. Wade Rogers, pastor of the Caroleen, North Carolina, Methodist Church. The sermon topic used by the Rev. Cox was "What It Takes to Make a Good Methodist," and the sermon topic used by the Rev. Rogers was "What It Takes to Make a Good Free Will Baptist."

Rev. George H. Branning Pastor at Greensboro Church

The Rev. George H. Branning, former member of the Jacksonville, North Carolina, Free Will Baptist Church and a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, is now pastor of the Greensboro, North Carolina, Free Will Baptist Church.

The Rev. Branning came to Greensboro to help the Rev. Homer Willis, former North Carolina state missionary, in his mission work there. However, when Brother Willis accepted the position as promotional secretary of the National Board of Home Missions, Brother Branning became pastor of the Greensboro church which is located at 3213 High Point Road.

Rev. Branning and his wife are living at 1010 South Aycock Street; however, anyone wishing to contact them by mail should write to P. O. Box 994, Greensboro, North Carolina.

Talent like success, is made up of four parts honest effort and one part brains.—Selected.

What is past is past. There is a future left to all men who have the virtue to repent, and the energy to atone.—Bulwer.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: What is the difference between the Jews and gentiles? If the Jews are the first people to be on the earth where did the gentiles come from?—M. B., Alabama.

Answer: The Jews and gentiles have the same general ancestors. Adam and Eve are the first people we know of to have appeared on the earth. All the people on earth are descendants from them. Their first offspring to be mentioned in the Bible are Cain and Abel. Abel exercised faith as he obeyed God in offering the kind of sacrifice that God demanded. Cain did not exercise this faith, but instead offered a sacrifice of his own choosing. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4); "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22); "... and the blood of Jesus Christ his (God's) Son cleanseth us from all sin" (1 John 1:7).

The above Scriptures make clear to us the reason why Cain's offering was rejected. Cain refused to accept God's offer to return and correct his error by making the right kind of offering. This resulted in a more open rebellion in the slaying of Abel and finally his separation from the position he, the first born, was entitled to, as leader of the race which needed to get back to God. Seth a younger son born to Adam and Eve became the preferred son the leader to return to God. When the Sethites, descendants of Seth, became dissipated and failed to follow the Seth move back to God, the two branches of the human race—the ungodly, lead by Cainites and the godly by Sethites—amalgamated. God then destroyed all of it except a remnant consisting of eight people: Noah, his wife, his three sons, and their wives. God gave this remnant instructions on how to live, propagate and refill the earth, possess it and enjoy all of its increases, but they failed and rebelled, building the tower of Babel in defiance of God's instructions and seeking to make a name for themselves.

God intervenes this time not in segregating the offenders as He did in punishing Cain nor by destruction as He did with the

rebellious ante-diluvians, but in calling Abram from Ur of the Chaldees, separating him from his people, country and wealth and unto God. When He did this, He changed his name to Abraham. Abraham was to be the head of a new race of people and a means in God's hands by which to call all men back to fellowship with God. God promised to bless him, to multiply his descendants into a number beyond the counting or comprehending ability of man and to make him and his descendants a blessing to the people of all the nations of the earth. He also promised to bless all who blessed Abraham and his posterity and to curse all who cursed him and his descendants. This promise will have its final and complete fulfillment in Christ, Abraham's heir.

All of Abraham's offspring were not given places of prominence in this economy, but Isaac only. Isaac had two sons, Esau and Jacob. Jacob the younger of these sons was chosen and designated by God as the heir to the covenant between God and Abraham. Jacob had twelve sons, all of whom became heirs to the promise, each being the head of the tribe bearing his name. Therefore all of the descendants of Abraham's father except Abraham himself were gentiles together with all other nations, that is, they were classed among the nations of the world instead of being a part of the called out or covenant people.

Abraham feeling responsible for Lot, his brother's son, tried to slip him in to share the inheritance, but God ruled him out so the Moabite and Ammonite nations came as a result. These are gentiles. They are now Arabs. When God delayed the giving of Isaac for some fifty years, the heir or promised seed, Sarah and Abraham tried to hurry up the covenant by arranging for Abraham to take a second wife, Hagar. When she had a son (Ishmael), he was rejected as an heir and therefore from him another branch of the Arabian nations, viz., the Ishmaelites sprang, hence another gentile nation. Esau who because of his unfitness was rejected of God, so far as the covenant relations was concerned, became the ancestor of another gentile and Arabic nation, viz., the Edomites. Beside these Abraham had another wife that he probably married after the death of Sarah. She had

six sons. The fourth of these was named Midian from whom we are told that the Midianites descended. These also are a part of the Arabs. All of these were excluded from the promise and are regarded as gentiles.

Judah was one of the twelve sons of Jacob and his name is given to one of the tribes known as the king tribe. King David, his son Solomon, and all the kings of the southern kingdom descended from the tribe of Judah. When the northern tribes segregated themselves from Judah the southern kingdom was called Judah and all those from other tribes of Israel joined themselves to the southern kingdom in an effort to escape idolatrous worship they became known as Jews. When Israel and then later Judah were taken into captivity they acquired the name, Jews. Then in the return from captivity even though quite a number came back from the other tribes of Israel, the people were ever thereafter known as Jews. Hence the common references in the New Testament designate all descendants of Jacob or Israel as Jews. Only a very few, if any, of the people whom we designate as Jews today know from which tribe of Israel they have descended. All people of all nations except the descendants of Jacob are gentiles.

How to Escape Hell

(Continued from page five)

us "... by grace are ye saved through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." If you think or say your good works will give you eternal life you are boasting. You will have to accept Christ, confess Him, and have faith in Him until the end of your physical life to see heaven. "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

THE MAIL BOX

PASTOR CHANGES ADDRESS

"I should like to announce that, although I am still pastor of the Union Chapel Church, Chocowinity, North Carolina, and Mosley's Creek Church, Dover, North Carolina, I have moved to a new address. My old address was Cove City, North Carolina, and my new address is P. O. Box 55, Chocowinity, North Carolina.

"I will be available for evangelistic services throughout the spring and summer of this year."—Rev. N. D. Wiggs.

"Get in the place of humility and you will be in the place of power."—*The United Evangelical*.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... he leadeth me in the paths of righteousness for his name's sake" (Psalm 3:3).

Those who read this column regularly know that each week this year I have endeavored to direct our thoughts to portions of the Word of God and messages either by some other writer or by myself that have been calculated to help us on our forward march in the Christian life. This week I am giving you a message by F. B. Meyer on the subject, "The Shepherd's Leading." As you read this great message please realize that if we are to make spiritual progress we must follow the leadership of the Great Shepherd.

Dr. Meyer's message:

"He leadeth me." What a wondrous link between these two personal pronouns! The chasm between the Shepherd in glory and His poor sheep on earth might be an infinite one; but it is bridged by this one sweet, tender word, "Leadeth." As in the past the shepherd always precedes his flock, to discover the greenest patches of grass and the least stony path, so does Jesus ever keep in front of the soul that loves and trusts Him. And it is our part to allow as short a distance as possible between His footsteps and our own.

We take a long time ere we learn that the place of usefulness and blessedness is in following the lead of Jesus. We are so much more likely to imitate some scheme which our own judgment may have passed, after our hearing of its claims, than to ask where Christ wants to be, and whither He is leading.

WALK OF FAITH

We cannot see that gracious form treading earth's dreary pathways and casting its shadows upon the sands of time. We love Him whom we have not seen. We will follow Him whom we cannot behold. We detect His leading in many ways: in the rift of His example, and in the direction of His advice contained in the Gospels; in the counsel of a friend; in the message of a sermon; in the monition of a text flashed into our memory; in those inner promptings of His Spirit which come, we know not whence, and bear us we know not whither. Sometimes the way opens

up before us so marvelously where it had seemed closed.

This only would we insist upon: if you do not know which way to go, wait until you are sensible of the leadings of the Good Shepherd. Your life is wonderfully interesting to Him. Every step of your way is the subject of His thought. If you are not sure of what He wishes you to do, it is evident that the time has not yet come for you to move. Stay just where you are. If you dare to wait, you will be clearly shown your path, and the revelation will not come one moment too late.

DEPEND ON HIS LEADINGS . . .

Christ's leadings are always along "paths of righteousness"—and what are these but right paths? You hesitate at this. You say that you cannot feel that God's ways with you have always been right. You are puzzled by their mystery. You are almost driven to despair by their maze of difficulties and their stern demands. Such feelings are not to be marveled at, as you sob them out into the ear of God. And He is very pitiful, for "He knoweth our frame; He remembereth that we are but dust." Only do not judge God's ways while they are in progress; wait until the plan is complete. Wait until the tapestry is finished and you can see the other side where the pattern will be worked out.—Selected.

It will help greatly if we will make our daily prayer the words of the psalmist:

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Nannie Virginia Boyd

On Wednesday, September 26, 1956, Mrs. Nannie Virginia Boyd slipped away from a life of suffering and heartaches to a home of eternal rest. She had been in failing health for a number of years, and was a semi-invalid for months. She bore her affliction with patience and a smile.

She and her husband, A Gordon Boyd, lived with their son-in-law and daughter, Mr. and Mrs. Bill Bowen of near Plymouth, North Carolina, at the time of her death.

"Aunt Nan" was a member of the Free

Union Free Will Baptist Church for over fifty years, and whenever her health permitted she attended services regularly. Her life did not consist of material things of this world, but of a heavenly love and concern for her husband, children and friends. She was ever careful to live a life acceptable to her Lord and Saviour.

Swift are the days of mortal life,

So planned by God above;

Precious are these hours spent,

In beauty of His love.

A loving neice,

Mrs. Edwin Roper

Mrs. Missouri Walston

"... the LORD gave and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21). So begins an obituary of one of the oldest and the most beloved members of the Woman's Auxiliary of Free Union Church, Greene County, North Carolina, Mrs. Missouri Walston.

Mrs. Walston was the widow of the late Mr. Abe Walston of Walstonburg. She is survived by a son, Mr. F. L. Walston; two grandsons; two granddaughters; several nieces and nephews. She was a lifelong member of Hull Road Free Will Baptist Church and a charter member of the Woman's Auxiliary of Free Union Church. Her faithfulness and years of service have been an inspiration to each and a challenge for us to try to do as many good and noble deeds as she has done.

Words can never tell of her tireless efforts and spiritual influence. She could say with the psalmist, "With long life will I satisfy him and shew him my salvation." Her presence and courage will be missed by us who loved her most. The death of saints like she is a blessed gain because it is full of faith, hope and peace, and leads to a joyful resurrection in Christ's presence and a crown of heavenly life.

She's gone to be with Jesus,

And we know she is at rest;

We all loved her dearly

But Jesus loved her best.

Sad was the hour of that unhappy day,

Jesus knew best so He took her away.

We must prepare to meet her in that home

Up there with Jesus where we'll never more roam.

Mrs. T. E. Tyndall

Mr. and Mrs. B. H. Outlaw

Mr. and Mrs. B. H. Outlaw were laid to rest in a double grave in the Long Ridge Church Cemetery near Mount Olive, North

(Continued on page sixteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Record Enrollment at Bible College

A new record in enrollment has been set at Free Will Baptist Bible College, Nashville, Tennessee. Eighteen additional students enrolling for the second semester, January 23, brought the year's registration to a new high of 189.

Fourteen of these additional students are registering for the first time. Four are returning students.

Their names and home towns are listed as follows:

Danny Arnold, Whitesboro, Texas
John Bradley, Pleasant View, Tennessee
Kenneth Doggett, Warren, Arkansas
Ruth Ann Edwards, Cicero, Illinois
Robert Francis, St. Louis, Missouri
Edwin Hughes, Canvas, West Virginia
Aunilee Hughes, Canvas, West Virginia
Max Lankford, Birmingham, Michigan
Rosemary Lankford, Birmingham, Michigan
Gene McCully, Monett, Missouri
Margaret Merkh, Lynhaven, Virginia
Lonnie Palmer, Ft. Worth, Texas
Lillian Palmer, Ft. Worth, Texas
Ronald Royal, Tulsa, Oklahoma
Peggy Royal, Tulsa, Oklahoma
Billy Gene Sherrill, Flat River, Missouri
William Smith, Darlington, South Carolina
Tony Ziady, Republic of Lebanon

First Summer Session at Free Will Baptist Bible College

OBJECTIVE AND ADVANTAGES OF THE SUMMER SESSION

The charter of Free Will Baptist Bible College states that "The Free Will Baptist Bible College is devoted to the promotion and impartation of higher Biblical education and such other education, instruction, and training as may be deemed essential to the equipment of Christian workers, teachers, ministers, and missionaries of both sexes for Christian service."

The objective of the summer session is

parallel and complementary to this general objective of our college. The need has long been felt for training that will be accessible to Free Will Baptist workers already engaged in such services as pastoral or lay work. Here, then, are three weeks of intensive training designed for these persons who cannot take out time to attend the ordinary college term.

The advantages of such an arrangement are easily seen. There is, first of all, the intensiveness of the work which enables the accomplishment of a few courses in a short period of time. There is also the fact that this three weeks' period will take the pastor or other church worker away from his own church for only two week ends (and those who live near enough will not even miss these). This is an opportunity for pastors, Sunday school teachers, and other Christian workers to gain a new perspective and a refresher course in the Word of God.

ACADEMIC LEVEL OF COURSES

Free Will Baptist Bible College will allow full college credit for the courses taught in the summer session toward a degree or diploma. However, those who do not wish to take these courses for college credit are encouraged to attend and will not be required to achieve the same level of work done by the college student.

RESIDENCE

Regular provision for room and board will be made in the dormitory, and these accommodations will be available to any student, married or single. Room and board in the dormitory may also be made available for a limited number of married couples, though private cooking privileges will not be possible. The charges for these provisions are listed under the section on expenses.

ADMISSION

Admission into the summer session will be open to anyone who desires. Those who plan to attend should write as soon as possible to the Academic Council, Free Will Baptist Bible College, 3609 Richland Avenue, Nashville, Tennessee, and request that an application blank be mailed to them. The next step will be to return the application along with the \$2 matriculation fee.

Each person, when writing or requesting the application blank, should specify that

he is interested in the summer session rather than the regular academic term.

EXPENSES

Matriculation Fee (see above)	\$ 2.00
Registration Fee	5.00
Tuition	25.00
Room and Board	35.00

Total expenses for summer session \$67.00

If both a man and his wife register for the summer session, the wife will be charged only \$10 for matriculation, registration, and tuition.

A SUGGESTION TO CHURCHES

We believe that there are many pastors who will desire to attend the summer session if their churches will encourage them to do so. The best kind of encouragement a church would be to pay his expenses for the session. We suggest, therefore, that our churches discuss this matter with their pastors and support, in this way, those who desire to come.

COURSES OF INSTRUCTION

Bi 400s. Hebrews

This course is an analysis of the book of Hebrews, giving attention to pertinent background material and many particular passages that need more complete exposition.

Instructor: J. P. Barrow.

Credit: Two semester hours.

Th 300s. Pastoral Problems

This course will give attention to some of the practical problems faced by the pastor in his local church and its functions. Special discussion is centered around the ordinary counseling problems.

Instructor: L. C. Johnson.

Credit: One semester hour.

Th 200s. Free Will Baptist Doctrine

This course gives as much attention as possible to the doctrines of the Free Will Baptist denomination, emphasizing those elements that distinguish us from other denominations.

Instructor: F. Leroy Forlines.

Credit: One semester hour.

CE 203s. The Church and Its Auxiliaries

This is a practical course dealing with the work and theory of the church and its auxiliaries.

Instructor: Roy C. O'Donnell.

Credit: One semester hour.

LOAD

During the summer session, a total of four semester hours may be earned. These four hours will be made up of the two-hour course in *Hebrews*, plus either two of the three one-hour courses.

DAILY SCHEDULE

All classes will meet daily, Monday through Saturday (except that there will

(Continued on page sixteen)

NOTES — AND — QUOTES

By J. C. Griffin



THE GOSPEL OF CHRIST

The apostle, Paul, said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). Paul did not say *gospels*, for there is only *one gospel* that saves. There are many *gospels* in the world. Every one of these false *gospels* is the work of Satan. It started in the Corinthian Church, and is described by the apostle, Paul, in Chapter 3 of his letter to the Corinthians. These Christians were divided over Paul and Apollos; some were set on the gospel as preached by Cephas. Notice the following Scripture: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Corinthians 1:12, 13).

He also said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Corinthians 3:1). Thus, carnality brought about the division in the church. Paul knew that the church is built on the Christ and that the gospel is not the interpretation of man but the Word of God. It came from God; it is the commandment of God.

Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50). So we see that the gospel of Christ is the gospel of God. Let us say again, the Scripture says *gospel—not gospels*. There is only one gospel, and that gospel comes from the Father through His Son, the Lord Jesus. Christ says Himself that the commandment is life everlasting.

Why So Many Gospels?

The many *gospels* of the world are brought about by various means of deception, ignorance and selfishness as invented by Satan, the enemy of the gospel of

Christ. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, . . ." (2 Thessalonians 2:3).

Thus the falling away is evidenced by the many who cry, "Everyone is wrong but us!" Being deceived, many leaders of the many groups try to destroy every other group by proselyting and saying, "This is the way." But Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Not the Denomination

We are not saved because we belong to some particular sect or organization. There is no church on earth that has the ability to save a single soul. But I find people who have been deceived, by some deceiver under the name of Christianity, to leave the church in which they were reared and unite with their sect to be saved. But let me say, once and for all, that we are not saved because we join some sect, often called a church. We are saved because we believe the gospel of Christ—it is *the power of God unto salvation*.

I have seen preachers and deacons who were more anxious to get members than they were to get souls saved from the wrath of God. On a certain occasion in a revival at a church which I know well, it was said, "Let us work to get Miss . . . in our church; she will be an asset to us."

This young lady of whom they were speaking had a wealthy father. On another occasion a preacher said to an unsaved gentleman who was a successful businessman, "I want you to join our church and be our treasurer." This preacher did not say, "I want you to accept Christ and be saved," but he said, "Join our church and be our treasurer."

This kind of religion is the selfish type; it comes from the carnal side of man. It does not save from sin and death. Yes, we want membership in our organizations, but there is something more important than membership. The cults of our day, called by many as "No-Sects," say, "The way of life ceased a few hundred years after the resurrection of Christ and was lost until we found it." Thus all the people who died from about 300 A. D. until a few years ago would have been lost and doomed to eternal misery in hell had that doctrine been true.

Others cry, "There is no hell," and claim their religion as the gospel of Christ. But that is not the gospel that Christ preached, neither is it the gospel that Paul preached. Let us see what Paul said about this, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now

again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8, 9). The *no hell* doctrine is not the gospel preached by Christ, Paul and the other apostles. Jesus, Paul, John and Peter preached the gospel of Christ which included the Father and His love and Christ and His atonement.

Any gospel that leaves out the Holy Spirit is not the gospel that Jesus preached nor the gospel that Paul or any of the apostles preached. Such a gospel is accursed, and men who believe it are ignorant, carnal, deceived and accursed. Paul said, "I am not ashamed of the gospel of Christ." In reality Paul said, "I can depend on the gospel of Christ." Yes, it is dependable; all other *gospels* are not dependable. You can trust them by being deceived and blinded by ignorance, but when you get the judgment, that which will stand will not be what some false prophet has preached but what Christ and the apostles preached.

Again we quote Jesus Christ who said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

What Did Jesus Preach?

(1) Christ preached repentance, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).

(2) Christ preached conversion, ". . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

(3) Christ preached that ". . . Ye must be born again" (John 3:7), ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3).

(4) Christ preached missions, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). This commandment is also given in Mark 16:15, 16.

(5) Christ preached the observance of the Lord's Supper. Read John 13:1-17.

Do you have your concert first, then tune your instruments afterwards? Begin the day with the Word of God and prayer, and get first of all in harmony with Him. —J. Hudson Taylor.

STORIES

—FOR OUR—

BOYS and GIRLS



VALENTINES

Mrs. Lelia M. Hines
Norfolk, Virginia

MRS. TATE was busy working in her kitchen when all of a sudden she heard the children on her back porch screaming at each other as if they were tearing one another apart. As she goes to the door to find out what the trouble is she learns they are fussing over which one will receive the most valentines, as the next day is Valentine Day.

Hew own seven-year-old daughter said, "Mother, June is mad at me and she is not going to give me a valentine."

Mrs. Tate, realizing these children needed a lesson in love, told them that we give valentines to our friends to show them we love them, and if we are angry with anyone there is no love there to show. She told them that all children should give valentines to their friends and that all the children in the neighborhood should be friends. She asked the children if they would like to make valentines for their friends.

All the children clapped their hands and said they would love to make some valentines and it would be lots of fun.

So Mrs. Tate gets some colored paper she had brought the day before for her own children, and scissors, and pencils and takes these on the porch and sits down and cuts out a large heart for a pattern. She tells the children to place this pattern on the paper and mark around it and then cut it out. She tells them to pass the pattern from one to another until all the colored paper has been used up.

Leaving the children sitting on the porch working happily together, she goes on in the house to her work thinking now that will keep them busy for the rest of the day.

But all too soon Mary comes running in the kitchen saying, "Mother we have finished cutting all the hearts out and we have more than we need, won't you come and look at them?"

Mother, always finding time to help the children, stops her work again and goes on the porch and sits down to look at their valentines.

"My, how beautiful they are! If you all will be quiet I will tell you a story of the

hearts," exclaimed Mr. Tate.

They promises her they would be quiet, and quiet they were as she tells them this story.

Taking up a large black heart and placing it in front of her, she says, "I don't like this black heart because it reminds me of how ugly and black sin is. You know we are all sinners until we accept Christ as our Saviour. But there is something I am going to do to hide this black heart," and she takes a red heart and places it directly over the black heart and says, "Now this red heart represents the blood of Jesus and

this is God's way of taking our sins away." Next she places a white heart over the red one and says, "This white heart represents purity for when people have accepted Christ as their Saviour their sins are taken away and they are to live pure clean lives." Placing a green heart over the white one, she says, "This green heart represents all growing things and means we are to grow more like Jesus each day and not stop growing in His likeness. Next we will place a yellow heart over the green one. This yellow heart stands for light and all Christian people are to let their light shine so those who are not Christians will see the light they possess and will become Christians."

Mrs. Tate ends her story by asking the children which one wants to tell her what each heart represents. She was surprised to find that they all wanted to tell her. So she tells them all to say it quietly together and here is how they said it:

"Black is for sin, red is for Jesus' blood, white is for purity, green is for growing and yellow is for light."

So we find these children in making valentines for their friends learned a lesson about their own heart that I am quite sure they will never forget.

VIRGIE'S GREAT-GRANDMOTHER

Violet Hunter

THERE was a certain distinction about being the only girl in the neighborhood who had a great-grandmother, but there were also definite disadvantages. Virgie reflected as she came into the house at her mother's request.

"Virgie, why do you swing on the cherry tree when you know how nervous you make gram when you do?" mother asked.

"I just forgot again, Mom," Virgie replied, "my hands just naturally land on that limb when I walk past and first thing I know my feet are off the ground."

"Well, please try to remember, dear," mother said patiently, "Gram is old and we must try not to do things that upset her."

"I wish people around here would worry once in a while about what might upset me," thought Virgie. "Next time gram drinks her tea out of her saucer, I'll say, 'mom, make gram drink her tea properly, she upsets me.'" and Virgie tossed her head in a sassy manner. Of course she knew she would never actually say that because it would be disrespectful and anyway it would hurt gram.

Virgie felt remorseful about her angry thoughts immediately. "Shame on me," Virgie scolded herself half aloud and bowed her head to pray. "Dear Lord, I'm sorry. Gram is a dear, dear gram and please help me to think of something that would help

make life more interesting for her."

She felt better after her little prayer. She had learned when just a little girl to pray right where she happened to be when she needed God, or when she had something to share with her Lord.

"When I'm here you talk to me, now, not just at the end of the day, Virgie," mother had often told her, "and the Lord is always with you. Talk to Him right where you are when you want to."

Gram's room was off the living room and her window looked onto the back yard. It was a small but pleasant room with a large bed, an old-fashioned marble top dresser and a cushioned rocker. In the morning, Mother helped gram wash and dress and get in the rocker where she usually spent the day, except for her nap hour. Gram couldn't walk very well, so she seldom left her room, even for meals.

Sometimes gram would invite Virgie to "take tea" with her and that was fun except for the saucer business.

"Hi, gram," Virgie called to gram from the doorway.

"Come in, child," gram replied, "I've been watching a robin trying to decide if our cherry tree is the right place for his home. I do hope he decides to build there, don't you?"

"Yes, I do," Virgie agreed, although it

didn't really seem important.

"I love to watch the trees as the leaves bud and the blossoms come and go. I watch it change from day to day and it is such a comfort to me." Gram looked at Virgie with misty eyes.

"Sure, gram, I know," Virgie said, "there isn't anything else very interesting for you to see from here. I really do hope the robin builds in the cherry tree," and she leaned over and kissed gram on her white head.

"I'm going to get your tea, gram, don't go away," she teased.

As Virgie put the tea water on to boil she thought for the first time about the smallness of gram's world. Just watching the cherry tree and waiting for the Lord to call her home. Gram often talked to Virgie about heaven and how she longed to see Jesus Christ her Saviour, face to face, as well as her many friends that were there.

"What will she remember about me," thought Virgie, "when she talks to Jesus. Probably that I troubled her by swinging on the cherry tree."

Again, Virgie prayed, "Oh Lord, help me to make gram more happy. Make me a comfort to her like her Bible and the cherry tree."

It was while they were drinking tea that Virgie got her big idea. "Gram, how would you like a window box with geraniums and ivy and lots of other plants?" Virgie asked excitedly. "You could just sit in your chair and watch them grow, gram, and even touch them if you wanted. I'd take such good care of them for you." Virgie went to gram's chair and took one of her frail hands in her own.

"You are a dear child," Gram smiled at Virgie through teary eyes. "I think it is a wonderful idea and together we'll watch it grow." Gram laid her head on Virgie's shoulder for an instant and whispered, "You've been such a comfort to me, child."

Virgie grinned happily. Am I really, gram?" It was Virgie's turn to have tears in her eyes and she said, "Have some more tea, gram, your saucer is empty."—My Pleasure.

dual report slips, No. 100D, 100 @ 35c; secretary's record book, \$2.50.

The following items should be added to auxiliary catalog literature lists: Declamations—"Pure Logic," Rev. Raymond Riggs; "Home Missions," Rev. Homer Willis; "The Heart of This Ten Year Old," G. T. A., Mrs. LaVerne Miley. Playlets—"The King's Highway," enlistment, Mrs. Smith Crockarell; "The Old Fashioned Family," Mrs. Catherine Waggoner. All of the above items may be purchased at ten cents each.

Belhaven, N. C.—The Woman's Auxiliary of the Belhaven Free Will Baptist Church met January 31, with the president, Mrs. Irene Tolan, presiding. Mrs. Thelma White, secretary, called the roll and read minutes of the last meeting. Mrs. LaRue Davis gave the devotions for the evening.

Following the business meeting, Mr. Davis, pastor of the church, showed some picture slides of the Free Will Baptist Children's Home, Middlesex, North Carolina, and of the Free Will Baptist Bible College, Nashville, Tennessee.

Twelve members were present at the meeting. The next meeting will be held at the home of Mrs. L. T. Miller on February 14.

Kinston, N. C.—The Woman's Auxiliary of Faith Free Will Baptist Church held its first meeting of the year in the home of Mrs. Charlotte Gray on Monday night, January 28, at 7:30. The meeting was called to order by the president, Mrs. Frank Davenport. Following the opening hymn, Mrs. Floyd Taylor led the group in prayer. Mrs. LeVon Spence and Mrs. Taylor then rendered special music in song.

Mrs. Robert Turner read the minutes and called the roll. There were 16 members and 3 visitors present. Mrs. Everette Bryan who presented the introduction to the program was among the visitors. During the business session the auxiliary voted to complete the nursery of the church. Mrs. Robert Turner dismissed the group with prayer. Mrs. Gray then served refreshments.

Richton, Miss.—The Woman's Auxiliary of the New Love Well Free Will Baptist Church met December 21 at the church with the president presiding. Mrs. J. R. Quick led the group in prayer. The Scripture reading for the evening was John 14:1-6. The treasurer reported \$37.34 in the auxiliary treasury.

The auxiliary met again at the church on Friday night, January 11. The program topics were given by Mrs. J. T. Quick, Mrs. Van Walley and Mrs. Adys McLain. During the business session the ladies decided
(Continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

W. N. A. C. News

A combined missions conference and missions study course was sponsored jointly by the Florida Home Mission Board and the Liberty District Woman's Auxiliary Convention on January 6-13, 1957. There were 23 services conducted with 7 conversions witnessed and 12 dedications. There was an average attendance of 52 in the study classes.

Where, oh, where are the offerings for the tent project? When, oh, when can we expect your offering? We hope it will be soon for there are only five convention months left!

Does your auxiliary contribute regularly to the Co-Laborer Fund? Free tracts explaining the function and purpose of this fund are available from the executive office. A new tract entitled, "Chief Aims of the Woman's Auxiliary," is also available.

What Are Your Plans?

Dear Co-Laborers:

What do you plan to do today for Jesus? Have you thought about it? Do your plans for today include time and place for Him? Or, will He have to wait until tomorrow? Well, tomorrow never comes.

What do you plan to do this week for Jesus? Have you definitely planned to do something for Him this week, such as attending the prayer service or the auxiliary meeting at your church? Have you? Or, do you plan to go next week? Well, next week never comes.

One of the greatest sins among Christians today is the sin of living above their income. Jesus said, "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19).

I fear that the cares of the kitchen, the living room, the garage, and the clothes closets are consuming the time and energies of many Christian women, and I have observed that those who do not plan to serve Jesus, usually don't.

Mrs. Eunice Edwards,

W. N. A. C. Promotional
Secretary

Price Changes in W. N. A. C. Literature

The following price changes in W. N. A. C. literature have been submitted for the benefit of all auxiliary groups: Indivi-

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Sparks Write

January 22, 1957

Dear Friend in Christ:

"The LORD hath done great things for us; whereof we are glad" (Psalm 126:3). "For this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14).

We are rejoicing in the way that God has led in our lives the past few months. It hasn't been long since we were with most of you and possibly in your home, but now we find ourselves in a land that is far away from home—Switzerland. We finished the greater part of our itinerant work on the 25th of November. The Lord marvelously blessed throughout and for this we give Him all the praise. We managed to get all of our packing done in the few weeks that remained and on December 22, as scheduled, we sailed from New York City. Our trip on the ocean was pleasant, although we did have two days when the water was rough (the 25th and 26th).

In the early morning of the 29th of December we arrived at LeHavre, France. We were off the boat by 8:00 a. m. and at 8:45 we boarded a train for Paris. After arriving in Paris about 11:30 a. m. we discovered that we would have to wait until 7:55 p. m. for a through train to Lausanne. This gave us time to look about the city, and as we were doing so we happened to find the British and Foreign Bible Society. We believe that this was of the Lord because there was an English speaking lady at this place and she very graciously helped us to make some phone calls. We contacted a classmate of Lonnie's from Columbia Bible College, and the remainder of the afternoon was spent together. We had some wonderful fellowship with him and came to realize more than ever the need in Europe, especially in France, for Christian workers. Pray that God will raise up workers for this needy continent.

We arrived in Lausanne about 2:55 a. m. December 30. Dr. Homer Payne, an American who teaches at Emmaus and does mission work also, met us at the station. We were very grateful for this. There were times when we were unduly worried about our baggage during the journey, but the Lord protected everything. Also, we paid no duty on our equipment or clothes. We feel that this is an answer to prayer.

Switzerland is a beautiful country. Although the country itself has very little in



the way of industry, it attracts thousands of tourists, who come here to spend their vacation. From our room at Emmaus we can see Lake Geneva and the mountains of France and Switzerland across the lake. During this season especially, fog very often obscures the mountains, but we have heard that it is very beautiful in the summer-time.

We room and board at Emmaus and go to the Berlitz School of Languages for our French lessons. This school is approximately 2½ miles from Emmaus, and is located in the center of Lausanne. We go to school for three hours and the remainder of the day is spent studying. It will be difficult to gain a speaking knowledge of the language in a year, but we are trusting God. We are very happy here because we know that we are in God's will for our lives. We appreciate your prayers and also your gifts which have made it possible for us to be here preparing for Africa. We praise the Lord for each of you.

We would like for you to help us pray concerning the following needs:

- (1) Pray that we may receive wisdom and strength to learn the language
- (2) Pray that others will surrender to the Lord to go to Africa.
- (3) Pray that needed funds will be supplied for our station, which will consist of a home, dispensary and school.
- (4) Pray for David and Dari, who are native Christians desiring to work for the Lord, but who feel a need for preparation.
- (5) Pray that God will give us many channels for witness in spite of the language barrier.
- (6) Pray for us as we go to Amsterdam for the week end of February 16-18 to visit some of the Free Baptists in that area.

What Jesus Is To These

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Corner Stone.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the farmer He is the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages.

To the jurist He is the Righteous Judge, the Judge of all men.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawgiver, the Advocate.

To the horticulturist He is the True Vine.

To the newspaper man He is the Good Tidings of Great Joy.

To the oculist He is the Light of the World.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of All Nations.

To the student He is the Incarnate Truth.

To the theologian He is the Author and Finisher of Our Faith.

To the traveler He is the New and Living Way.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God that taketh away the sin of the world.

To the Christian He is the Son of the Living God, the Saviour, the Redeemer and Lord.—*Author Unknown.*

Prayer is the appointed means by which rivers of energy are unsealed and directed to some crying needs.—*Selected.*

Beware of the barrenness of a busy life. Busyness is no substitute for holiness.—*Selected.*

May the grace of the Lord Jesus Christ strengthen each one of you for the work that God has for you.

Yours in Christ for souls,
Lonnie and Anita Sparks

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Interpreting Signs of The Times

(Lesson for February 24)

Lesson: Matthew 16:1-12.

Golden Text: Matthew 16:3.

I. INTRODUCTION

On more than one occasion during His ministry, Jesus was confronted by His critics with the demand for a sign to prove that He claimed to be. But on every occasion Jesus refused to give such a sign. His enemies wanted to see Him perform some supernatural feat that would convince them of His authority as one sent from God. Jesus knew that such sensationalism would never really convince anyone who was not disposed to believe already. He repeatedly tried to show that His own person and works were sufficient evidence of His claims. How could His enemies doubt that this was God at work in their midst? Did not His person and His works manifest the true nature of God? What other signs could be more convincing than these?—*Advanced Quarterly* (F. W. B.).

II. HELPFUL HINTS

1. The enemies of Christ, though opposed to each other, unite as friends in their effort against Him (Vs. 1).
2. Many people who are wise in the knowledge of the world cannot read the signs of the times (Vv. 2, 3).
3. Those who demand a sign to believe doubtless would reject any sign that might be given (Vs. 4).
4. It is easy to mistake the meaning of God's Word, even by those who are close to the Lord (Vv. 5-7).
5. Lack of faith in Christ and the misunderstanding of His Word oftentimes go along hand in hand (Vs. 8).
6. It is hard to remember the spiritual significance of some of our greatest experiences with the Lord (Vv. 9, 10).
7. Sometimes the lessons that are hardest to learn mean the most to us when we understand them (Vv. 11, 12).
8. The real trouble with those who opposed Christ while He was on earth was their sins and moral corruption. Their faithless profession of religion was nothing but simple hypocrisy; for such sinners there

is no convincing sign, either in heaven or on earth.

9. However, for those skeptics there was one sign left; that was the death, burial and resurrection of the Lord Jesus Christ. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. In that age and in ours are those who desire to see some demonstration of a visible kind before they will believe in Christ. They crave the unusual and the spectacular. This is unreasonable and insulting. There are miracles enough and signs sufficient from the first century until now to base one's faith in Christ and that is what is sought. How presumptuous to demand another sign, when history testifies to Christ Himself as the supreme miracle!

The impertinence of that question lies in the spirit behind it. Those men had no intention of believing in Christ. There was hypocrisy and perversity in their hearts, and they knew that Jesus saw through them, so they hated Him and plotted to kill Him. They might be weather prophets and astute in political scheming, but they had no spiritual discernment. Only the Spirit of God can impart divine light, and those men rejected the light—*Gist of the Lesson* (1957).

If someone doubts the truthfulness of the statements regarding the enemies of Jesus, just ask them to read John, Chapter 11. Even this outstanding miracle could not make believers out of His enemies. How did these enemies react to the news of Jesus' resurrection? See Matthew 28:11-15.

2. On the one extreme we find those who speak and act upon what they see or hear without giving due consideration to the facts presented. They are gullible souls who are often caught in the diabolic schemes of evil people. They are furthermore given to gossip and are so unstable that they cannot be depended upon.

On the other extreme there are reactionaries who, in their bigotry and overconfidence in themselves and their way of life, close their minds to the possibility of any truth outside that which they already possess. In their opinion, no one can be

right who does not agree with them, no matter how much actual evidence the other possesses.—*The Bible Student* (F. W. B.).

3. The Lord Jesus mentioned three kinds of leaven, all of which are evil in their working.

1. He speaks of the leaven of the Pharisees, which is hypocrisy or formalism (comp. Luke 12:1). The Pharisees were outwardly pious, but in reality evil.

2. He speaks of the leaven of the Pharisees and Sadducees in the passage before us. This is hypocrisy and rationalism; pretending to be very pious and denying the supernatural.

3. In another place He mentions the leaven of Herod (comp. Mark 8:15). The leaven of Herod is political religion, or worldliness.—*The Bible Expositor*.

4. As for ourselves, it is imperative to guard against the inroads of erroneous and unscriptural doctrines. It does matter what we believe, especially concerning the origin and character of Scripture, the Person and work of Jesus Christ and the way to be saved. The Bible is the Word of God, authoritative and inerrant. Jesus Christ is the Son of God, the God-man, who died a substitutionary, vicarious, judicial, and redeeming death; He arose from the dead in a real body, ascended to heaven, where He lives to intercede for His own, all those who believe in Him. He is the Surety before God of all who trust in Him, and some day He will come for His own, to receive them to Himself.—*Selected*.

One of the largest Protestant denominations, rather, its modernest leaders, is trying to muzzle its ministers so that they will not preach the doctrine of the second coming of Christ. Do we need more leaven or more salt?

5. Earthquakes have recently wrought damage to buildings on the Mount of Olives. The greatest earthquake, however, is yet future and will take place exactly as predicted by the prophet, Zechariah. The geological formation of the soil of the Mount of Olives is all set for the coming event. Professor Bailey Willis, the seismological expert of Leland Stanford University, made this startling statement before the British Association for the Advancement of Science: "The region around Jerusalem is a region of potential earthquake danger. A 'fault line' along which an earth slippage may occur at any time passes directly through the Mount of Olives!" Centuries ago, the prophet, Zechariah said, "And His feet shall stand in that day upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zechariah 14:4).—*Selected*.

WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

to subscribe to "The Free Will Baptist" for the church at Bucatumma, Mississippi. A work day was set for Wednesday, January 30, at Mrs. W. M. Brewer's. The work day was held as had been planned and the ladies worked together on a quilt. Mrs. Tillis Walley opened the work day with prayer. Lunch was served by the hostess, Mrs. W. M. Brewer. The auxiliary requests prayers for its success during 1957.

Marlboro, N. C.—The Woman's Auxiliary of the Marlboro Free Will Baptist Church held its first meeting of the year at the church on Tuesday night, January 29. Officers for the year were installed as follows: Mrs. Roy Carraway, president; Mrs. Lloyd Allen, vice-president; Mrs. Ernest Morgan, secretary; Mrs. J. C. Parker, treasurer.

The program for the month was presented by Mrs. Grover Smith, Mrs. Jimmy Murphy and Mrs. Randolph Moore. After a brief business period, the meeting was adjourned.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church recently held a workshop at the church for the newly elected officers of the auxiliary. The president, Mrs. E. V. Welton, explained the purpose of the auxiliary and the duties of each officer. The installation service for the new officers was held at the regular monthly meeting.

These officers are as follows: Mrs. E. V. Welton, president; Mrs. Marie McDaniel, recording secretary; Mrs. Ardeen Barnes, corresponding secretary; Mrs. Adams, treasurer; Mrs. Leslie Ward, vice-president; Mrs. Eugene Waddell, study course chairman; Mrs. Minnie Everton, program-prayer chairman; Mrs. Effie Suggs, youth chairman; Mrs. W. P. Brett, personal service chairman.

Dunn, N. C.—The Woman's Auxiliary of the Pleasant Grove Free Will Baptist Church met February 2 in the home of Mrs. Hazel McLamb. Mrs. Lena Griffin, president, read the Scripture for the evening following the opening hymn. Mrs. Bertha Warren led the group in prayer. Mrs. Tessie Davis read the minutes and called the roll with 10 members and 1 visitor present.

During the business session the ladies decided to sell cards and quilt some to help in the church work. The ladies were dismissed with sentence prayers. Mrs. Hazel McLamb, hostess, then served refreshments.

Morehead City, N. C.—The Woman's Auxiliary of Faith Free Will Baptist Church met Monday evening, January 4, at the church for its regular monthly meeting. The program topics were discussed by Mrs. Noah Brown, Mrs. Nettie Daniels, Mrs. Mary Mason, Mrs. Angie Nelson and Mrs. Myrtle Simpson. Mrs. Hazel Mason read the Scripture for the evening.

Following the benediction, refreshments consisting of sandwiches, coffee and cold drinks were served.

Christian Education

(Continued from page ten)

be no Saturday class the last week). The schedule for the periods is as follows:

First Period—7:30-8:20 a. m.; Free Will Baptist Doctrine, Room 1; Church and Auxiliaries, Room 2.

Second Period—8:25-9:15 a. m.; Free Will Baptist Doctrine, Room 1; Pastoral Problems, Room 2.

Chapel Period—9:20-9:50 a. m., Room 3.

Third Period—10:00-11:40 a. m.; Hebrews, Room 3.

(Note: Neither the courses mentioned above nor this schedule arrangement are necessarily final. Depending upon the response, attendance, and demand, they may be varied, or additional courses may be offered.)

IF YOU PLAN TO ATTEND

Please let us know as far ahead of time as possible, in order that we may be able to make accurate plans. Be sure and bring this brochure with you. On Monday morning at 7:30 a. m., go directly to the classroom where the course you wish to take during that period is being taught (see schedule above).

The task of the teacher is a serious one. The teacher should feel *woe is me if I teach not the Gospel*.—Selected.

Obituaries

(Continued from page nine)

Carolina, on February 1, 1956. The entire community was shocked and saddened when the death angel visited the home of Bennie Outlaw and called his parents home. His father, Mr. Ben Outlaw, passed away about noon on Sunday, and his mother's death followed about twenty-four hours later.

This well respected couple had lived together in the holy bonds of marriage for fifty years. They walked down the church aisle hand in hand and professed faith in Christ under the preaching of the Rev. B. Manning, during a revival meeting at the Long Ridge Church in the fall of 1944. They were both baptized at the same time by the Rev. H. Pipkin and received in full fellowship of the church together.

It even seemed that the last enemy man has to conquer, death, could not separate these two for long, for only a twenty-four hour period lapsed between the death of one and the other. They always attend the church services together; they went everywhere together; they worked together; they enjoyed their home and three children together. Surely, we feel that they are resting in Jesus together.

The funeral was conducted in the Long Ridge Church at 3:00 p. m. on February 2, 1956, by the former pastor, the Rev. Wiley Price, and the pastor, the Rev. P. Jenkins. The floral offerings and the large crowd attending the services showed the high esteem with which this couple was held. There was only three months difference in their ages, and so they had celebrated their seventy-ninth birthday in June of 1955.

The left to mourn their passing one son, Bennie F. Outlaw; two daughters, Mrs. B. Scott of Mount Olive, and Mrs. Elex Thompson; and also several grandchildren.

We often think of them when we're alone,

Memory is all that grief can call its own.

They both enjoyed God's richest blessing here;

We know by faith they are in peaceful slumber there.

Lovingly submitted,
Woman's Auxiliary
of Long Ridge Church

He that is too big to willingly do little things, is too little to be trusted with little things.—Selected.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 20, 1957

DUKE UNIVERSITY

FEB 20 1957

DURHAM, N. C.



MERKHS PREPARE TO LEAVE FOR AFRICA

The Rev. Raymond Riggs, promotional secretary of the Board of Foreign Missions, has the following to say concerning the plans of Rev. and Mrs. Daniel Merkh, pictured above, in their preparation for the mission field in Africa:

"Mrs. Merkh is enrolled in the Free Will Baptist Bible College, Nashville, Tennessee, for this last semester. Brother Merkh will be doing itinerant work in the interest of foreign missions as he makes plans to enter the new Free Will Baptist field in French West Africa. He plans to be in the state of North Carolina from February 24—March 29. Any pastors or churches desiring a service please contact Brother Merkh at 1212 East Main Street, Durham, North Carolina, or write to The Free Will Baptist Foreign Mission Board, 3801 Richland Avenue, Nashville, Tennessee. The Rev. Bruce Barrow, Lucama, North Carolina, chairman of the North Carolina Foreign Mission Board, will be most happy to aid in the arrangements also.

"Following the itinerant in North Carolina in the month of March, he hopes to go to South Carolina, Georgia, Florida and Tennessee. His itinerant will run in these states through the month of May. Following this, Brother Merkh hopes to enroll in the Wycliff Institute in Norman, Oklahoma, for a three-month session.

"The Merkhs hope to be in the Emmaus Bible Institute, Vevens Par Lausanne, Switzerland, by October 10, 1957. Here they will be studying the French language along with Rev. and Mrs. Lonnie Sparks en route to the challenging field of Africa.

"We will appreciate any courtesies that might be extended to this couple and their three fine children. It will require several thousands of dollars to equip them and get them to the place where God has called them. We need your help and we trust that it will be forthcoming in every way.

"Brother Merkh has a good set of colored slides, showing the peoples, conditions and challenge of the Bondoukou Circle area, Ivory Coast, Africa. He presents an inspirational and challenging service."

EDITORIAL

DAILY VACATION BIBLE SCHOOL

Since our churches are beginning to make their definite plans for the next summer's session of daily vacation Bible school, we are publishing herein some of the information which will be included in the director's manual of our own series, "Rising Sun." We urge that our pastors and church leaders give serious consideration to the suggestions which we make regarding the basic planning for the school. The churches which lay a good foundation may look forward to having a better school.

Daily vacation Bible school is an integral part of the over-all program of Christian education of the local church. Its aim is to teach the Word of God to boys and girls; therefore, it complements and correlates with the objective of the Sunday school, the league, the woman's auxiliary, study courses, the sermon and any other church activity which strives to inform the membership. It is also one of the most powerful agencies of evangelism and enlistment of the entire church program.

Daily vacation Bible school is designed essentially to reach and minister to children and youth. Although directors, superintendents, teachers and assistants receive immeasurable blessings and enrichment through their services, the school is directed for the benefit of the pupils. Our children of today must be thoroughly rooted and grounded in the Word of God or our church of tomorrow will suffer tragic loss. But, even more important, the children of today will be led to a saving knowledge of Jesus, and the influence of the church will begin developing them into strong Christian characters. The church has the solution for juvenile delinquency, adult crime and the eternal banishment of souls of people from the presence of God. Daily vacation Bible school aims to make an outstanding contribution to that solution by reaching, enlisting and teaching people the Word of God while they are at the stage in life when they will most easily accept and appropriate the truth for their eternal good.

WHO SPONSORS IT?

It doesn't just happen of its own accord; it has to be sponsored. Daily vacation Bible school, being an integral part of the program of today's alert church, must be initiated and planned for, just as any other organization or activity in the program.

The Pastor's Part

The wide-awake pastor will see that recommendations are made to the church in conference that responsibility for conducting the school be delegated to some group. His attitude toward the school will have a far-reaching influence upon its success or failure. If he is enthusiastic about the undertaking, others will soon be sharing his enthusiasm and will more readily offer their services to make it a success. On the other hand, if he is cool or only lukewarm toward the idea, the task will be much more difficult for those who undertake it.

We do not recommend that the pastor actually teach in any department except possibly a group of adults who may comprise an important part of the school. However, he will have plenty to do without teaching. He should be the general supervisor and counselor for teachers, pupils and others connected with the work. Let him not forget that he has a vital role in the successful school.

The Sponsoring Agency

The pastor should have the assistance of some church group which will sponsor the school. A church may want to sponsor the school directly by appointing a committee to work out the details

and have charge of conducting the school. In some cases the Sunday school is charged with sponsoring it; in others the woman's auxiliary accepts the responsibility.

In any of the cases a committee should be appointed and charged with this particular responsibility. Furthermore, the sponsoring agency should underwrite the expenses of the school. The expenses will consist mainly of the cost of daily vacation Bible school literature and materials, and the cost of providing refreshments daily for the children who attend. Refreshments are not absolutely necessary, but they will be an excellent means of keeping attendance up day after day.

The Daily Vacation Bible School Committee

Upon the shoulders of this committee will rest a great deal of the responsibility for the success of the school. We recommend that this committee be appointed at the very beginning of the church year so that it may organize and start its planning immediately.

One of its first official acts should be that of securing a director for the school (the desired qualifications of the director will be given below). All of the subsequent planning of the committee, should be in conjunction with, and upon recommendation of, the director. Let the members of the committee be advised that, if they want the director to administer a good school, they must allow him freedom in his planning and administration. He should be permitted to make recommendation of teachers and workers for approval by the committee, and his wishes concerning every matter should be considered seriously by the committee. The committee can be of inestimable value to the director by discussing with him the problems which he faces, and by counseling with him upon plans of procedure.

The committee should act jointly with the director in securing the names and addresses of the prospective pupils and begin making contacts with these pupils weeks prior to the opening of the school. It should work with him in placing the order for supplementary materials and publicity matter. It should assist him in planning week-to-week publicity and the special publicity the week before the school opens.

Some directors have found it both advisable and extremely helpful to have the committee meet with them several nights during the school, particularly at the beginning of the school and toward the close of it. During these meetings the unforeseen problems which have arisen may be discussed, and final plans for the culminating exercises may be perfected.

(Continued in next issue)

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The Easy Mark

Nellie L. Harrington

IT'S good enough for you, Dick Morton, I knew you'd never get a cent of that money. Nobody but you would have trusted Gilbert Drake with two hundred cents, to say nothing of two hundred dollars! His note is not worth the paper it's written on!" and Thomas Woodard slapped his open palm with a glove, meanwhile regarding the other with a smug "I-told-you-so" expression.

"Of course, it was a chance," acknowledged the other deprecatingly. "But I'm sure he would have paid if sickness—"

"Sickness!" broke in Woodard contemptuously. "If it hadn't been that he'd have found some other excuse. I tell you, Dick, you're just an 'easy mark.' I remember when we were boys you used to pick up every stray dog that came along. Even the animals knew they could tag you home and get a good feed."

"M-m, and I found a number of valuable dogs that way, too," Dick reminded, half smiling. "Don't you remember that lawyer chap from the city that gave me twenty-five dollars for taking care of his fine bird dog that was lost? Twenty-five dollars pays for a good many bones," in quiet triumph.

"That was only one time and there were a good many more you let yourself be cheated," insisted Thomas. "And anyway, a shiftless, no-account fellow like Drake didn't deserve any sympathy. No one would ever reward you for helping him out of trouble."

"I'm not at all sure of that, either, Tom," was Dick's answer. "My Bible says that 'he that hath pity upon the poor lendeth unto the Lord.' I'm satisfied to have Him stand good for Gilbert's debt."

"Humph!" snorted Woodard. "Personally I'd rather have something more tangible. You know very well I don't take much stock in this religious nonsense. So far as I can see the church members are out to drive just as hard bargains as worldly folks are. And anybody but you would put the law on Drake and collect that debt. But I suppose you'll pray about it," derisively.

"Tom Woodard, I don't like that tone when you speak of religion," Richard's own tones were level, and he looked the other squarely in the eye. "You may say what you please about me, but I don't want you to belittle my Christ. You shame your bringing up. Your good old mother would almost turn in her grave if she knew you

could speak like that. Your mother and mine were two of the best women the Lord ever let live. And you know it."

Woodard had the grace to flush uncomfortably, muttered something about "seeing a man," and hastily departed. Morton grinned as he watched the retreating figure. "Looks like that injunction to 'resist' a certain somebody and 'he will flee from you' might fit right now," he told himself. But in a moment he sobered again.

He wondered if he had been too easy in his dealings with men. It was true that he had a naturally sympathetic nature. Animals instinctively recognized him as a friend, but dogs bared their teeth to Tom! It was true that he had been fortunate enough to pick up quite a bit of change in returning lost dogs to their owners. The rewards had more than paid for the others he had befriended.

He had carried the same principle into his dealings with his fellow men. He had literally obeyed the Scriptural injunction to "Lend, hoping for nothing again." Generally, these loans had been repaid but at this particular time Gilbert Drake was owing two hundred dollars and there was no indication that he could pay even a small part of it.

To make matters worse, another of Dick's legitimate investments, due to labor troubles, had passed up its dividends. The man found himself in straitened circumstances. Queer, too, that the exact amount of Drake's indebtedness would tide him over his own crisis. And he did not have it.

Tom Woodard had shot his arrow at random, but it had found the vulnerable spot in Dick's armor. After all, he had known Drake, boy and man. He had known that money slipped through his fingers altogether too easily. The man was not shiftless and ne'er-do-well, as Woodard had implied, but somehow he could not manage what he did have. But the world is full of plenty of folk like him. That, in itself is no crime—nor a sin, either. If you are built that way, why, you just cannot help it.

Dick had not worried much over the debt for Drake had been in an unusually tight place when it was made. Children all sick, and then the mother had an attack of appendicitis. Doctors, nurses, hospital—it was a wonder that the man got off as well as he did. Even that debt looked mountain high. Even now Dick told him-

self fiercely, "If I'd been in his shoes I'd have called down blessings on any man that would help me out." But—what was he himself, going to do?

How come that he was short? he asked himself in a puzzled way. Thinking it over he had to admit that it was due to the same cause that he and others had criticized Drake—faulty management! His boy in college was spending more than they had planned that he would. The girl in high school was with a group that—well, did not count the pennies! It took a long purse to keep up with both youngsters and meet the increased cost of living on every other line. And when that dividend failed—well, that was the last straw. And here he was facing a shortage!

Perhaps it was a good thing. He had helped many a person before, but this time he had the experience of the prophet, Ezekiel: "I sat where they sat." Never before had he known the feeling of the man who needed help. Hereafter his sympathies would be more realistic. He could honestly say, "I know how it is! I've been there."

Oh, well, moralizing did not bring in any dollars, and worrying certainly had not. He had boasted to Tom that he was going to trust the Lord for Drake's debt. Well, now was the time to do it. The money did not have to be in his hands until tomorrow. And the Lord's clock strikes when the hour is up. He had work to do today, so picking up the threads of his daily task he left the matter in the Lord's hands.

When he went home to lunch his wife said, "Dick, do you remember a Mabel Richey?"

"Mabel Richey? Where from? I don't think I ever heard that name before. What about her?" he asked.

"Here's a letter that came this morning. It's from a lawyer down in Tennessee. He says Mabel Richey and her mother were motoring through this part of the country five years ago. They were in an accident out here in front of our house."

"I remember an accident, but I'd forgotten the name of the folks," he interposed.

"So had I, until this came. The girl, Mabel, was badly hurt. If you remember, we brought her in here. Called the doctor and did what we could until she was taken to the hospital. If you remember, she died in a few days."

"I do remember that now. We kept the mother here until Mabel passed away, didn't we?" Dick was going back over it all.

"M-mh, and we wouldn't take a penny for anything we did. We said if we were in a like situation we'd appreciate free

(continued on page seven)

How Real is Your Faith?

J. Benny Tweter

FAITH is not some sort of a vague, intangible thing that is the sole property of saints of bygone days, but a tremendous force that is practical for every day living! God Himself describes it in Hebrews 11:1 as "Faith is the substance of things hoped for, the evidence of things not seen."

The reality of this faith was shown during the drought that hit the town of Karlstad in northern Minnesota in 1934. Rev. Ernest Nelson of the Baptist church believed that if the prophet, Elijah, could pray down rain, who was a man subject to like passions as we are, that he could call for a day of prayer that God would send rain, too. He put an advertisement in the local paper, and invited all who had faith to come and pray for rain in the church basement. There were those who scoffed at the Christian's foolhardiness, but enough came to fill the basement with earnest supplication for God's power to be revealed. And rain came—miraculously falling on the fields of those who prayed, and skipping whole fields of those who made fun of the prayer meeting!

Faith can be exercised by anyone who will take God at His Word. There is the case of two young ladies whose husbands were opposed to the gospel. The wives decided to pray for an hour every day that their husbands would be converted. For seven long years it seemed as if their prayers were of no avail. One day they began to wonder if they should quit their intercession. Then the burden for their husband's lost condition so overwhelmed them that they knew they could not stop until death should claim them! Three more years passed by in seemingly fruitless endeavor. Then faith paid dividends. One husband awoke in the night in awful agony of soul.

"Pray for me!" he cried to his wife, "for I feel that the day of grace is almost over and the door of mercy will be closed to me forever!"

When the morning light appeared the overjoying wife hastily dressed to run to her praying friend to tell the good news of her husband's conversion. Imagine her surprise to meet her praying friend coming to her with the same story of her husband's conversion, too!

Often it is the children who show us the power of faith by the very simplicity of

trust in our heavenly Father. Many years ago a little girl attended Sunday school. Because her father was hardened in sin, and a noted infidel, she went for three years without telling him about it. When she accepted Jesus as her Saviour she began to feel sorely concerned for her father's salvation. She dared not tell him at first. She resolved to pray until the Lord answered her petitions. . .

One day the big man heard her voice in prayer as he walked by her bedroom door. Her simple and earnest praying that his heart be melted and won for Christ suddenly brought great agitation in his soul. But he did not betray his presence or that he had heard. As the family gathered around the table for the meal, he suddenly astounded his wife by a question.

"Is there a Bible in the house?"

"My dear," replied his wife nervously, "did you not burn every Bible we had?"

"Well, is there any other good book then?" he demanded.

The little girl believed that the Lord was beginning to answer her prayer, and taking her father by the hand, led him off to her room. On the way she looked up into his face, and said, "If you will not be angry with me, I will get you one."

He trembled as she trustfully put her precious Bible, that she had received in Sunday school, into his hands. He pushed it back to her, and in a voice husky with emotion, said: "My child, I cannot read this Book. Will you read it for me?"

As she read portions from her Bible big tears stole down his face. Then she told him of her love for the Saviour, and how Jesus loved him, too. He went with her to the Sunday school next Sunday. Three Sundays afterward she brought her father and mother and the entire family to church and the infidel became an earnest Christian worker in the church!

As one saint of God explained her marvelous answers to prayer, that it was not that she had a great faith but she had faith in a great God!

How does one's faith stand up to the test of death? Some think that it is easy for a minister to preach faith to others, but how does it affect the minister himself when he stands on the threshold of death? In Time magazine of August 27, 1956, the Rev. Benjamin Harrison Duncan, editor of the weekly periodical called

the Arkansas Baptist, was told by his doctor that he had only a few months left to live because of leukemia (cancer of the blood). This is what the 66-year-old man of God wrote: "Death isn't a stranger to me, a Baptist minister for 46 years. I have prayed with scores of people in their last hours. I have turned from the deathbed to comfort hundreds of others . . . Death isn't a pleasant assignment . . . the question was hurled at me: Will my life in these few weeks be an example of what I have preached? Does death look different, now that it has come so near to me, than it looked when I was counseling with others? . . . Is the counsel I gave to others adequate for myself now that I face the possibility of an early death? Am I willing to rest my case upon the assurance I gave to others through the years?"

"After a thorough heart-searching I found that I could add nothing new for my own counsel. The same assurances of God's Word which met the needs of others is sufficient for me . . . I can say with the apostle, Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day' (2 Timothy 1:12). It has been a wonderful experience through which I have gone."

The secret of this soul-saving, heart-easing faith is not in faith itself, but in the object of one's faith. As it is so concretely stated in the Bible: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

The source of faith is in God, and He will amply supply you with all the faith you need if you come to Him in the simplicity of a child. Real, dynamic faith, that will make you different from the rest of the world, and a walking living miracle of the grace of God!—Gospel Herald.

This They Know Not

A young minister in a college town was embarrassed by the thought of criticism in his cultured congregation. Seeking counsel from his father, an old and wise minister, he said, "Dad, I'm hampered in my ministry here. If I cite something from geology, there is a professor of that science right before me. If I use an illustration from Roman Mythology, another professor is ready to trip me up for my inaccuracy. If I mention something in English literature that pleases me, I'm cowed with the presence of the learned man who teaches that subject. What shall I do?" The gracious old man replied, "Don't be discouraged, son. Preach the gospel; they probably know little of that."—Selected.

Do We Keep His Sayings?

Elder A. L. Sellers, Quitman, Georgia

I AM a Free Will Baptist first of all because I am a Christian. To be a Christian I must follow Christ, and to follow Him successfully it must be a willing service. I don't have to follow Him, but I have to put up with the fare that follows because of the following.

One thing had to be done to me that did not have to be done to Him, and that is I had to be converted. Before I could be converted, I had to become willing to be guided into a knowledge of Christ through the gospel. This being done I was willing to be converted; then I saw the importance of following Him in baptism, and all of the other things that He did in obedience to the Father's will, for He said, "... I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

He came to teach the Father's will, and He taught it in word and deed. He made it plain that it was His will for me to do as He had done, and become as a little child in the Father's care. Knowing that as a Father He knows what is best for me, and because of the greatness of that love He has for all of us, I am anxious to do those things that please Him—not because I have to, but because I want to live in His will and have the consolation that Christ had when He said, "... he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29).

It is with sadness that I confess that I have not always done those things that please Him, but I am glad that I can say there is nothing now that is more pleasing to me than to know that I can live in His will. If I live in His will He will take care of me and make it possible for me to do those things that are pleasing to Him.

I have learned that if I enjoy God's blessings I must do as Christ said. When John the Baptist refused to obey Christ, Christ said, "... Suffer it to be so now: for thus it becometh us to fulfil all righteousness ..." (Matthew 3:15). He convinced John that to fulfill all righteousness it was necessary to do as Christ said do. That is just what I, as a Free Will Baptist, believe.

The Pharisees, which were the leading church people of that day, thought their way was *the* way, but they learned that they were sadly mistaken. Christ told them

that being a Pharisee would not give them a pass into heaven, but to enter into the Kingdom of Heaven they must do the will of His Father which was in heaven. That is what we as Free Will Baptists are going to have to do for there will be no passes for Free Will Baptists. That will be a sad experience for us Free Will Baptists who have not done the Father's will, but that is what Christ said about it, and I advise you to depend on it being true. The foolish virgins were good folk, but they had no oil in their lamps.

The apostles objected to the little children being brought to Christ. He rebuked them by saying, "... Suffer little children, and forbid them not, to come unto me: ..." (Matthew 19:14). They objected, but He let them know that it was their duty not only to let them come, but not forbid them. These two words have a great meaning to us, not only as parents but as witnesses for Christ. We can suffer them to go to Jesus by letting Him use us as instrument through which He can manifest Himself to them, thereby causing Him to become a reality to them in early life.

It is easy for us as Christians to be deceived and let Satan use us as instruments through which he can manifest himself to our little children. It is sad to see the parents and those that claim to be witnesses for Christ being deceived instead of leading their little ones to Christ, and as a result they are leading them away from Him.

It is a great joy to me as a Christian to help provide institutions of training for our youths and adults who want better training for service in the Lord's work. I also feel that this is one of the great ways we can suffer them to come to Christ, and to fail to do that is to forbid them to come unto Him. Satan is doing everything possible to prepare places for training them for his service. He is using all the deceptive fascinations that can be thought of by a deceptive mind to get them to participate. Many are being led there and often because we as Christians have failed to place before them the things that are necessary for Christian training. This is one of the many ways that we can fail to let our light shine. When we fail, Satan succeeds, and often a soul is lost, and that is a sad thought to me, that some one

is going to have to spend eternity in torment because someone failed.

Peter refused to let Christ wash his feet, but Christ said, "... If I wash thee not, thou hast no part with me" (John 13:8). Peter surrendered and let Christ have His way with him. That is what we all must do if we have a part with Him, therefore it is our duty as well as our privilege to let Him use us as instruments in His hands to wash each other's feet and do the other things that He said do. We should be sure that the actions are motivated by love for Christ and a desire to live in His will for without love all is vain.

In conclusion I want to say that we as Free Will Baptists all say that we love Christ. "If a man love me he will keep my word; ... he that loveth me not keepeth not my sayings; ..." (John 14:23, 24). Are we proving to the world that we love Christ by keeping His Word?

If we are keeping His Word, the promise is that He and the Father will abide in us. Can the world see them in us? The wise man kept His sayings and he succeeded. The foolish man did not keep His sayings and he failed.

Do You Plan to Build?

Dear Church Leaders:

I am writing you in regards to the many requests I have received for plans and specifications for sanctuaries and educational buildings among the Free Will Baptists of North Carolina.

I still have a number of plans for sanctuaries and educational buildings available to the pastors and churches who anticipate entering building programs. These can be obtained by any of the churches who may be able to use them by simply paying for the blueprints, which cost from \$10 to \$15 for a complete set of four blueprints.

I am interested in helping my denomination with its building problems as much as I can. I know as well as you that the cost of securing an architect for plans today is not very encouraging to our people to launch out into a building program. I can meet with any pastor or building committee and help to guide them in such a project by my past experience in construction and design which will save our people a lot of money they need so badly to apply to other causes.

As just a tip to those who anticipate building, I would like to say I believe it would be wise for the churches to investigate the clauses in the deeds for their property as a deed with a "revertible clause" is not sufficient collateral for a loan no matter how much the property is worth, and in most cases the loans are turned down. The

(continued on page seven)

NEWS NOTES

Willis Speaks to Ministerial Association

Dr. H. E. Willis, promotional-secretary of the National Board of Home Missions, spoke to the Kannapolis, North Carolina, Ministerial Association on Monday, February 4, at the monthly meeting held at the Y. M. C. A. Building. The association is composed of all Protestant ministers in the city. By special request his subject was "The Ministry of Evangelism."

Some forty ministers were present at the meeting, including four Free Will Baptist ministers as follows: Rev. R. H. Jackson, Rev. Paul Jenkins, Rev. J. R. Reynolds and Rev. William Calvert.

Area Institute At Durham, N. C.

An institute for Free Will Baptist Sunday school workers in the Durham, North Carolina, area will be held at the Shady Grove Church on Saturday, February 16, with the first session at 3:00 p. m. and the second session at 7:30 p. m. The Shady Grove Church is located just off Highway 70, east of Durham, and there is a sign along the highway designating the location.

The Rev. L. E. Ballard, state field secretary, is scheduled to be assisted in this institute by the Rev. Herman Hersey of Raleigh, North Carolina, and other state and district workers.

Revival at Tarboro, N. C.

The Rev. Robert Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church, will be guest evangelist at the Tarboro, North Carolina, Free Will Baptist Church February 24—March 2.

The Rev. Raymond Sasser, pastor of the Tarboro Church, invites everyone to attend this revival.

National Crime Prevention Week

National Crime Prevention Week of the National Exchange Club was held February 10-16. As a part of the organization's National Crime Prevention Week program, a set of the Encyclopedia Britannica Junior was presented to the Free Will Baptist Children's Home at Middlesex, North Carolina. The gift has been added to the library of the home.

One hundred youth institutions throughout the country received similar sets from the National Exchange Club. The project

is an annual distribution event with the cooperation of the Encyclopedia Britannica.

National president of the National Exchange Club, Mr. Millard A. Bechum, in commenting on this phase of the National Crime Prevention Week program, says, "Believing that we should work constantly to improve the influences surrounding our promising young citizens, the exchange clubs of the nation appreciate the opportunity of providing the best available reference material to youth training facilities. The presentation of these volumes is a part of the exchange clubs' service to youth program—assisting boys and girls through fostering the improvement of available educational and recreational facilities."

Evangelistic Campaign Grace Church

The Grace Free Will Baptist Church, Greenville, North Carolina, announces a two-week evangelistic campaign beginning Sunday morning, March 3, and continuing through March 17.

Evangelist Oliver B. Greene of Greenville, South Carolina, will do the preaching. His song leader, Bennett Collins, and wife will direct the music. Brother Greene has stated that he will bring his Hammond organ to use in the meeting. His wife will help with the soul winning. The Rev. Rashie Kennedy, pastor of the Grace Church, invites and urges everyone to attend the services during the two weeks.

Study Course at Raleigh Church

The Rev. Herman Hersey, pastor of the First Free Will Baptist Church of Raleigh, North Carolina, conducted a study course at the church which began on Monday night, February 18, 1957. The topic of study during the course was "The Ministry of Visitation."

Coming Events

March 8—World Day of Prayer.
March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
April 14—Palm Sunday.
April 19—Good Friday.
April 21—Easter Sunday.

Youth Rally at Rains' Cross Roads

A Youth for Christ Rally will be held at the Rains' Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, on Saturday night, February 23, at 7:30.

The public is invited to attend the rally and to enjoy the Christian fellowship.

National Superannuation Report for January

The Rev. K. V. Shutes, promotional secretary of the National Superannuation Board, submits the following report for the month of January, 1957:

Cash on Hand, January 1, 1957 \$ 650.40
Receipts

Cooperative Plan:

Alabama	\$ 6.57
Arkansas (Designated)	8.60
Arizona	1.48
California	13.29
Georgia	17.40
Illinois	2.85
Kentucky	1.95
New Mexico	3.94
Michigan	31.84
Missouri	36.24
North Carolina	7.38
Oklahoma	20.67
Tennessee	8.56
Texas	42.12
Virginia	14.58

From States:

Alabama	22.76
Mississippi	20.45
North Carolina	69.15
Virginia	61.08

Miscellaneous:

Premiums on Policies	181.90
Refund on Policy	41.88
W. N. A. C.	.70

Total Receipts 615.37

Total to Be Accounted For \$1,265.77

Disbursements

Minister's Life and Casualty Union	\$363.79
Refund on Policy	20.94
Secretarial Service	40.00

Total Disbursements 424.73

Balance on Hand, January 31, 1957 \$ 841.04

Youth Fellowship Meeting At River Road Mission

The Youth Fellowship Meeting of the River Road Free Will Baptist Mission, Washington, North Carolina, was held Monday night, February 4, 1957. The meeting was presided over by the leader, Mrs. Ernest Clayborne.

The program consisted of Bible questions and group singing. There were fifteen members present and two visitors. After the meeting was dismissed by prayer, the mothers of the mission served refreshments.

Youth Rally at New Haven Church

There will be a Youth for Christ Rally at the New Haven Free Will Baptist Church located between Bridgeton and Aurora, North Carolina, on Saturday night, February 23, at 7:30.

The Rev. Daniel Gaskins from the Free Will Baptist Bible College, Nashville, Tennessee, will be the speaker for the rally. Everyone is invited and urged to attend.

The "Easy Mark"

(continued from page three)

Christian service. And Mrs. Richey wrote us after the funeral and was so grateful for the help—and I supposed that was all that was to it."

"Well, isn't it? Five years is a long time," he replied.

"No, this letter says that Mrs. Richey died a couple of weeks ago and this is from her lawyer. He recalls the accident and says his client has left us a bequest of one thousand dollars!"

"A thousand dollars!" breathed Dick, incredulously. "Thank Thee, Lord! The debt is paid in His own measure—'abundantly above all that we ask or think!' Marcia, what do you say that I return Gilbert Drake's note to him marked 'Paid'?"

"Be all right with me. This payment could easily cancel several other obligations, I should think," was her answer.

"Tom Woolard today called me an 'easy-mark' because I listen to so many stories and try to do something about it. I have been wondering if I have unwisely scattered the goods the Lord has given me. But this confirms me. I'm going to keep right on hearing the hardluck tales and trust Him to repay me in my own time of need."

"Suits me," agreed his wife.—*The S. S. Banner.*

Said the robin to the sparrow,

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the sparrow to the robin,

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—Selected.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Merkh Preparing for Africa

The Rev. Daniel J. Merkh, former educational director of the Edgemont Church, Durham, North Carolina, is making preparation to assume his new duties as missionary in Africa. As a part of this preparation he is making itineraries in the homeland, informing the churches as to the need for missionaries in that portion of Africa which has been assigned for evangelization by Free Will Baptists. He will receive offerings for the work during the services he holds. His schedule of services in North Carolina churches through March 1 is as follows:

Sunday, February 24: 9:45 a. m. (Slides), 11:00 a. m. (Message); Grace Church, Greenville; Rashie Kennedy, Pastor.

Sunday, February 24: 3:00 p. m.; Parker's Chapel Church, Greenville; W. H. Willis, Pastor.

Sunday, February 24: 7:30 p. m.; Hull Road Church, Snow Hill; Michael Pelt, Pastor.

Monday, February 25: 7:30 p. m.; Faith Church, Route 1, Kinston; Frank Davenport, Pastor.

Tuesday, February 26: 7:30 p. m.; Washington Church, Washington; Charles Keith, Pastor.

Wednesday, February 27: 7:30 p. m.; Greenville Church, Greenville; R. B. Crawford, Pastor.

Thursday, February 28: 7:30 p. m.; Ayden Church, Ayden; I. J. Blackwelder, Pastor.

Friday, March 1: 7:30 p. m.; Hugo Church, Hugo; Frank Davenport, Pastor.

Report from Mission In India

Miss Laura B. Barnard, our missionary in India, submits a financial report from the mission work in India for the period of December 1—December 31, 1956. The headquarters for the mission work is located at Kotagiri, India. Miss Barnard reports that the balance at the beginning of the month of December was \$4,500. Receipts from the National Board of Home Missions for the month totaled \$1,585. Other receipts were also received from funds in India. After all expenditures the balance on December 31 was \$5,000.

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Home Mission Announcements

The Rev. Homer E. Willis, promotional secretary-treasurer of the National Home Missions Board, announces that a new tract entitled "Who Are These Free Will Baptists?" is ready for mailing. The tract may be purchased at \$2.25 per one hundred plus postage.

The National Home Missions Board now
(continued on page fourteen)

THE MAIL BOX

EXPRESSION OF THANKS

"I wish to express my thanks and appreciation to the auxiliaries and individuals from whom I received cards and gifts on my birthday and at Christmas. May the good Lord bless and keep each and everyone who remembered me."—Mrs. Duffy Toler, 413 E. Main Street, Washington, North Carolina.

Do You Plan to Build?

(continued from page five)

Church Finance Association can give or verify this fact.

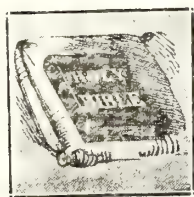
A deed should be drawn up to the following affects: "... do hereby grant, bargain, sell, and convey to the said board of trustees, their successors, and assigns forever of the Original Free Will Baptist Church of ... township, and County ..."

In this way a trustee can be replaced in case of death or any other reason the church sees fit without changing the original deed. I believe it to be unfair to congregations for persons to hold a "chopping axe" over the heads of the people by inserting "revertible clauses" in deeds, and I certainly believe that it is not God's will to hold up the progress of His work by such practices.

I will be glad to go to any church or meet with any committee or pastor and help all I can with my God-given talent in this field of work. All I ask is traveling expenses to and from the meetings. If the church wishes me to design plans for new buildings to fit into present building I can also do that at a very nominal cost. My phone number is 4701.

In the Master's service,
Rev. Boyd L. Shook
Kenly, North Carolina

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Where was Jesus when the wise men visited Him? How old was He?—Rev. James Miller.

Answer: I do not know! By this I mean that I have no definite or final answer to your questions. I do not believe, however, that Christ was two years old or even near that age when these wise men (magi) from the east visited Him. The first thing we are told of them is that they came from the east which means east of Jerusalem (any thing mentioned in the Bible having to do with direction means from Jerusalem if nothing appears in the context to oppose this) inquiring of some one other than Herod the king as to Jesus' whereabouts. They were probably inquiring of some of the leading personnel of the town, possibly of the temple. Whether these go directly to Herod or he hears of them in some other way we are not told. But we do know it excited Herod when he knew about their search for a new born king, for he knew it was the teaching of the prophets and the common belief of the Jews at his time that a King known to them as the Messiah should be born. Herod, a descendant of Esau, was not the man for the place he held in the opinion of the best Jews nor according to the teaching of the law and the prophets, for whether or not he had Jewish ancestors it is well known that he had Esau as an ancestor and Esau was a definitely rejected heir to the Abrahamic covenant that had passed through Isaac and then Jacob with Jacob having in the prophetic blessing pointed out Judah as the descendant from himself to be the ancestor of the coming One or Messiah. When Herod heard of these men he probably inquired of the Sanhedrin and learns that Jesus was to be born in Bethlehem of Judaea. Herod sent these strangers to Bethlehem, but not until he had first inquired and learned himself that it was the place in which the King was to be born.

I assume that they went to Bethlehem, but of course that is not exactly what the Bible says. It says, "When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was" (Matthew

2:9). Some commentators make a great deal over the fact that the Scriptures tell that these men found Jesus in a house and assume that it was the house that Joseph and Mary had had in Nazareth before Jesus' birth. This assumption is not necessary for they could have moved temporarily into a house shortly after Jesus' birth, then again the stable enclosure in which Jesus was born could have been referred to as a house since that was the use to which it had been employed.

Jamieson, Fausset and Brown, in their commentary on the Old and the New Testaments, Page 6, says: "And when they were come into the house—not the stable; for as soon as Bethlehem was empty of its strangers, they would find no difficulty in finding a house." Of course these commentators like all others have only what the Bible says and must analyze the circumstances for any other conclusion.

Samuel J. Andrews, in *The Life of Our Lord Upon the Earth*, Page 20, says:

"The strongest argument against the 25th of December, if the birth be put in 749, is that it leaves too little space for the events that occurred before Herod's death. This death was about the 1st of April, 750; we thus have a little more than three months. In this period were the visit of the Magi, the presentation at the Temple, the flight into Egypt; how soon after Herod's death was the return from Egypt, is to be later considered. If, according to general tradition, the Magi came on the 6th of January or 13th day after the Lord's birth, and the presentation was on the 40th, or early in February, He went down into Egypt about two months before Herod's death. Those who put the coming of the Magi on the 6th of January, the flight into Egypt immediately after, and the presentation upon the return after Herod's death, gain another month. If, however, we follow the order of the most modern harmonists, and put the visit of the Magi after the presentation on the 40th day, the time of the sojourn in Egypt up to Herod's death was a little less than two months.

"Those who put the Lord's birth in 747 or 748, make the period spent in Egypt much longer—some three years, some two, some one, some six months. Those who

put the birth later than the 25th of December, 749, and Herod's death in April, 750, make the sojourn but three to four weeks, or less; Wieseler and Ellicott only about a fortnight. There is nothing in Matthew's narration, or the circumstances of the case, that makes it probable He was there more than a few weeks. There does not, therefore, appear any good reason why all the events he narrates may not have taken place between the 25th of December and the following 1st of April.

"Our inquiries lead us, then, to these general results. We find it most probable that the Lord was born near the end of the year 749. At this period all the chronological statements of the Evangelists seem most readily to center and harmonize in favor of December, the last month of that year, as much may be said as in favor of any other, and this aside from the testimony of tradition. As to the day, little that is definite can be said. The 25th of this month lies open to the suspicion of being selected on other than historic grounds, yet it is not inconsistent with any data we have, and has the voice of tradition in its favor. Still, in regard to all these conclusions, it must be remembered that many elements of uncertainty enter into the computations, and that any positive statements are impossible."

John Peter Lange, Page 59, in *Commentary on the Holy Scriptures*, on Matthew 2:11, comments on the event of the Magi's visit to Bethlehem as follows:

"In all probability the holy family removed, soon after the homage of the shepherds, from the stable (or caravansery) to some shepherd's cottage. The events here alluded to undoubtedly occurred soon after the birth of Jesus, and before His presentation in the temple."

The presentation in the temple occurred when He was 40 days old. If Lange is correct, which I think he is, then Jesus was less than 40 days old when the wise men (magi) visited him. It is entirely possible, I think, that Herod died and Jesus returned from Egypt to Jerusalem for the presentation at the temple, when He was 40 days old, and that while there on this occasion Joseph learned that Archelaus, the despotic son of Herod the Great, was ruling in his father's stead, or filling the office pending his appointment by the Roman government, which was never granted. For this reason Joseph took Jesus to Nazareth for His safety. Therefore, I think, that Jesus never went to Nazareth until His return from Egypt to which Joseph fled from Herod with Him. So Jesus was probably under two weeks old and in a house in Bethlehem when the wise men visited Him. They probably spent

(continued on page nine)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass" (James 1:22, 23).

Is the need of Christianity in the daily affairs of the people becoming, at long last, a reality?

The answer to this question is possibly best found in news stories appearing in the daily press and in magazines, both secular and Christian, telling of the efforts being put forth by businesses, large and small, to encourage and help their employees in the practice of daily Christian living. There have been recent accounts of large, as well as small, manufacturing plants and department stores in various cities and suburban areas furnishing prayer, meditation or worship places for their employees, and in some instances any others who care to may meet with them to receive spiritual strength. One large manufacturing plant in western North Carolina recently purchased and equipped a building for its employees to use at their convenience, outside of working hours. The workers, in large numbers, go at the close of their day's work. Strange as it may seem, I am informed that the largest crowd is the one attending after the second shift, which closes at 11:00 p. m.

Not only are these prayer and meditating rooms set up for the employees of manufacturers and stores, but within the past four years a prayer room has been established for the members of the Congress of the United States and other officials of the federal government.

Then there is the story in one of the leading national religious magazines of how a group of businessmen in a large southern city with little formal organization are "selling" daily Christianity to their customers. The milkmen included gospel tracts or Scripture portions with the milk bottles left on the porches. The local power and light company enclosed well written gospel tracts with the monthly light bills. Life insurance companies sent out with their premium notices more of the same. And so it went with many types of business in the city.

This informal organization was named, "Business Men for Religious Action," and

"among its members are business and professional men of almost every walk of life—contractors, lawyers, printers, insurance men, newspaper men, retailers and wholesalers, judges, government employees and artists."

But you may be wondering if this sort of thing brings Christian "action." One woman wrote to the company that sent her the gospel message that she had come to the decision that "divorce was the only answer to her tangled, unhappy married life." But as she opened her monthly light bill and discovered a pamphlet from which the words leaped up at her, "God is our refuge and strength, a very present help in trouble," and opening the folder she continued by reading though through misty eyes, the comforting words of the twenty-third Psalm. While on the back page she was confronted with the challenge, "TRY GOD—NOW!" Her message to the light company was, "I did try God. He has given me the strength to face my problems and the faith to know that with His help I shall be able to work them out. I want to thank whoever is responsible for this leaflet, which came at a time when help was so badly needed."

Because of the magnitude of this subject I am going to stop just here for now and continue next week, calling your attention to the words of Paul:

"Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

Questions and Answers

(continued from page eight)

only a few days and were planning to go back to Jerusalem, but being visited in a dream by an angel and directed another way. Joseph also was directed so as to be well on his way to Egypt whose northern border was not too far from Bethlehem before Herod discovered the wise men's departure by another route.

John W. Haley, in *Alleged Discrepancies of the Bible*, Page 414, says:

"In the case before us, the following is the probable order of events: Journey of Joseph and Mary from Nazareth to Bethlehem; birth of the child; presentation in the Temple; visit of the Magi; flight of the family to Egypt; return and settlement at Nazareth.

"Eusebius, Epiphanius, and Patritius maintain that, after the presentation in the Temple, Joseph and Mary returned to Nazareth (Luke 2:39), and, having arranged their affairs there, came back to Bethlehem (which must have possessed very strong attractions for them), with a view to make the latter place their home. Wordsworth thinks they came to Bethlehem the second time on the occasion of

one of the great annual feasts. At this time they received the Magi not in a stable, but in a 'house' (Matthew 2:11), and from this city they fled into Egypt. Ebrard satisfactorily explains the omission of some circumstances by one evangelist, and of others by the other."

Matthew Henry, in his commentary on Matthew leaves room for one to think that Christ was less than a year old when Herod's decree to kill all from two years old and under, and that He could have been 7 years old when He returned from Egypt. "They continued in Egypt till the death of Herod, which, some think, was seven years, others think, not so many months."

Charles John Ellicott, in his commentary, says of the Matthew account of the birth of Christ and the events related to it: "The uncertainty which hands over the exact date of the nativity hinders us from arriving at any precise statement as to the interval thus described," (meaning the length of time "the holy family" spent in Egypt). However, Ellicott does say that they could not have been in Egypt more than a few months. If it were even one month and Jesus was near two weeks old when He went into Egypt that would prevent His returning to Jerusalem for the ceremony that was performed when He was forty days old; so He would, of necessity, have either been over 40 days old when they went to Egypt, which does not seem likely, or would have needed to be at Jerusalem on that date.

William Smith, in his *Bible Dictionary*, Page 306, says, "... Jesus, having a manager at Bethlehem for his cradle, received a visit of adoration from the three wise men of the east. At forty days old he was taken to the temple at Jerusalem; and returning to Bethlehem, was soon taken into Egypt to escape Herod's massacre of the infants there. After a few months stay there, Herod having died in April, B. C. 4, the family returned to their Nazareth home, where Jesus lived till he was about thirty years old, subject to his parents. . . ."

Attitude

There is a fable about two buckets on their way to the well. One bucket commented, "How dismal you look."

"Ah," replied the other, "I was reflecting on the uselessness of our being filled—for we go away full, but we always come back empty."

"How strange to look at it that way!" said the other bucket. "I enjoy the thought that however empty we come, we always go away full. Look on it in that light and you will be cheerful as I am."—Selected.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Rent	282.00
Repairs	11.15
Miscellaneous Expense	131.12
Property Improvement	33.00
Equipment	269.05

Total Disbursements 10,652.35

Balance on Hand, December 31, 1956 \$ 2,457.64

News from Mount Olive College

Enrollment Climbs

The enrollment of students at Mount Olive College, Mount Olive, North Carolina, for the 1956-57 school year reached 77 in the regular college program of study. Fourteen new students registered for the semester which began in January.

Advanced registration indicates that the forthcoming school year will far surpass all previous enrollments. The growth of Mount Olive Junior College can be seen in the following statistics:

1954-55—Enrollment, 24 students.

1955-56—Enrollment, 42 students.

1956-57—Enrollment, 77 students.

Building Plans

Mount Olive Junior College is destined to grow. At the present, the college is working with an architect on plans for a college campus adequate for 500 boarding students. Plans call for our first building to be a girls' dormitory, construction of which is to begin this year. "The future belongs to those who prepare for it."

President Visits East Carolina College

Last week the Rev. W. Burkette Raper, president of Mount Olive Junior College, was one of five speakers during Religious Emphasis Week at East Carolina College, Greenville, North Carolina. Although there are approximately 200 Free Will Baptist students enrolled in this college, this year was the first time a Free Will Baptist has ever been one of the regular speakers during their Religious Emphasis Week program. Mr. Raper had twelve different speaking and discussion assignments on the program.

Tuition Scholarships

For the first time, Mount Olive Junior College is offering a tuition scholarship to any Free Will Baptist student in any state who graduates either as valedictorian or salutatorian of his high school class. The purpose of this scholarship is to encourage our most capable young men and women to obtain their college education in their own church college. The scholarship is worth \$250 and pastors are urged to call this matter to the attention of their high school students. More information may be obtained with reference to additional

programs of financial assistance by writing the Rev. W. Burkette Raper, president, Mount Olive Junior College, Mount Olive, North Carolina.

Mount Olive College Treasurer's Report

The following is the financial report of the Rev. M. L. Johnson, treasurer of Mount Olive College, Mount Olive, North Carolina, for the month of December, 1956:

Balance on Hand, December 1, 1956 \$ 6,225.12

Receipts

Eastern Conference	\$1,180.10
Central Conference	1,090.13
Western Conference	1,167.99
Cape Fear Conference	89.21
Albemarle Conference	8.00
Blue Ridge Association	8.83
N. C. Auxiliary Convention	73.75
South Carolina	20.00
Mount Olive and Community	1,632.00
Goldsboro and Community	870.00
Other Communities	160.00
Student Accounts	88.00
Bookstore	100.61
Lunchroom	277.15
Mimeograph Service	6.00
Endowment	74.00
Refund	20.70
Miscellaneous Income	18.40

Total Receipts 6,884.87

Total to Account For \$13,109.99

Disbursements

Salaries	\$7,878.00
Social Security Tax	156.68
Travel	119.22
Office Supplies and Expenses	98.43
Printing and Promotion	15.00
Bookstore Purchases	62.58
Food	888.85
Household and Kitchen Supplies	50.97
School Supplies	7.72
Utilities	426.47
Taxes, Licenses and Other Fees	5.47
Library	216.64

An Open Letter to Leaguers

February 2, 1957

Jacksonville, North Carolina

Dear Christ-Loving Leaguers:

The time has come when a great privilege has been unfolded to us which we know is a God-given one. Some of you know of the condition of the little printing shop down in Cuba. It is a small, old frame building with a thatch roof. The roof is not only sagging, but it has become a fire hazard. Mr. Willey, our missionary to Cuba, has stated that a new building is one of the greatest needs of the hour. Materials for a new building and one that will fulfill the need can be purchased for approximately \$1,000 plus labor.

A number of leagues have chosen this as their project for 1957, while others are planning for special offerings. Approximately \$300 has been sent in and it is very needful for Mr. Willey to get enough money to get the building completed before the spring rains and before the students leave the school as they are planning to do some work on the building to save on the labor bill.

If you as a leaguer desire to have a part in paying for the printing press, please do so. The press will help carry the gospel to the people of Cuba in their own language. You can fulfill your place on the mission field by helping in this worthy project.

Our leagues in Jacksonville, North Carolina, have chosen this as our project, and we are receiving wonderful blessings. Some of our girls and boys are not satisfied with just their offerings; therefore, they collect newspapers, soft drink bottles and dress hangers and sell them in order to add to their offerings.

Because we feel you would like to share in this privilege, we send this letter to you through "The Free Will Baptist." Please pray for this project. Send all money to Rev. Raymond Riggs, 3801 Richland Avenue, Nashville 5, Tennessee. Be sure to earmark your gift "for Cuban printing press."

Yours in Christ,
Mrs. J. K. Rhodes

NOTES — AND — QUOTES

By J. C. Griffin



THE SECOND ADVENT OF CHRIST

There are many theories concerning the coming again of the Lord Jesus. We find people who say that He will not come again. We find others who are pre-millennial in their thinking, and then others who are post-millennial. Still others have several different ideas as to the coming of the Lord. But, as we see it, the Lord is coming again as stated by the Lord Jesus Himself and many of the inspired writers.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). If Christ went to heaven (and all Christians believe that He did), certainly the language in this verse is too plain to misconstrue it so as not to include that *He will come again*. Christ Himself said, "I go to prepare a place for you; I will come again." May we remember that He has gone to prepare a place—not just an experience or a condition, but absolutely a location, a place.

This place is in my Father's house—a house not made with hands, eternal in the heavens. Let us quote the full verse as written by the apostle, Paul. Notice that he says it is something that is known. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

Jesus said, "I go to prepare a place." Paul says, "We have a building of God." Thus it is already prepared for us right now. But someone may say, "This Scripture teaches that we go to that house when we go through the ordeal of death." Certainly, if we are children of God, this is true; for Ecclesiastes 12:7 tells us that "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The child of God goes to a place where there is comfort. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke 16:25). Notice that Lazarus was comforted.

It Will Be a Visible Return

It is a fact that the child of God goes to be with the Lord at death, but Christ does not come in a visible or bodily form.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

Let us notice the following four facts:

- (1) Christ went up into heaven.
- (2) His going was visible; they saw Him with the natural eye.
- (3) As He went up, so He will come down.
- (4) It is the same Jesus who is coming back.

These words are too plain for us not to believe that Jesus will come again. The Word declares that He went into heaven, and so He will come from heaven. When He comes, He will bring those who are in heaven with Him. Paul says, "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:14-17).

Jesus is coming from heaven, and He will bring with Him those who are in heaven—those who have been resting with Jesus since the body went back to the grave or to the dust from whence it was taken. So this body which is now dust will be made a new body at the shout of the Lord Jesus. When He speaks, life begins at His command. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23).

Paul, in speaking of the body, says, "... It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last

Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Corinthians 15:42-50).

So when Christ comes in the air, all the redeemed on earth and all the redeemed that are with Christ will meet with the Lord in the air with new bodies—bodies that were sown in weakness and raised in power—sown a natural body and raised a spiritual body.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). In Verse 15 of this same chapter we are told that we have been adopted: that is, we have received the Spirit of adoption. We are in line for the new body and are hoping for that event. "For we know that the whole creation, groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:22, 23). This assures us that we are saved or already adopted as children of God, spiritually speaking, but we are waiting for the adoption of this body which will take place when Jesus comes for His saints. Then we shall be with the Lord forevermore.

Resurrected in His Likeness

We are saved from the burden of sin and made children of God with all the privileges of childhood by faith in the shed blood of our Lord on the Cross at Calvary. Our bodies will be made new, quickened by the resurrection of Jesus Christ from the grave. (Read 1 Corinthians 15:1-4.)

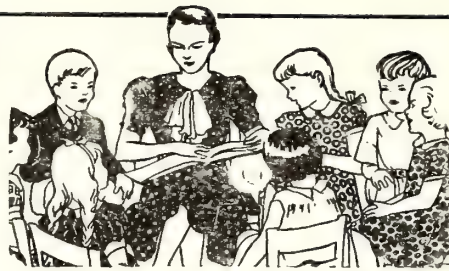
Thus we learn that Christ died for our sins, and rose again that we might be resurrected in His likeness. This resurrection will take place when He comes for His saints.

"A man without enough religion to take him to the house of God here will not have enough to take him to the house of God over there."—*Bethany F. W. B. Church, Winterville, N. C.*

STORIES

—FOR OUR—

BOYS and GIRLS



When Sarah Had Company

MOTHER, guess what Marjorie told me today at school!" exclaimed little Sarah Mae Banks, running into the yard where her mother was taking down the dry clothes from the lines. "The doctor said her papa must go away from here for a long time, because he's sick. They don't want to take Marjorie along because she'll miss so much school. She's afraid she'll have to stay with someone she doesn't know. O Mother, couldn't she come and live with us? You know I haven't anyone to play with me here at home; it would be so much fun. Please do say yes."

"Now that's rather a big thing to decide in such a hurry, my dear," said Mrs. Banks. "But we'll talk it over and see what can be done. Run along, and change your dress now; then you may come and help Mother fold the towels."

The more Mrs. Banks thought of having Marjorie with them, the more she believed it was a good plan. The rest of the family all thought it a fine idea, too, when they talked it over at the supper table. Sarah was so afraid that Marjorie's parents would have made other plans for her before the next day that she and her mother walked to the other side of the village to invite the little girl to stay at their house while her parents were away.

Marjorie was no less delighted at the thought of being one of the Banks family than they were at having her. Of course, it was hard for her to say good-by to her parents; but she was a brave little girl, and soon felt right at home in the big Banks household.

Marjorie had one very good effect on Sarah Mae, right from the start. Sarah Mae did not like to eat vegetables; and since she was the youngest child in the family, she was a bit spoiled. But when she saw Marjorie eating all the vegetables that were served and really liking them, she decided that perhaps they were good, after all. Soon she was passing her plate for a second helping of things she would never eat before.

Big brother Tom said something about its being "all in the mind," which Sarah did not understand, and she kept right on eating vegetables.

One Saturday afternoon, when the girls

had planned to have a picnic supper in the orchard back of the house, the rain came down in torrents and spoiled it all. Of course, the girls were very disappointed; but they tried to make the best of things by playing indoors.

First they decided to play school, but as each wanted to be the teacher, that did not work. They could not play store because both wanted to be the storekeeper. At last big sister Dorothy, tired of their fussing, thought of something which would keep them busy and happy all the rest of the afternoon.

"Sarah Mae," she called, "if you'll run to the attic and get the box of pictures that you've looked at so often, I'll divide them between you girls."

Sarah Mae was only too glad to do this, for she had long wished she might have the pictures for a scrapbook of her own.

Janie's Gift

KATHLEEN HAY

JANIE worked busily in her garden one bright warm morning. Big sister from her seat by the window watched her, as she spaded up the earth around her plants. "What will you do with your flowers, when they all bloom, Janie? Soon you will have colors of all hues."

Small Janie looked toward her sister and waved.

"I'm going to have a cheer-up garden, and every day carry some bright flowers to the sick."

"Oh," exclaimed Big Sister, "what a lovely gift—flowers for the shut-ins; you've given me an idea too. Janie!"

Janie paused in her spading.

"Tell me what it is, Sister?"

"Well, I can sing for them, while you give your lovely flowers, and then we both will give something to make them happier."

Janie clapped her hands, and ran to the end of the garden. Almost overnight a beautiful rose had bloomed.

"Couldn't we make a start now?" Janie asked, joining her sister, who had come into the garden, as she held the red rose toward her.

"Right now," replied Annette, looking

But as Dorothy was dividing the pictures, she noticed Sarah Mae's face was getting longer and longer. Many of the pictures which Sarah Mae had wanted most were in Marjorie's pile.

"If Marjorie were really and truly company," thought Sarah Mae, "I wouldn't mind so much; but she's one of the family now, and Dorothy should not give her all the best pictures." The more she thought of it, the worse she felt; and at last she made up her mind that if she could not have the pictures, neither should Marjorie.

She waited till after they had gone to bed; when the house was quiet, and she was sure Marjorie was asleep, she stealthily climbed out of bed. She found the scissors, and was about to cut into pieces the nicest pictures which had been given to Marjorie.

Suddenly she remembered the memory verse of her Sunday school lesson which she had studied before going to bed, "Thou shalt love thy neighbour as thyself." How could she say that verse tomorrow in Sunday school, if she cut up Marjorie's pretty pictures?

Sarah Mae had a battle with herself before she laid down the scissors and crept back into bed. Before she dropped off to sleep she prayed, "Please, dear Jesus, make me unselfish and help me to really love Marjorie.—Amen."—*The Burning Bush.*

down into Janie's bright eyes, "for our heavenly Father gives us beautiful things, and He wants us to share our gifts, in helping to make others happy."—*Olive Plants.*

JESUS

If there be one name sweeter than another in a believer's ear it is the name of Jesus. Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any that are good for anything end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.—*Charles H. Spurgeon.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Pink Hill, N. C.—The Woman's Auxiliary of the Gray Branch Church met February 7, 1957, with the president, Dorothy Humphrey, presiding. The president opened the meeting with prayer. The secretary-treasurer then gave her report.

Following the business session, the program chairman, Pearl Smith, opened the program. Those participating in the program were Clarisa Merritt, Addie Starnes, Adell Deaver and Lola Mae Deaver. Mildred Cauley dismissed the ladies with prayer, and then they were served refreshments by Betty Jean Stanley.

Caroleen, N. C.—The Woman's Auxiliary of the Caroleen Free Will Baptist Church held its February meeting at the home of Mrs. Edna Whitaker, Cliffside, North Carolina. The meeting was opened by prayer. The president, Mrs. David Jones, directed the business session. The minutes of the last meeting were read and approved.

The program was entitled "Send Out Thy Light to Japan." Those giving parts on the program were Zenobia Allen, Rose Amos, Arietta Roberts, Edith Deese and Dot Ledford. After the program refreshments were served by the hostess.

Warsaw, N. C.—The Woman's Auxiliary of the Warsaw Free Will Baptist Church met Tuesday night, February 5, 1957, in the home of Mrs. Lonnie Benson. The meeting opened with group singing. Devotions were given by Mrs. Eleanor Pope, followed with prayer by Mrs. Grace Price.

Mrs. Doris Heath, program chairman, introduced the program for the month. Those taking part in the program were Mrs. Grace Price, Mrs. Effie Stanley, Mrs. Margaret Garity and Mrs. Leona Brown.

Mrs. Leona Brown dismissed the nine members and three visitors present with prayer. Mrs. Benson then served refreshments.

Lucama, N. C.—The Woman's Auxiliary of the Little Rock Free Will Baptist Church held its January meeting in the home of Mrs. Guy Ferrell near Scott's Church. The program chairman, Miss Ruby Ferrell, had charge of the program and devotions with the following taking part on the program: Miss Ferrell, Mrs. Lossie Brinson, Miss Imettie Raper, Mrs. Ellen Watson. The program for the month of January was "Send Out Thy Light to America." A hymn completed this part of the program.

An installation service for the new officers for the year was held with Mrs. Bruce Barrow having charge of the service. Mrs. Barrow presented each officer with a golden colored key taken from the open Bible with which each officer might open the door to duties, responsibilities and opportunities. Mrs. Barrow charged each with the duties of the office to which they were elected. The officers for the current year are Mrs. W. H. Blalock, president; Mrs. Nathan Atkinson, vice-president; Mrs. Donald Scott, secretary; Miss Imettie Raper, treasurer; Mrs. Millard Watson, enlistment chairman; Mrs. L. A. Renfrow, youth chairman; Mrs. Bruce Barrow, study course chairman; Miss Ruby Ferrell, program chairman; Mrs. Pearl Raper, orphanage chairman; Mrs. Guy Ferrell and Mrs. Hubert Ferrell, benevolence chairmen; Mrs. Nathan Atkinson and Mrs. Groves Simpson, hospitality chairmen.

Mrs. Blalock took charge of the meeting and routine business was transacted. The budget for the new year was discussed and adopted, as well as plans for the year's work. "Thank you" notes from those who had been remembered at Christmas was read. The meeting was dismissed with prayer by Mrs. Evans.

Richton, Miss.—The Woman's Auxiliary of the New Love Well Church reports that it has been meeting in various homes of members recently to work on quilts. The most recent regular monthly meeting of the auxiliary was held at the church on February 8, 1957. Mrs. J. T. Quick opened
(continued on page sixteen)

North Carolina State G.T.A.-Y.P.A. Rally Day

The North Carolina State G. T. A.—Y. P. A. Rally Day will be held at Mount Olive Junior College on May 4, 1957. This special rally day will be sponsored by the North Carolina State Woman's Auxiliary Convention. The theme for the day will be "Open Doors." Following is the scheduled program for the day:

Morning Session

"Open Doors Through Missions"

10:00—Devotions, "The Belfryettes"

10:15—"Greetings and Who's Who"

10:30—Declamation Contests for District Winners, G. T. A. (Ages 9-13) in Library, Y. P. A. (Ages 14-16) in Auditorium

12:00—Lunch (Bring Picnic Lunch)

Afternoon Session

"Open Doors Through Education"

1:15—Devotions, Music and Inspiration, Mount Olive Junior College

2:30—Presentation of Awards

2:45—Adjournment

All G. T. A. and Y. P. A. members desiring to enter the

declamation contests on "Missions" may get material which will help them in writing their declamations from the following sources:

National Foreign Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.

National Home Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.

National Woman's Auxiliary Convention, 3801 Richland Avenue, Nashville 5, Tennessee.

Japan Evangelical Mission, 9710 15th Avenue N. W., Seattle 7, Washington.

China Inland Mission, 237 West School Lane, Philadelphia 44, Pennsylvania.

Africa Inland Mission, 253 Henry Street, Brooklyn 1, New York.

Latin America Mission, Youth Department, Box 1307, San Jose, Costa Rica.

Inter-Varsity Christian Fellowship, 1444 North Astor, Chicago 10, Illinois.

Missionary Aviation Fellowship, Box 32, Fullerton, California.

When writing the above sources ask for free tracts, pamphlets and other materials which will help you in preparing a declamation on "Missions."

Mrs. Robert Crawford,
N. C. State Youth Chairman

MISSIONS

(continued from page seven)

has four applications for the work in Alaska and one for the state of Colorado. Please pray that these young people may be able to go soon if it is the will of the Lord.

Carteret County Churches Make Pledge

At a recent missionary rally among the local pastors of Carteret County, was dilina, \$1,341.40 was pledged toward building our first mission station in Africa. To properly man our new field in the Ivory Coast of Africa we will need to build at least four mission stations. The stations will consist of dwellings for the missionaries, a dispensary and school. The approximate minimum cost for each station will be \$10,000. We would like to build all four of these stations within the next five years.

This missionary rally, sponsored by the local pastors of Cartaret County, was directed by the Rev. Daniel Merkh who plans to go to Africa as a missionary builder, teacher and preacher.

We appreciate the concern of the brethren for this project and also their generous response. May other churches and district conferences "go and do likewise."

Following is a report of the pledges by churches:

Holly Springs Church	\$ 192.00
First Church (Beaufort)	226.00
Faith Church	204.00
Edward's Chapel	26.40
Russell's Creek	48.00
Sound View	12.00
Crab Point Mission	336.00
Stacy Church	174.00
First Church (Morehead)	99.00
Miscellaneous	24.00

Total \$1,341.40
Raymond Riggs

Financial Statement, National Home Missions Board

The Rev. H. E. Willis, promotional secretary-treasurer of the National Home Missions Board, makes the following financial report for the month of January, 1957:

Cash on Hand, January 1	\$ 808.01
Receipts	
Special Funds	\$ 78.06
W. N. A. C.	124.90
Sale of Merchandise	125.88
Co-operative Receipts	465.99
From States	1,891.13

Total Receipts	2,685.96
Total to Account For	\$3,493.97
Disbursements	
Missionary Maintenance	\$ 840.00
Salaries and Office Help	455.82
Postage (Newsletters)	115.05
Other Postage	25.00
Merchandise for Resale	14.27
Preparation of Newsletters	88.00
Note on Station Wagon	92.00
Note on Loan from Bank	500.00

Total Disbursements 2,130.14

Cash on Hand, January 31 \$1,363.83
The following is an itemized statement of the receipts from states:

Alabama	\$ 64.06
Arizona	2.97
Arkansas	90.51
California	36.58
Florida	9.60
Georgia	62.75
Illinois	5.70
Kansas	3.50
Kentucky	310.75
Michigan	301.83
Missouri	301.83
Mississippi	35.46
Nebraska	5.17
New Mexico	7.88
North Carolina	122.62
Ohio	20.00
Oklahoma	136.37
Oregon	10.00
South Carolina	87.56
Tennessee	484.25
Virginia	41.97
West Virginia	33.89

Total \$1,891.13

From the Field

FOREIGN MISSIONS

"Once again our youth group is happy and thankful to send \$50 to further the gospel on foreign fields. This amount has been collected over a period of about three months. At Halloween, instead of begging for candy, apples and such, the children asked for money for foreign missions.

"Since then we have added enough to send this amount of \$50. God has blessed the effort put forth and the boys and girls are eager and happy to work for this cause. May God bless the work of foreign missions."—Youth Group, Long Run Church, Lucasville, Ohio.

"Enclosed is a check from Bear Point Woman's Auxiliary for \$35. We would like for it to be divided as follows: Cuban missions, \$15; Evelyn Hersey fund, \$10; to

be used where needed, \$10."—Mrs. Chesta Clamplet, Sesser, Illinois.

HOME MISSIONS

"Enclosed you will find a check in the amount of \$50 for the work of home missions. Brother Willis, you are doing a very fine job and I want you to know that our prayers are with you."—Rev. W. A. Hales, St. Louis, Missouri.

"We're sending this offering of \$1.50 from our woman's auxiliary. Use it the way you see fit."—Mrs. Reasie Lee, East Side Church, Florence, South Carolina.

"I have arranged for you, Brother Willis, to hold services in and near Birmingham on Sunday, July 14. I think you will have a better year than the department had last year. Just keep the people informed and keep those reports coming in."—Rev. Charles Craddock, Promotional Secretary, Alabama.

"Enclosed is a check for \$20 from the Bethany Woman's Auxiliary. Please give our state credit for this."—Mrs. James I. Vause, Mission Chairman, Bethany Church, Timmonsville, South Carolina.

"Please send me some tracts on the Free Will Baptist church. I want to spend some of my time in visitation work in behalf of our church."—Claude Pinkston, Wayne, Michigan.

"I would like to report a new church at Clinton, Oklahoma."—Rev. H. E. Staires, Oklahoma.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Monnie Laughinghouse

On January 31, 1957, our blessed Lord called Mrs. Monnie Laughinghouse, one of His own, home to be with Him. Mr. Laughinghouse was born March 6, 1892, near Vanceboro, North Carolina. He was a faithful member of the Reunion Chapel Free Will Baptist Church near Vanceboro.

He leaves to mourn his passing his wife, Mrs. Carrie Laughinghouse, and four sons, three daughters, many friends and relatives.

All of us miss him in our daily lives, but expect to join him some sweet day.

Church Reporter,
Inez Dunn

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Confessing Christ Today

(Lesson for March 3)

Lesson: Matthew 16:13—17:27.

Golden Text: Matthew 16:15, 16.

I. INTRODUCTION

Let us emphasize the fact that our faith in Jesus, to be a saving faith, must reach beyond our belief in His manhood, and even beyond our acceptance of Him as the greatest of the prophets. If He were just a man, He died merely as a martyr for a just cause: if He were only a prophet, the most He could have done would have been to warn men of their sins and to predict the awful damnation which would come to them when they stood before the judgment seat of God. If He had been no more than a prophet, His body would long ago have rotted in Joseph's tomb, and there would be no hope of the blessed resurrection of our bodies to an eternal existence of bliss with God.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The men of the world are still confused about who the Lord Jesus Christ really is (Vv. 13, 14).

2. Only those who truly believe on His name really know who the Lord Jesus is (Vv. 15, 16).

3. A true confession of faith in Christ is possible only through the revelation of God (Vs. 17).

4. The revelation of God through the Lord Jesus Christ is the foundation rock of His holy Church (Vs. 18).

5. The gospel of Christ is the only key that will open the Kingdom of heaven to men (Vs. 19).

6. Even those whose confession of faith is great are often limited in the knowledge of the Word (Vv. 21, 22).

7. It takes the authority and power of Christ to handle old Satan and put him in his place (Vs. 23).

8. Those who will follow the Lord Jesus Christ must count their lives as lost for Him (Vv. 24-27).—*The Bible Teacher* (F. W. B.).

9. This is one of the pivotal chapters (Chapter 16) of the Gospel of Matthew; it marks a turning point in the ministry of our Lord. That earthly ministry was

fast drawing to a close, only about six months remained.

III. ADDITIONAL TRUTHS

1. For a while at the beginning of the nineteenth century, Napoleon was an outstanding political leader. Beethoven, the composer, dedicated his Third Symphony to him. But when Napoleon was sent to exile, the dedication was recalled with the exclamation, "Napoleon was an ordinary man." To this day nobody would say that of Jesus. Even those who do not acknowledge Him as Saviour and Lord, are persuaded that Jesus was an extraordinary man. And at this stage of the world's history, we are still counting time from His humble birth in Bethlehem.

2. The word *Christ* in Hebrew means Messiah or the Anointed One, so the witness of Peter was that the Anointed One was the Son of God. He recognized the basic truth in the gospel; that the Messiahship of Jesus was linked with His Sonship. This, the scribes and Pharisees failed to see long ago and this their descendants fail to see today. Nevertheless, the real foundation of Christianity is the Messiahship linked with the Sonship.—*The Bible Expositor*.

3. *Petra* is Greek for bedrock. *Petros* is Greek for a fragment of rock.

When the Lord says upon what He is going to build His Church, He no longer speaks of *Petros*, a stone, but used the word *Petra* which means a rock out of which the *Petros*, the stone, is hewn. The word *Petra*, rock, the Lord used for the first time in Matthew 7:24, 25. The house there is built upon a *Petra*, a rock, and cannot fall because the Rock is the Lord Jesus Himself. This Rock upon which the Church is built, is "Christ, the Son of the living God" as confessed by Peter. But why, it may be inquired, this peculiar use of *Petros* and Peter, a part of a rock, and *Petra* the rock? Peter answers this question in 1 Peter 2:4-6. Here we see the same relation to stone and stones, and Peter himself settles the question of the stone, that it is not he himself, but Christ, and Peter, like every other believer on the Lord Jesus Christ, is but a living stone built upon the Lord Jesus Christ. If your Lord meant that His Church would be built upon Peter, He would undoubtedly have said, "I will build My Church upon thee," instead of say-

ing, "upon this Rock I will build My Church."—W. S. Hottel, D. D.

4. "It is of great significance that if we trace the figurative use of the word 'rock' throughout the Herew Scripture, we find it is never used symbolically of man, but always of God. Peter had found the foundation, the *petra*, and by being brought into living touch with Him, had become *petros*, of the rock nature."—G. Campbell Morgan. No institution in the world has been so fiercely assailed as the Church of Christ, and more so today than at any time since the persecution under the Roman government. Communism, which now controls 900,000,000 people, acknowledges that it is determined to destroy the Church of Christ and faith in Christ. But nineteen centuries of persecution and Satanic opposition, schism and heresy within and assaults from without, only bear testimony to the accuracy of Christ's utterance on this occasion. Of the four Gospels, the Church is referred to only in Matthew, here and in 18:17.—*Peloubet's Select Notes*.

5. Dr. Thomas N. Carter, according to his own words, committed most of the sins of the "catalogue." He went as low in sin as it is seemingly possible for a human being to go. Satan's chains held him in their vicelike grip. He was serving sentences which aggregated one hundred and fifty years in the Arizona State Prison when a humble woman came and placed the following "key" into the lock of Carter's sin-darkened heart: "The blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7). The door of his heart flung wide open, and the notorious criminal became a "new creature" in Christ Jesus! Thomas N. Carter became an evangelist after he was pardoned. One of the greatest revival meetings ever held in a church of the writer, was held by Thomas N. Carter!

6. Back of Carter's miraculous conversion were the prayers of a devout mother. One day, before the conversion of her son, she received a telegram which read, "Your son is dead. What disposition shall we make of the body?" She was stunned for a moment. Then she retired to her "prayer closet." Spreading the telegram before her, she prayed, "Oh, God, I have believed the promise You gave me in Your Word, that I would live to see Tom saved and preaching the gospel, and now a telegram comes saying he is dead. Lord, which is true, this telegram or Your Word?" She got the answer from God. She wired the prison: "There must be some mistake. My son is not dead!" There was a mistake! God forgive us for not using the binding and unbinding power of prayer!—*Selected*.

Woman's Auxiliary

(continued from page thirteen)

this meeting with prayer, followed with Scripture reading by the president. The minutes of the previous meeting were approved, and the roll was called with eight members present. The treasurer reported that there was \$41.05 in the auxiliary treasury.

The program topics were given by the following ladies: Mrs. Isom Walley, Mrs. Von Walley, Mrs. R. Lee Brewer, Mrs. Hicky McLain and Mrs. Tillis Walley.

New officers were elected as follows: Mrs. W. M. Brewer, president; Mrs. J. T. Quick, vice-president; Mrs. Hicky McLain,

secretary-treasurer; Mrs. Von Walley, benevolence chairman; Mrs. R. Lee Brewer, reporter.

The ladies were dismissed by Mrs. W. M. Brewer.

Whortonsville, N. C.—The Woman's Auxiliary of the Bethel Church met on Saturday, February 2, 1957, at the home of Mrs. Theodore Slade. There were eight out of nine members present and two visitors. Mrs. Vaughan Hill presided and gave the devotions, followed with prayer rendered by Mrs. E. S. Lupton.

During the business period it was moved and carried that the auxiliary donate \$5 to the March of Dimes. The total receipts

for the meeting were \$8.75, with a disbursement of \$5.61.

Mrs. E. S. Lupton gave the introduction to the program. Those presenting topics were Mrs. W. W. Silverthorne, Mrs. E. F. Hill, Mrs. J. C. Silverthorne and Mrs. Vaughan Hill. Following the regular program, the program set aside for circle meetings was given by Mrs. Sara Lupton, Mrs. Kathleen Slade, Mrs. E. S. Lupton and Mrs. W. H. Whorton. The subject of this program was "God's Plan in Old Testament History."

The meeting was adjourned with prayer. Mrs. Slade then served refreshments consisting of ham sandwiches, salted nuts, cake and cold drinks.

N. C. STATE SUPERANNUATION ROSTER

The Rev. Wilbert Everton, treasurer of the Board of Superannuation of North Carolina, submits for public information the names and mailing addresses of the ministers and ministers' widows who are on the roll and receiving regular assistance from the state board:

Rev. R. C. Alexander, Box 301, Robersonville; birthday, September 30.

Rev. J. C. Franks, Route 1, Box 249, Black Mountain; birthday, October 9.

Rev. H. R. Faircloth, Smithfield; birthday, February 15.

Rev. M. A. Woodard, Winterville; birthday, September 6.

Rev. W. B. Nobles, Winterville; birthday, May 3.

Rev. Howard Pipkin, Route 2, Mount Olive; birthday, October 15.

Rev. J. A. Collins, Route 1, Alexander; birthday, January 6.

Rev. J. C. Rogers, 106 Bluett Avenue, Rockingham; birthday, February 9.

Rev. I. J. Greene, Route 1, Chadbourne; birthday, November 29.

Rev. Edgar Fowler, Tabor City; birthday, August 23.

Rev. H. H. Snyder, Box 183, Erlanger Station, Lexington; birthday, January 22.

Rev. N. H. English, Route 2, Hamlet; birthday, April 12.

Rev. David E. McDonald, 97½ Park Drive, Hamlet; birthday, May 11.

Rev. C. W. Bennett, Route 1, St. Pauls; birthday, March 29.

Rev. W. E. Anderson, 1400 Shepard Street, Morehead City; birthday, December 9.

Rev. W. G. Pike, Route 3, Selma; birthday, August 27.

Rev. W. G. Boykin, State Hospital, Kirby Building, Raleigh; birthday, October 10.

Rev. Barney Griffin, 330 Vance Avenue, Kannapolis; birthday, July 30.

Rev. M. L. Cummings, c-o Free Will Baptist Children's Home, Middlesex; birthday, July 30.

Rev. H. T. Sowers, Box 284, LaGrange; birthday, May 20.

Rev. D. A. Windham, 1128 Evans Street, Greenville; birthday, November 7.

Rev. B. F. Ringgold, Route 5, Box 97, New Bern; birthday, August 22.

Rev. Wiley Ferrell, 409 Tate Street, Burlington; birthday, September 27.

Rev. A. A. Bradley, 1312 Cedar Street, Gastonia; birthday, December 20.

Mrs. Nancy Laura Coates, 514 West Peace Street, Raleigh; birthday, May 25.

Mrs. W. R. Glover, Box 408, Coats; birthday, September 28.

Mrs. B. B. Richardson, 801 North Bloodsworth Street, Raleigh; birthday, December 15.

Mrs. Almeda W. Phillips, Route 1, Tarboro; birthday, December 3.

Mrs. W. A. Dail, Winterville; birthday, May 22.

Mrs. L. C. Garner, Newport; birthday, October 22.

Mrs. Carrie Gray Ringgold, Bridgeton; birthday, December 3.

Mrs. May Rouse, Dudley; birthday, February 12.

Mrs. Winifred Williams, c-o Thomas Cannon, Route 3, Box 208, Ayden; birthday, May 23.

Mrs. L. H. Wetherington, Clark; birthday, March 22.

Mrs. B. W. Wells, 532 Contentnea Avenue, New Bern; birthday, December 24.

Mrs. J. R. Bennett, Bridgeton; birthday, May 23.

Mrs. R. C. Kennedy, Beulaville; birthday, November 4.

Mrs. Duffy Toler, 413 East Main Street, Washington; birthday, February 8.

Mrs. B. E. Guthrie, Walnut; birthday, September 29.

Mrs. A. B. Lowery, 209 Hamby Drive, Marietta, Georgia; birthday, January 8.

Mrs. Cynthia Capps, Walnut; birthday, March 3.

Mrs. H. C. Adcox, Box 202, Bladenboro; birthday, January 9.

Mrs. Mary M. Overman, Route 2, Fremont; birthday, December 20.

Mrs. Mary Joyner Parrish, Box 43, Elm City; birthday, September 23.

Mrs. Ida O. Styron, Pine Level; birthday, July 31.

Mrs. Ada Walls, Route 4, Mount Olive; birthday, June 26.

Mrs. Smithy Lancaster, Box 193, Fremont; birthday, February 24.

Mrs. Mallie Rice, Route 3, Marshall; birthday, July 15.

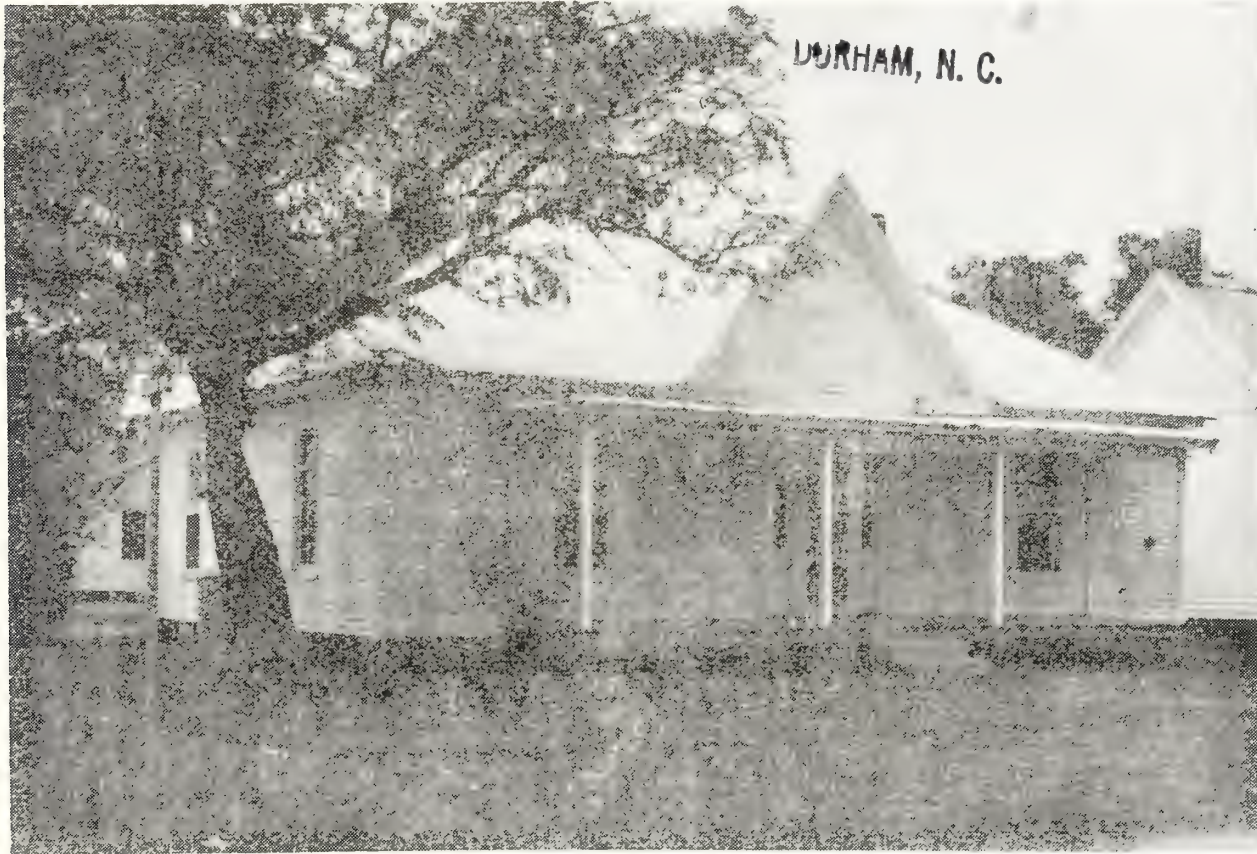
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 27, 1957

DUKE UNIVERSITY LIBRARY

FEB 28 1957

DURHAM, N. C.



NEW NORTH CAROLINA CHURCH ORGANIZED

The Free Will Baptist Mission of Scotland Neck, North Carolina, has been organized into a church officially named the Hope Free Will Baptist Church of Scotland Neck, with 22 charter members.

The new church was created at a meeting here January 18 of the executive committee of the Central Conference of Free Will Baptists.

The Rev. Frank Davenport was named pastor and the Rev. Nathan Eason, assistant pastor. W. T. Harris is deacon and superintendent of the Sunday school; Mrs. Bessie Strickland is clerk; Mrs. Allie T. Moore, treasurer; and Mrs. W. T. Harris, assistant treasurer. Trustees are Raymond Walston, Ralph Basden and Simon Dickens. The Rev. Mr. Eason will do the preaching.

Meetings are being held regularly on Sunday in a residence which has been converted into a sanctuary and department rooms on the corner of North Elm and East 10th Streets in Scotland Neck. Hours for worship on Sunday are as follows: 9:45 a. m., Sunday school; 11 a. m., morning worship; and 7:30 p. m., evening worship.

Comprising the Central Conference Executive Committee are the Rev. Henry Melvin of Winterville, moderator; the Rev. J. W. Everton of Wilson, assistant moderator; the Rev. C. H. Overman of Walstonburg, secretary; the Rev. C. J. Harris of Greenville, treasurer; and the Rev. W. Burkette Raper of Mount Olive.

EDITORIAL

DAILY VACATION BIBLE SCHOOL

(Continued from Last Issue)

We are dedicating this column in several issues to materials found in the Director's Manual of our daily vacation Bible school series, "Rising Sun," because we feel that our people who are planning to conduct daily vacation Bible schools this summer should have this information now. If they will begin planning their schools now, according to information given in these editorials, they will get off to a good start with their schools.

Last week we discussed the sponsoring agency and the daily vacation Bible school committee; this week we shall continue with essential information from the Director's Manual.

The Director

What kind of person should the committee select to direct the daily vacation Bible school? From what has already been said, one would conclude that the director should possess unusual capabilities, particularly since the committee will consider his recommendations on all matters. Perhaps we should clear up one point by saying that the director may be either a man or a woman—we use the masculine gender only for the sake of convenience.

(1) It would perhaps be helpful to secure a person who has had some experience in public school teaching or Sunday school teaching; however, this is not a necessary qualification.

(2) He must be a person who manifests a deep devotion to Christ as Saviour and Lord.

(3) He must be convinced that daily vacation Bible school can contribute immensely to the Christian growth and development of all whose lives its influence touches.

(4) He must recognize the marvelous opportunities for personal witnessing and evangelism that daily vacation Bible school affords.

(5) He must have ability to interest and enlist other adults to help him in his work.

(6) He must be able to see the tremendous task before him and be willing to stay with the job until it is finished. He cannot be one who is easily discouraged—not a quitter.

(7) He must have ability to lead others, help them solve their problems, and encourage them in the work.

(8) He must be tactful in giving orders and making suggestions to his helpers. He must also be diligent in checking to see that his orders are carried out.

(9) He must be patient with both teachers and pupils in their failures and mistakes.

(10) He must love children and yearn to see them develop toward full Christian stature.

The Whole Church

We repeat for emphasis that daily vacation Bible school is a project of the whole church. There is something that every member can do. The school should be made the object of the prayers of all the members.

The greatest single factor which can contribute most to the success of the school is the leadership of the Holy Spirit as He directs the committee, the director, the teachers and assistants. It is not always easy to find God's will and His way in all things. However, He has promised to give us wisdom through the leadership of the Holy Spirit when we ask Him, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Let us not

forget that the Master said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

The whole church can also boost and publicize the daily vacation Bible school. Throughout the year, the people can remember to find prospective pupils, talk to them about the next school and give their names to the committee.

Another important service that individuals and church groups can render is to help in serving refreshments. They can volunteer to pay for and serve refreshments to the children during the school. The committee can make a schedule and assign a certain day to each individual or group as their offers are made. In this way the refreshments can be cared for without a great deal of expense to anyone.

Please do not forget that daily vacation Bible school is the responsibility of the whole church. The committee should not fail to let all the members of the church know that they should have a part in the successful conduct of the school.

WHO WILL TEACH?

The problem of securing teachers for daily vacation Bible school is not as difficult as it would seem on the surface. If the director and the committee are thoroughly convinced of the good that comes from conducting a school, they will begin talking to other adults from time to time about the responsibility which has been allocated to them. From them enthusiasm will spread to many other adults in the church community.

They are salesmen and saleswomen of a high and noble idea and should be able to challenge many others to join them in the task. They may enlist the aid of the pastor through repeated announcements from the pulpit from time to time about the service which a school renders and the opportunity which it offers the members to exercise their talents for the Lord; he may also follow up these announcements with personal conversations as he contacts prospective teachers in his visitation. Announcements should be made from time to time in Sunday school and woman's auxiliary relative to the need for teachers in the coming school.

(This discussion will be continued in the next issue. In that article we shall discuss the number of workers needed to conduct a daily vacation Bible school and the qualifications which these workers should possess.)

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Paradise Lost

Roby D. Hollis, Hamburg, Arkansas

WHEN man violated God's law in the Garden of Eden, it was then that he forfeited all of his rights as a citizen of God's Kingdom. Man had become a transgressor and must be dealt with as a rebel. He no longer could be trusted in Eden where grew the Tree of Life, lest he partake of it and live forever in sin.

Man was created in the image and likeness of God, and was made just a little lower than the angels (Psalm 8:5). Man was to have dominion over the earth and was to dwell therein as an everlasting inheritance. "... be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . ." (Genesis 1:28) was the divine command given to our foreparents. But this eternal tenure was based upon one clear condition—full and complete obedience to God's commands.

This issue was clear to Adam and Eve. They knew that if they obeyed God they would have perpetual dominion. They would live forever. If they proved unfaithful and broke the commands of God, they understood that this would forfeit their right to live.

All Was Lost

The fact that our parents, Adam and Eve, chose to obey the devil, the greatest tragedy occurred. Man lost all—his innocence, his purity, his Edenic home, his happiness. Yes, his very life had been forfeited. He had sold out to Satan and had become his servant, for "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

Banished from Eden

When man heeded the advice of Satan, he forfeited his right to live in Eden. He had violated a perfect law and was not fit to dwell in Eden any longer. Mighty angels were placed as guards to keep the way of the Tree of Life. His compulsion was complete. Never again could man enter the gates of paradise so long as sin continued to contaminate his life. He now became a wanderer and a vagabond in a world that reeled under the weight of God's awful retribution. "So he (God) drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24).

As soon as sin entered the earth which was beautiful in its Edenic verdure, it began to produce thorns, thistles and briers, where before, there had been flowers. The ground was cursed. Germs began to multiply until the air itself was contaminated and poisonous. The leaves and the flowers began to decay and wax old as the result of sin. The beauty of the earth was marred and the earth became an unsafe place in which to live. Man was compelled to earn a living by the sweat of his face, for the ground that carried the curse of God no longer permitted to yield her original bountiful harvest.

Labor became a drudgery, and life became burdensome. Diseases became rampant. The bodies of our foreparents began to decay and grow older. Men began to die. Then it was that man realized the awfulness of sin and that it would inevitably bring death. Sorrow, sickness and pain were to accompany man in his journey from birth till death.

Not only were our forefathers lost—their posterity also was lost. Adam's sin would be transmitted to all succeeding generations. Through yielding to sin, he had dragged down the whole world; for by one man's disobedience, many were made sinners. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Born with a Tendency to Sin

Just as diseases are transmitted to succeeding generations, so are sinful tendencies transmitted. When Adam disobeyed God he lost his tendencies to do right. He no longer was a holy and righteous being, but a sinful being. God created him upright (Ecclesiastes 7:29), but sin changed his tendencies from right to wrong.

To this inherited sin, Adam's posterity has added the guilt of its own transgressions. Men may be quick to criticize Adam for his weakness, but they have done no better. They have all followed his example, "For all have sinned, and come short of the glory of God" (Romans 3:23). "What then? are we better than they? No, in no wise: . . . There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none

that doeth good, no, not one" (Romans 3:9-12).

The fall of Adam left the whole human family stranded. Man was cut off from God and lost. Had it not been for God's mercy, there would have been no way of escape. God Himself called sin an incurable malady, "For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up, thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased" (Jeremiah 30:12-14).

Sin is likened unto a pit, an abyss from which man is entirely without means of escape. In fact, through sin man was completely undone. The sinner cannot save himself; instead, his course is downward. His sinfulness increases with the years if he depends upon self. He may struggle desperately to free himself from the quagmires of sin, only to find himself sinking deeper. The history of the human race for more than 6,000 years has been a record of increasing sinfulness, and we are assured in the Bible that the last generation will be the worst, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13).

Sin is not like a disease that runs its course and then disappears. Instead it tightens its hold upon men and renders them absolutely helpless to do good. Jeremiah says, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23). These phenomena are both impossible. Man is without strength. If left to himself he must perish.

THE MAIL BOX

AVAILABLE FOR WORK

"I am now available for pastoral work and am willing to go anywhere."—Rev. Ernest Strickland, Route 2, Box 333, Candler, North Carolina.

NOTE OF THANKS

"I would like to thank the many auxiliaries of Free Will Baptist churches which sent me many beautiful birthday cards and gifts. May the Lord bestow fourfold blessings on each one who had a part in sending these cards and gifts. Please pray for me that my life may be a channel of blessing to each one I come in contact with."—Mrs. Mae Rouse, Dudley, North Carolina.

Don't fall by looking at others, but look at Christ.—Selected.

Love Covereth

S. Paul Weaver

FRANKLIN Martin wanted to be a Christian. That was certain. Reverend Turley had called on two different occasions at Frank's home to speak with him concerning his relationship to Christ. Each time Frank had shown deep interest but had failed to take the deciding step. Once more the minister was calling at the Martin home and this time at Frank's own request. The two men were alone in the living room.

"Reverend Turley," Frank began, "there is one thing that stands in my way of accepting Christ as my Saviour. It has been there all the time, but not until today have I been able to bring myself to the place where I could tell you about it." The pastor remained silent.

"Fifteen years ago," Frank continued, "I was working for a firm in Springfield. I was only nineteen at the time, and I had gone there seeking work immediately upon the death of my mother. I liked my work, and everything went well for about three months when one day I was summoned into the office of the president. There were four other men present—the manager of the firm, and the other three were detectives, I discovered later.

"As I entered the office the president said, 'Mr. Martin, I'm sorry for you, but if you will confess and return what you have taken I'll drop the matter at once.' I was dumbfounded. 'Confess?' I said. 'What shall I confess? I have taken nothing nor have I, to the best of my knowledge, done anything that requires a confession.' The president looked at me with surprised expression and was about to speak when the manager stepped forward and said to him, 'It's no use wasting time on him. He's evidently an old hand at the game.' A few words were exchanged among the men, and though I pled with them to tell me of what I was accused, they refused to answer my question, and I was arrested and taken to the city jail. There I was charged with larceny, but the details were not told me."

Frank paused for a moment in his story, as though it were an effort to continue. The memory of it seemed to haunt him.

"How I suffered that night in jail God only knows! The next day I was given a hearing and then it was that I discovered that thirty-six hundred dollars had been taken from the office safe, and that I was accused of the theft. A detective had dis-

covered that the money had been taken from the safe the day before I was arrested. It had been taken between four and five o'clock in the afternoon. The only people in the office at that time were the president, the manager, the office girl, and myself. I had been summoned to the office to answer a telephone call only to find that the party had not waited. While I was in there the president had been called out to the shipping department with the manager. It was evident that I had taken the money and had been planning to do so with the skill of a professional.

"But this was not the end of the matter. The manager, accompanied by two detectives, had gone by my boarding house and had searched my room in my absence and had found the money bag under my mattress, but no money had been found. They had searched my room for letters but had found none. It was evident to me that the few letters I had received from my friends back home had been previously destroyed. They said I had succeeded well in hiding my trail." Frank smiled at the thought, but the minister was too deeply engrossed in the story Frank was telling to return the smile. To the minister it was an unbelievable tale.

Frank continued. "I need not tell you about the days I awaited trial. Suffice it to say that I was found guilty and sentenced to hard labor in the State penitentiary for a term of five years. I was dazed. I could not eat or sleep. The injustice of the whole matter drove me mad. It was only when I was threatened with solitary confinement that I came to myself and realized that it would be better for me to make the best of my plight.

"Five years later I became a free man once more. I returned at once to Springfield, for I had mapped out my program while in prison. I had sworn that I would find the man who stole the money and place the blame on me, and that his life would pay for his crime. My heart was bitter. In a short time I discovered that the manager of the firm for which I had worked had resigned his position shortly before my release, and that a month previous to his resignation the office safe had been robbed at night of a large sum of money. This confirmed me in my conviction that the manager was the thief in both instances. I began a search for him.

I found he had deserted his wife and had gone to Mexico. I went to Mexico in search of him and having discovered that he gambled it was not difficult to trail him, as I found plenty of men who had seen him and who had been fleeced of all their money.

"After two years of futile searching I tired of my task and came north to St. Paul, and found employment; and now comes the most peculiar part of my story. Stopping in front of a window display one evening on my way to my room, I felt, rather than saw, a man stop back of me and look at the display. Then a voice that I recognized at once said, 'That's some display, isn't it?' Without a moment's hesitation I turned and leaped at the man's throat and then everything went black. He had slugged me with a blackjack. When I came to I was in the hospital and when I was able to return to my room I found that he had not only taken my billfold containing over one hundred dollars I had saved, but by means of an address on a letter in my pocket he had gone to my room and had stolen my clothes and traveling bag. These I recovered a few days later in a pawnshop, but the man had succeeded in getting away safely.

"Once more I took to the trail and this time with something more deadly than my fists. I trailed him for over a year from one city to another, but with no success. I finally gave up the hunt and decided to settle down and try to forget it, but that is easier said than done. I am happily married, as you know, and have a fine position, but I still find myself longing at times for revenge when I think of that man, for revenge would be sweet. I would like to be a Christian. I would like to go along with my wife in the Christian way and work in the church. Our boy needs a Christian father. I have come to the place in life where I know I must do something about this. But I wonder sometimes if one who hates as I hate, and longs for revenge as I long for it, can ever be saved. I know that if that man should enter this room this very moment that I would kill him. I cannot feel otherwise."

Frank had finished his story and both men sat for a moment in silence. Then Frank said, "I guess I am a hard and hopeless case, Reverend Turley, but I'm really serious about this matter. It has been disturbing me considerably of late and is actually affecting my work."

"I believe you, Frank," the minister said, "and I presume if I had gone through such an experience as you have told me that I would feel much the same as you do. But, Frank, have you ever stopped to think that Jesus suffered, too, for crimes He never committed? He, too, was innocent of any wrongdoing and yet He was spit upon, and

lashed, beaten and crucified, and treated as the lowest of criminals. Yet we hear Him say, as they nailed Him to the Cross, 'Father, forgive them.' I know that of yourself you can never speak as He did, but I do know that if you will accept Him as your Saviour that He will so change your heart that it will be possible for you to pray for this man as Jesus prayed for His enemies. God's Word says that 'love covereth a multitude of sins,' and once the love of God fills a man's heart and life his hatred gives way to love, and the longing for vengeance to a spirit of pity."

"I believe you," responded Frank, "but that is just what I don't want. It seems I cannot give up the desire for revenge."

The minister for a moment seemed baffled. He studied the face before him. It was a face that showed suffering. Then the minister's face seemed to brighten and as he leaned forward toward Frank, he said, "Frank, what would you do if you were to meet this man who has caused you so much suffering?"

"I'd kill him!"

"Then what?"

"I presume that I'd be arrested and tried and possibly given the electric chair," came the answer without any hesitation.

"And what about your wife? What about Junior? What would become of them? What would they do?"

Frank made no answer, but it was evident the question had struck home.

"And what about your soul?" the minister continued. "No murderer shall enter the Kingdom of heaven. Frank, you'd be a fool for doing anything like that. Can't you see it? You'd lose everything by such an act—your dear wife—your only son—your home—your soul—your joy—peace—everything! And what would you gain? Here you are in your own home with a loving wife and darling child. You are happy here. Your neighbors all speak well of you. The best years of your life are before you. But you would sell it all for the sake of having revenge. Frank, is it worth it?"

Frank made no effort to reply. Within his heart and mind raged a battle as fierce and terrific as any that had ever been waged on land or sea. Two forces were striving for the mastery of his life. Only one could win. Frank's jaws were set. His hands were clenched. Large beads of sweat stood out upon his face and hands. The minister prayed silently for the man.

Suddenly the front door opened and little feet were heard coming through the hall and a childish voice called, "Daddy! Daddy!" Both men heard it and tears came into the eyes of both. Then without the least warning Frank leaped to his feet and cried out in anguish of soul, "No! No! It isn't worth it! It isn't worth it!" Sob-

bing he dropped to his knees on the floor by the davenport.

Six months later on a chilly November morning the Martin family was about to sit down to breakfast when there was a knock at the kitchen door. Mrs. Martin opened the door and a moment later turned and called to her husband that there was a man at the door asking for a cup of coffee.

"Have him come in and let him eat breakfast with us," Frank replied from the next room as he answered the telephone which was ringing. A moment later the stooped form of a poorly-clad figure entered the kitchen. Mrs. Martin had the man go to the washroom connected with the kitchen, where he could clean up before eating. A few minutes later as the man emerged from the washroom Frank entered the kitchen. Their eyes met in greeting and as they did so Frank recognized the man as the one for whom he had sought so many years. It was evident that the man did not recognize Frank. For a moment Frank's hands were clenched and then relaxed.

Seated at the table Frank offered thanks. The man did not seem to care to speak and even Frank was unusually quiet. A voice within seemed to say to him, "Here is your chance to have revenge!" But another voice seemed to say, "Here is your chance to return good for evil. I have shown mercy to you, show mercy to this poor soul blighted by sin!"

Following the meal Frank read a portion from God's Word and then led in prayer and as he prayed he asked God to bless the stranger whom He had brought into their home. Then as he finished he looked at the man and said, "I don't presume you remember me, Mr. Meller?" For a moment the man stared at Frank and then the changed expression upon his face made an answer unnecessary. The man at once became uneasy and Frank, noticing it, said, "Have no fear, I'll not harm you. Mr. Meller. I'm a Christian and you can be thankful that I am. Had you appeared here six months ago as you have this morning, I would probably have taken your life without a moment's hesitation. But God has planned it otherwise and I am glad for both of us that He did so. I've been a Christian for only six months."

Then he told the man of Christ and pled with him to accept Him as His Saviour and to live a Christian life.

"'Tis no use, Mr. Martin," the man replied. "I'm a hardened sinner and there is no hope for me. I've committed so many crimes in my time that if I were to live for a hundred years I could not serve enough years to atone for my crimes. I'm sorry I sinned against you as I did and, for some reason or other, since I came in here I regret the sinful life I have lived. But

I'm getting old. Disease has laid its hands upon me because of my sins and my days are few. I shall have to finish as I began."

Frank told him of the penitent thief on the cross, but the man insisted that there was no hope for him.

Two months later a letter came to Frank Martin from the State Penitentiary and opening it he read:

Dear Mr. Martin:

After leaving you two months ago I became more and more disgusted with my life and longed for the change of which you spoke to me. One night I staggered into a mission, and although I didn't believe He'd do it, yet Jesus forgave and accepted me. Oh, the joy of that moment! But oh, the regret of a life wasted in sin!

After that I decided to tell the authorities of my past life with the result that I have been committed to prison for life. I have also written to the firm in Springfield and have told them everything so as to clear your name. Since I came here I have broken down completely in health and the doctor says it is only a matter of a few weeks at the most. But I wanted to let you know that your kindness to me after the terrible crime I committed against you is responsible for my change of heart. But for you I would now be sinking into hell. God bless you! How I wish I had always lived a clean upright life! Oh, believe me, "the way of the transgressor is hard," and apart from Jesus Christ there is no real joy in life. Good-by.

Joe Meller.

—Gospel Herald.

Worship

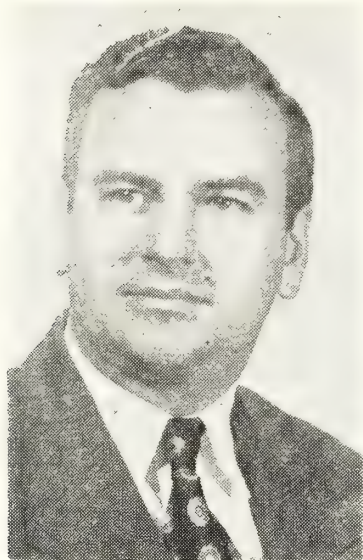
Rev. Durward Long

WE worship that to which we ascribe worth. We may say that a man worships money, for while he does not consciously defy it, yet to his mind, as testified by his practices, highest worth is ascribed to it. He will soon find that the best things of life: love, joy, peace, health, and happiness, money of itself is powerless to furnish. But we commonly use the term, worship, in relation to God, who alone is worthy the full worship of human mind and heart and soul. We teach the child to think of God as Protector, Provider; in short, a great and kind Father. It is thus he first knows his human parent—in his relations to himself. Later he comes to know what his father is to others, in the business world, in the community, the state, and well it is if this knowledge inspires him to honor his father still more. We must not rest content to be children in our knowledge of our heavenly Father—though that were ample to stir our deepest love and obedient affection—but God is "infinite, eternal, unchangable in his being, wisdom, power, holiness, justice, goodness, and truth."

Contemplation on such attributes will
(continued on page eleven)

NEWS NOTES

BIBLE CONFERENCE AT BLACK JACK CHURCH



Rev. T. O. Terry



Rev. Billy Melvin

The third session of the annual Bible conference of the Black Jack Church, Pitt County, North Carolina, will be held February 27—March 3. The speakers are Rev. T. O. Terry of New Bern, North Carolina, and Rev. Billy Melvin of Richmond, Vir-

ginia. The Eppley Sisters Quintette will render a program of sacred music on Thursday night, February 28. According to the pastor, Rev. Floyd B. Cherry, services will be conducted at 11 a. m. and 7:30 p. m. daily.

Correction Please

In the February 13 issue of *The Free Will Baptist* it was announced that the Eppley Sisters would appear at the Calvin Free Will Baptist Church near Beulaville, North Carolina. However, the name of the church should have read Cabin Free Will Baptist Church. We extend our sincere apology for this error.

Educational Building of Harmony Church Dedicated

The new educational building of the Harmony Free Will Baptist Church, Lake Butler, Florida, was dedicated on February 10, 1957, at the 11:00 o'clock worship service. The church states the following: "Many gave sacrificially in order to finance the building, and many worked diligently to complete the project. The finance committee, A. E. Howard, A. E. Crawford, S. M. Brown, Glenn Howard and J. M. Howard, did a very effective job in helping raise the funds necessary for the construction. The building committee, of which K. M. Clyatt was chairman, and Donald Dukes, Billy Howard and George Langley were members, worked hard and regularly to

construct the building. Others, too numerous to name, proved quite helpful in planning, building and performing many other important tasks."

Immediately following the dedication service a basket lunch was served by the women of the church. The Rev. E. C. Morris, promotional secretary for the Georgia State Association of Free Will Baptists, brought the dedicatory message. The members of the committees were presented appreciation certificates for their faithful services.

The new educational building, constructed of brick, has a total of eight rooms, in

Coming Events

- March 8—World Day of Prayer.
- March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
- April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
- April 14—Palm Sunday.
- April 19—Good Friday.
- April 21—Easter Sunday.

addition to an assembly area. The walls are plastered, with accoustical plaster for the ceiling. The building has a grease-resistant tile throughout, and an asbestos roof. The office is being furnished by the Sunday school and has been finished in pine paneling. The cost of the building, not including the Sunday school furnishings, was approximately \$12,000. This includes the kitchen furnishings, cabinets, double sink, full size electric stove, electric water heater and space heaters located in each room.

The Sunday school rooms have been furnished in memory of various people as follows: Beginner classroom, Mrs. Eulalie Hiers Miller; nursery classroom, Dr. J. M. Mann; primary classroom, Mr. J. S. Brown; intermediate classroom, Mr. H. G. Crawford; young people's classroom, Mr. D. L. Clyatt. Each room is equipped with a Monroe adjustable table and hardwood or metal chairs. There are cabinets in each room, along with blackboards and bulletin boards.

North Carolina Missions Activities

In the last issue of *The Free Will Baptist* the itinerary of the Reverend Daniel Merkh in North Carolina was published through March 1, 1957. Watch the succeeding issues for announcements concerning his schedule. The Rev. J. W. Alford of Morehead City, North Carolina, is in charge of this work.

Promotional work for missions in the state will be under the direction of the Rev. N. Bruce Barrow, Lucama, North Carolina, during March and April. Mr. Barrow states that he will show films and give special information in all services he holds. Churches desiring Mr. Barrow for these special services should contact him at the address given above.

Record Crowd Attends Edgemont Service

It was a great service from start to finish last Sunday evening, February 17, 1957, when 639 people attended the Sunday night service at the Edgemont Free Will Baptist Church, Durham, North Carolina, to hear the pastor, the Rev. Joe Ange, speak on the subject, "What Is Behind the Elvis Presley Rage." The attendance was a record for any service ever held in the church. All the main auditorium was packed all the way to the pulpit, the choir loft was filled, the balcony was filled, the hall outside the main auditorium was filled, and there was well over 100 people in the basement and nursery downstairs. The ushers of the church had a very busy night.

Mr. Ange states: "With the conditions so crowded, we cannot remember when we have had a more reverent and attentive

audience. For one hour and twenty minutes this crowded audience, upstairs and downstairs, listened closely, and there was a note of seriousness and Spirit-empowered thinking throughout. Without question the power and presence of the Lord was in the meeting from beginning to end.

"If any came with antagonism this was quickly melted away under the power of the Word of God and in answer to much prayer. Truly the Lord greatly blessed and the crowd left saying, 'It was good to have been in the house of the Lord.'"

Intermediate League Sponsors Party

The Intermediate League of the First Free Will Baptist Church of Morehead City, North Carolina, sponsored a valentine party Thursday night, February 14, in the church basement. There 55 of the young people of the church present at the party. The Scripture reading was given by Miss Francis Gaskin. Mr. Al McAlmon led the group in chorus singing, and the Rev. Seldon Bullard, pastor, led the group in prayer.

The party was highlighted by the election of a king, queen, princess and prince as follows: Jimmy Wilman, king; Peggy Davis, queen; Stevie Jones, prince; Janet McAlmon, princess.

Refreshments were then served, and many interesting games were enjoyed.

New Church Organized In South Carolina

Twelve charter members joined the new church which was organized at the Lockhart Free Will Baptist Church, Lockhart, South Carolina, Sunday, February 10, 1957, by the Rev. A. F. Lawter of Lockhart, assisted by the Rev. Sherman Branch of Chester, South Carolina.

The new church is located half way between Paolet and Gaffney, South Carolina, which is about 14 miles north of Spartanburg. The church was named the Midway Free Will Baptist Church. The Rev. Ray V. Catoe, Route 1, Union, South Carolina, was called as pastor, and Mrs. Rosa Thompson, Route 5, Gaffney, was elected as clerk.

Slocomb, Ala., Church Holds Successful Revival

The Rev. W. B. Hughes brought to a close a very successful revival at the Slocomb Free Will Baptist Church, Slocomb, Alabama, Sunday night, February 17, 1957. There were three rededications and one conversion, a boy about 15 years old. The Rev. M. H. Taylor is pastor.

Rufus Hyman, church reporter, states: "We have at least 50 people within a short distance of our church who should be in Sunday school and church services. All the streets in this new section of town

have recently been paved and new homes keep going up. Slocomb is a small town but is building up fast. We request God's people to pray for God's power to be poured out upon this church that we may be able to reach these people."

Owens Chapel Host To Youth Rally

A youth rally will be held at Owens Chapel Free Will Baptist Church, four miles north of Saratoga, North Carolina, Saturday night, March 2, at 7:30 o'clock. The following scheduled program has been planned:

7:30—Song, Led by President
Prayer
Devotions, Saratoga
Choruses, Led by Albert Proctor
Special Music, Aspen Grove
Special Music, Spring Branch
Bible Quiz, King's Cross Roads
Special Music, Dilda's Grove
Sermon, Rev. Wilbert Everton
Business
Benediction

Master's Men of East Tupelo Meets

The organization, the Master's Men, of the East Tupelo, Mississippi, Free Will Baptist Church met in its first regular meeting Thursday night, February 14, with 24 present.

The song service was led by Jolly Winders, followed with the opening prayer by Jesse Miles. Devotional Scripture read was 1 Peter 4:19 and Job 23:10. Rev. Wilburn Beasley, pastor of the Beech Springs Free Will Baptist Church, was the guest speaker. He brought a challenging message on the qualifications of the Master's Men.

Harold Montgomery, president, presided over the business session. The organization voted to send application for charter with 29 listed as charter members. It was voted to accept the recommendations of the educational committee and that 15 minutes of each meeting be devoted to the study of Free Will Baptist history.

The members of the organization request each one to join them in prayer that they will be men that the Master can use for His glory.

Mishler Conducts Study Course At East Tupelo Church

Rev. William J. Mishler, director of the National Free Will Baptist Sunday School Department, conducted a study course at the East Tupelo Church, East Tupelo, Mississippi, beginning Monday evening, February 18, and continuing through Friday evening, February 22. This is the second year in succession Mr. Mishler has conducted study courses at the East Tupelo

The Hidden Heart

The heart-shaped wedge of iron which was to form part of the new machinery had been carried away almost red-hot from the furnace—stolen by those who opposed the new invention—and buried in the ground. Search was made at once; but snow had fallen, and all trace of the hiding place was lost. But the hot iron warmed the earth above it and melted the snow, and when morning came there was an odd little patch of bare ground which told its own story to observant eyes.

"Did they really suppose they could hide that red-hot heart under the snow, and have it stay hid?" sneered a foundryman as the wedge was dug out.

And yet so often we are told of the warm heart hidden under an icy exterior; of the affection, tenderness, and kind-heartedness which never manifest themselves in words or deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth around it.

The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does, we need not flatter ourselves that we are "really warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—Selected.

Your Sunday School Is Important !!

Rev. Carroll Alexander

The Sunday school is of vital importance, because it teaches us the eternal truths of the Book of books—God's Holy Word.

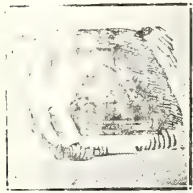
The Bible is our chart of eternity—a road map to our eternal destiny. As a navigator of an ocean liner carefully studies his chart that he might protect his precious cargo, we need to know our Bible.

The Bible is our source of spiritual food. As one plans a meal to meet the needs of the body, we need to balance our spiritual diets.

The Bible is our weapon—"the sword of the Spirit." As the soldier spends months training with his weapon before battle, we need to know how to wield our swords against the enemy of the souls of men!—*The Post.*

Church. Last year he conducted a course, using the book, "Charting the Course," and was not able to complete it in the five sessions, so the course was continued in this session. The church heartily recommends Mr. Mishler to any church that is interested in promoting Sunday school interest among its people.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Is there any specific verse or passage of Scripture that would prove that a person must be a member of a local church in order to be a Christian?—W. O. Gentry.

Answer: No! Not any that I would consider as teaching this, yet all that is said in the Bible on this subject, both by suggestion, exhortation and example, points in that direction. It suggests that all Christians regard their relationship in Christ as an incentive to a close cooperation in all Christian activities. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5, 7); "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members of one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the portion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12: 4-10).

A local church group should consist of a body of regenerated, baptized believers that are banded together in a common cause and covenant for the purpose of propagating teaching and studying the gospel, for fellowship, worship and in general furthering the Kingdom and cause of Christ on earth. Such a group, of necessity, would need to be conveniently located so as to meet and work together. They would need to agree upon the essential teachings of the Bible, the ordinances, functions and duties of a local church, as well as a time, purpose, place, extent of their work, study and worship.

Whereas all Christians are bound together to support and advance the cause

of Christ, in general, these should be related in that way and should also acknowledge a closer relation with each other because of the closer association they are to maintain as they carry out their daily duties.

While all Christians belong to the family of God and are members of the body of Christ these have that nearer natural relation that functions as an inner circle. Christ organized and commissioned His apostles and His disciples in pairs as He sent them on their evangelistic tours. "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits" (Mark 6:7); "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves" (Luke 10: 1-3).

The Holy Spirit sent out the early missionaries in pairs and larger groups. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2, 3). Antioch is the first church in a gentile city that we have knowledge of sending missionaries to other gentiles. The church at Corinth had its special local problems, responsibilities and privileges, so did the church at Rome, Jerusalem, etc.

Each Christian in the early days of the church needed every other Christian of like spirit and mind within a reasonable distance of his place to cooperate with him and encourage him as he faced the wiles and ravages of the satanic forces of the world systems of that age.

We each, none the less, need the co-operative support and fellowship of each Christian that finds distance and other consideration working together to make such fellowship and co-labor possible. In Christian unity there has always been strength, for not only are we members of the body of Christ, but of each other. "Wherefore

putting away lying, speak every man truth with his neighbour: for we are members one of another" (Ephesians 4:25).

We should both, be a member of a local church, and attend its regular meetings. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25). That is not all for we are exhorted to pray together. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:19, 20).

How Much Time?

LET us be practical. If we are serious about this business of Christianity let us take an honest look at the amount of time we spend in the practice of it. Assuming that the average church member attends the weekly services three Sundays of each month, the time spent would amount to approximately three hours per month or thirty-six hours per year. At that rate, how long would he need to live in order to learn much about Christianity—a thousand years? What would happen to one's business if one spent so little time on it? What kind of living would we have if we worked only one week per year?

The goal to be gained in the practice of Christianity is not profits, gold or even worldly success. Instead, to live as a Christian is the real purpose of our existence on this earth. The sense of fulfillment of this purpose is the only reward we need. It follows that if you are a reasonable person and if you desire to be a good Christian, you will decide to spend as much time as possible on it. What will you do first?

Perhaps you are already a member of a church. Make an appointment with the pastor. Instead of asking him to help you, tell him that you intend to help him. Think big! Plan big! Let him know that you are deadly serious about building a better and larger church membership, a better community. Tell him that you are going to devote time and effort to assisting in all the work of the church that needs help.

As you plunge in, doing whatever your talents enable you to do, time and money will be forgotten. Right here you will receive your first thrill. You have perhaps shot up your pastor's blood pressure as he sees that you are no flash in the pan but are serious about this business of Christian-

(continued on page nine)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

Continuing with the message began last week on the subject of making Christianity a part of our daily living I want to give you more of the results of the efforts put forth by the business men, not only in the city I was telling about when my space ran out, but of others as well.

One of the leaders of the "Business Men for Religious Action" speaking of the benefits of their work to themselves enthusiastically exclaimed, "Working with these men has enriched my own spiritual life beyond measure. My confidence in people has zoomed to a new high. The Lord has wonderfully blessed our efforts." It is said of this leader in this organization that "he is a man whose every action identifies him as a Christian who fervently believes in being a 'doer' of the Word," for he is reported to quietly ask, "Isn't that what God expects His people to be?"

It is the testimony of many that it was not easy to live in, or even to visit, that city without being impressed by the concerted effort that was being made to encourage people to go to church.

The following were some of the suggestions to be seen and read in various places frequented by numbers of people. In restaurants were placed reminders some of which read, "Why not try God?" "Take God to work with you today." "Say grace before starting to eat." Stores used calendars and window cards with "Go to church—and take them (the children) with you." Even taxi cabs used placards urging every one to attend the church and Sunday school of their choice each Sunday. Is it any wonder that those who came in contact with such efforts were impressed and influenced?

But these are not isolated cases. I want to quote from an editorial appearing in a newspaper regarding the opening another prayer room in another manufacturing company. But before I begin the quotation may I suggest that we, who are Christians, concerned with the spiritual growth of our nation, pray earnestly that this matter of Christianity in daily action may spread and grow, and that God will bless every effort put forth to glorify His name and upbuild His Kingdom.

"A few of the comments heard regarding the opening of the prayer room at _____ Manufacturing Company: 'This is one of

the most admirable and significant things that has happened in our community in a long time. . . . That certainly has made an impression on the employees I've come in contact with It will help those who are trying to do right, but who might be tempted at times, to stay on the right road It will make the employees and employer feel close together and give them something which they can each share without a feeling of being left out.' Prayer services are held twice each day, Monday through Friday, once for the day shift and once for the night shift. The services are conducted by the employees, except when a guest is invited to hold the services."

The management of this manufacturing plant gives the following expression of encouragement and desire, "The goal of the entire program is to have all of us at _____ grow in Christian ways and to dedicate this business to Christian principles." It

is said that the prayer room is only one of the many steps being taken by this company's personnel to stimulate Christian activity and to put into action their slogan, "Christianity on a seven-day week rather than one day." How many of our churches could and should take lessons from this principle?

The editorial closes with these thoughts, "The effect on the community will be felt in many ways. It is barely started. We predict that the program will spread, not only to other industrial plants, but to the homes and other institutions in the community"

" . . . they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God" (Isaiah 58:2).

HYMN—"HAVE THINE OWN WAY, LORD"

Mrs. Lou Nelson

THIS beautiful and beloved hymn of faith and submission was the inspiration of Adelaide Pollard, a remarkable little woman whose devotion to the cause of Christ took her all over the United States and even to England, teaching the love of God and making the world a better place in which to live.

One night at a prayer service Miss Pollard was especially impressed by the sincerity of an elderly woman's prayer for which she omitted the usual request for blessings, but prayed simply that the Lord just have His own way with our lives. The phrase remained in Miss Pollard's mind, and before retiring for the night, she had penned the words to the hymn.

It is known that Adelaide Pollard composed many hymns. The exact number is not known, however; for the modest little lady rarely signed them. Occasionally her initials, A. A. P., appeared on the music.

In December, 1934, while waiting in a New York train station, she was called by the Great Conductor to keep a heavenly appointment; and, characteristic of her quiet acceptance of things holy, she slipped into eternity.

The music for "Have Thine Own Way, Lord" was composed by George C. Stebbins. Mr. Stebbins devoted his life to singing, composing, and directing great gospel songs. The highlight of his illustrious career came during the fall of 1876, when he began an association with Dr. Dwight L. Moody and Ira D. Sankey. This close relationship between these three men of God lasted throughout the lives of the latter two and George Stebbins contributed much to the success of their evangelistic en-

deavors by the organization of a choir for their campaign of 1876.

Among the great writers of gospel hymn tunes, the name of George S. Stebbins probably heads the list. He is especially remembered for "Gospel Hymns" and "Northfield Hymns," of which he was editor. His own tunes are widely rendered and appreciated today.

How Much Time?

(continued from page eight)

ity. Don't worry about stature, but go to work where you are needed—in the Sunday school, as an usher, a deacon, a trustee, in the choir, the men's club. Attend to every duty assigned to you and use every talent you possess in whatever capacity you are asked.—*The Harmony Herald*.

Accident at Children's Home

On Saturday, February 9, Jackie Morris, a seventeen-year-old boy at the Children's Home, Middlesex, North Carolina, had the misfortune of having a large bolt, over an inch in diameter, stick through his leg while riding on a tractor en route to feed the hogs. He was taken immediately to Carolina General Hospital where he is at present doing nicely.

The superintendent, workers, children and editor request your prayers for Jackie's immediate recovery.

CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Free Will Baptist Bible College Improvement Program

Since my last report I have been in the following states: Illinois, Arkansas, Oklahoma and Texas. I have attended various meetings such as quarterly meetings, ministers and deacons conferences, special meetings with pastors and regular worship services. I have enjoyed meeting our people and fellowshiping with them.

As promotional director I have tried to point out the ministry of the Bible College to our denomination. I hope they have been able to see how the ministry of the Bible College is not just a ministry to one part of the denominational interest, but to the denomination as a whole.

Our people have expressed themselves to me in a manner that leads me to believe that they are interested in a greater educational program. Churches, pastors and individuals have promised to make special gifts to the improvement program which was authorized by the National Association in July, 1956. A goal of \$50,000 was set; and a date for raising this goal, which is the first step in the program, is April 1, 1957.

To date we have received \$9,000. With only a little more than one month to go, it is time for everyone to begin to do his best. Some churches have come through with gifts ranging from \$100 to well over \$600, but we still need \$41,000.

Now brethren, our young people, 189 of them, have come to this institution this year for training. In every state where I have been young men and women have said to me, "We are planning to come to the Bible College." Some have said next fall, some have said I have one more year in high school. I want to lay these young people on your heart. If we take care of them, we must have more room. To have more room by next fall we need \$50,000 by the first of April.

I appeal to you pastors out of a heart of love for God and our young people, take this matter to your churches. I suggest you give them one or two weeks to pray and prepare to make a real offering for this improvement program. Then take the offering and send as quickly as you can to Free Will Baptist Bible College improve-

ment program.

I appeal to you laymen who read this, be honest with yourselves and your Bible College. Pray and ask God what He would have you give and whatever He leads you to give, either give it through your church or send it direct to the college. If you give the name of your church, your church will get credit for it.

James F. Miller

Treasurer's Report, Mount Olive College

The following is the January report of the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina:

Balance, January 1, 1957 \$ 2,457.64

Receipts

Eastern Conference	\$ 908.12
Central Conference	522.05
Western Conference	725.00
Cape Fear Conference	341.61
Albemarle Conference	125.06
Blue Ridge Association	9.22
French Broad Association	4.61
Piedmont Association	15.00
South Carolina	10.00
Mount Olive and Community	1,986.00
Goldsboro and Community	535.00
Student Accounts	7,410.33
Bookstore	280.15
Lunchroom	139.99
Endowment	224.71
Miscellaneous Income	.63

Total Receipts 13,237.48

Total to Account For \$15,695.12

Disbursements

Salaries	\$4,793.85
Social Security Tax	107.88
Travel	47.46
Office Supplies and Expenses	306.20
Printing and Promotion	115.74
Bookstore Purchases	295.98
Food	346.71
Household and Kitchen Supplies	189.31
School Supplies	43.83
Utilities	168.63
Taxes, Licenses, Other	

Fees	2.84
Library	174.57
Rent	34.50
Repairs	5.95
Student Help (First Semester)	1,563.00
Property Improvement	1,052.55
Equipment	62.75

Total Disbursements 9,311.75

Balance, January 31, 1957 \$ 6,383.37

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Willie Johnson and Emory McElveen

The following words, written by an unknown author, so well describe my feelings for Willie Johnson and Emory McElveen, who were killed in a plane crash on June 4, 1956:

Oh, that you could know that you have never been forgotten!

That the old, old days held in memory sweet

Are still a part of my life that I cherish, Without them so much would be incomplete;

And you are mixed up with so much I remember . . .

Just the day before this tragedy, Willie delivered a beautiful sermon in his home church, Horse Branch Free Will Baptist Church, Turbeville, South Carolina. In his last message he warned everyone about being ready to go if God should call them in death.

Even though life without these two wonderful boys often seems unbearable, we are comforted with the lines of this poem:

Oh, what a meeting, there in the skies,
No tears nor crying shall dim our eyes;
Loved ones united eternally,
Oh, what a daybreak that morn will be.

A Friend and Cousin,
Virginia R. Hobby

Our minutes are like precious gold . . . To save or throw away . . . They either bring us joy untold . . . Or sorrow and dismay . . . So give to every day its due . . . In honest, earnest toil . . . The harvest pays in measure true . . . As each man tills his soil . . . 'Tis he, who daily spends . . . His time in useful ways . . . Who reaps rich store of dividends . . . In happy future days.
—Author Unknown.

NOTES — AND — QUOTES

By J. C. Griffin



Jesus is coming—He is coming for His Saints, to take them off the earth, so that they shall escape the great tribulation. In John 14:3 we read, “. . . if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” God saved His people from the judgment in times past as He poured out His wrath upon the world. When the flood came, God saved Noah and his people. The wicked were drowned in the flood waters. It rained forty days and forty nights and every living thing was destroyed.

The people were very wicked, when God sent the flood upon the earth. Matthew 24:38 says, “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” The people were having such good times they forgot God. They married without God. They lived unmindful of God. They did not care for God. They ate God’s fruit and wore clothes made possible by God’s grace. The people of today are living largely as the people lived in the days of Noah.

Noah warned them of the coming flood, but they only laughed him to scorn, scoffing and mocking him. But regardless of all the scoffing, the flood came as God said it would. It was then too late to call upon God to be saved. Noah had entered the ark and God had closed the door so Noah and his family were safe, but those outside the ark perished in the flood. Friends, we are living in days similar to those of Noah’s time.

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed” (Luke 17:26-30).

The apostles asked Jesus what would be the signs of His coming. Jesus said, “When

ye see these things come to pass.” You say, “What things?” These very things that are coming to pass now. The world has gone pleasure mad. They are eating, drinking, marrying, (divorcing) buying, selling and building houses. There are wars, rumors of wars, famines, troubles and sorrows.

“. . . ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows: Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. . . . many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:6-14).

Dear people, it’s time to wake up and cry out to God for mercy. He is the only One who can help you, or deliver you from the wrath to come. His wrath is about ready to be poured out upon this wicked war-torn, pleasure-mad world. God is angry with this people. They have left Him out of all their plans. They have no time for Him. They do not want to hear of His saving power.

The prophet, Isaiah, speaks of God’s judgments. Isaiah tells us that they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake the earth. People will then realize that God still holds the reins. (Read Isaiah 2:10.) “. . . behold, I am alive for evermore and have the keys of hell and of death” (Revelation 1:18).

This last war was nothing to what God’s wrath is going to be when poured out upon the world. In Joel 2:10-13, God describes the coming judgments: “The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? Therefore also now, saith the LORD, turn ye even to me with all your heart and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: . . .”

Dear people, the only way to escape this awful tribulation and the wrath of God is to call upon Him to save you. God says, “Pray ye always that ye may be able to escape these things which are coming to pass.” Call upon God while the door is still open. It will soon be closed forever. The trumpet is due to sound soon; His people everywhere are sounding the alarm of His soon coming and the judgments that will follow after He catches the saints away. “And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come” (Joel 2:30, 31).

John 12:48 says, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” Also in Hebrews 9:27 we read, “. . . it is appointed unto men once to die, but after this the judgment.” Friend, there is no second chance—today is the day to accept Jesus. In Genesis 6:3 God says, “. . . My Spirit shall not always strive with man, . . .” Then the writer of Hebrews says, “How shall we escape, if we neglect so great salvation; . . .” (Hebrews 2:3). Some think and say “God is too good to punish men for sin.” But listen, the reason that God sent His Son to earth, then allowed Him to be crucified on the Cross of Calvary, was that through His death on the Cross and man’s acceptance of that sacrifice, man might be saved from eternal flames of fire. God has been patient these many years, but now it will not be long before His wrath will be poured out. The last war will be as nothing compared to the wrath of God, which will be the portion of those who reject God’s Son. To willfully reject the Son of God is an insult to God the Father.

Worship

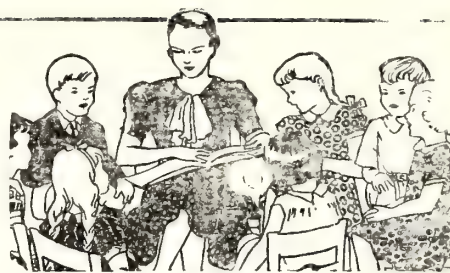
(continued from page five)

move us from the depths of our being to adore and worship him. We will worship in prayer, in praise, in heart adoration and willing obedience. Such worship will not be mere formality, for true worship has psychological value. We become like what we worship. If one claims to worship God, yet willfully and persistently absents himself from gatherings of Christians for united worship, his worship will soon die out. The spirit is the essential thing, but the form is necessary for its protection. We must have regular times and specific places for private worship, and likewise seek fellowship with others and worship by forms and ceremonies which have been arranged to meet the needs of the heart and mind.

STORIES

FOR OUR

BOYS and GIRLS



Jim's Friend

Ralph Barthalomew

RIGHT after school Jim Berry headed for the plant where his father worked. There he would meet his dad and they would go home together.

Today Jim walked slowly. He was still thinking of something Dad had said at breakfast. All day it had been running through his mind. "I always try to first make friends with someone I feel I could be a witness to. Then I tell them about Jesus."

"I wish I could be a witness to someone for the Lord the way Dad is," Jim thought. "But I don't know who I should choose."

Pretty soon he got to the big gate in front of the plant. As the workers streamed out, Jim watched for Dad.

"Hey, young fella!" somebody called. "Your dad said he'd be a few minutes late." It was the husky guard at the guardhouse door. "Come on inside and keep warm if you want."

It wasn't so cold, but Jim figured he might as well go in.

"You are Joe Berry's son, aren't you?" The guard grinned as he double checked. "My name is Bert Langdon. Just call me Bert."

"Hi, Bert!" Jim said. Then he thought hard for something else to say. "You—you worked here long? My dad has been here five years. That's a long time."

"Been here three myself!" Bert had a deep mellow voice to go with his big body. It was a warm, friendly voice.

"Sit down while you wait, son!" Bert laughed. "You look like a lost puppy standing there in the middle of the floor."

Jim looked around the tiny guard shack. There were two desks, four chairs, and a lot of newspapers all over the place.

"Oh, don't mind the mess." The big man chuckled. "This place always looks like a tornado hit it."

Jim got an idea. "Want me to sweep it out for you?"

"Clean it up?" Bert Langdon nearly fell off his seat. "What for?"

"Oh, it might look nicer—I guess."

By the time Jim's dad came out of the plant, that little guardhouse was all swept up. Even the old papers were in the trash

barrel outside the door.

"Say, Berry!" Bert called to Jim's dad. "Have a look at my shack!"

Mr. Berry came to the door and looked in. "Never seen it so clean before!"

"Know who did it? Your son!" Bert grinned at the surprise on Mr. Berry's face. "Yes, sir, Jim is my friend for life!"

"Friend!" Jim thought to himself. "Make a friend—" And then he knew who his friend was to be.

It was just three afternoons later that Jim hurried away from school. As usual, he was headed for the plant to clean that guard shack and meet his Dad.

"Seems to me I've forgotten something!" Jim thought. He wrinkled up his forehead but as hard as he tried Jim couldn't remember.

Since that first day Jim started coming, the big guard had brought a little extra something in his lunch box. Instead of eating it himself, he saved it for Jim. "Like apples?" Bert asked today when Jim got there.

"Sure do!" Jim thanked him and took a whopper of a bite all at the same time. Then he said, "You know, Bert, I think I forgot something, but I don't know what it is."

Bert thought that was a great joke. "Say, you'd better remember it soon because I'm getting a better job inside the plant starting Monday."

After Jim finished cleaning the shack, and started walking home with his father, he was still wondering. Then he stopped still. "I remember now!"

"Remember what?" his dad asked.

"I took a Gospel of John to school. I was going to give it to Bert this afternoon. But I left it in my desk."

"Better not forget it too long. Bert will only be at the gate three more days."

"I won't forget tomorrow," Jim promised.

And when "tomorrow" came, Jim remembered to pull the Gospel of John out of his desk. He even stuck it in his hip pocket where he could feel it. Then off to the plant he went.

When Jim got to the guard shack, Bert

was busy talking to his boss. He took time out to say hello to Jim, and to give him a bar of candy. But that was all.

Jim couldn't help but listen as he swept up. The boss was telling Bert all about his new job that would start in just two more days. Jim felt the Gospel in his pocket. Just two days and today left. But today he wasn't going to be able to talk to Bert at all. He was too busy. This didn't make Jim feel very happy. And it didn't make his headache feel any better either when he had to leave with the little book still in his hip pocket.

At supper that night, Jim sneezed every few minutes. "You're getting a cold, Son," his mother told him. "You'd better go right to bed. No school for you tomorrow!"

"Aw, Mother, I'm not sick!" Jim pled. "Besides I've got to go to school tomorrow!"

"I . . . I want to give Bert that Gospel of John when I see him after school," Jim said. "Couldn't give it to him today. He was talking."

Just then Mom popped a thermometer into his mouth. Inwardly Jim groaned. If he had a fever, that would be the end. For Mom was a trained nurse, and when you had a fever, that decided it.

When Mom read the thermometer, Jim knew before he looked at her what the answer was. "Well, Son," Mom told him firmly, "I'm sorry, but when you're sick, you've got to stay in bed. If you don't take care of yourself, you may be in bed three days instead of one!"

Jim couldn't lay still in bed. He thrashed and turned, twisting the bed quilts as he did so. Why hadn't he given Bert the Gospel before? he asked himself. Finally, rather desperately, he thought of praying about it. And as he prayed, he got an idea.

"Dear God, now I've told Thee all about what a failure I've been. I should have witnessed to Bert before. But, God, please help me to get well quickly so I can see Bert before he begins his new job. In Jesus' name. Amen."

The first thing the next morning, Jim's mother took his temperature. All the time the thermometer was in his mouth, Jim prayed as hard as he could. His mother frowned. "It's normal. I guess maybe we nipped it in the bud. How do you feel?"

"Oh, I feel fine, Mom!" Jim told her. "Honest I do." He made such a fuss that finally she let him start off for school. And he felt good all that day.

When he got out of school, Jim checked to see that he had the Gospel of John. "Got to make sure I don't forget that!" he told himself. So he pulled it out of his hip pocket and carried it in his hand.

When he got to the guard shack, he handed Bert the booklet.

"Something for you to read," he said.

"It tells all about Jesus, and how He came to earth to save men from sin."

The usual smile faded from the big guard's face. "You want me to read it?" His voice was almost gruff. "I said I would never read that religious stuff. But because you're my friend and you gave it to me, I'll read it."

"I wish you'd come to church, too," Jim said. "I put the address on the back of the book."

As they walked home that afternoon, Jim told his dad what the guard said. Then Jim added, "I kind of like that idea—make

a friend, then tell him about Jesus."

It was several weeks before Jim saw his friend Bert. One night in church he saw him. Bert came up and shook his hand.

"I'll tell you what brought me here, Jim," he said. "It was partly the book—I wanted to hear more about God's plan of salvation after reading it. But it was mostly because you were such a good friend and I wanted to see you again. I think I'll be back, too."

Then Jim knew he had made a real friend, and that it had paid to tell him about Jesus.—Search.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Bridgeton, N. C.—The Woman's Auxiliary of the Bridgeton Church met Thursday night, February 7, 1957, at the church with the vice-president, Mrs. J. R. Bennett, in charge in the absence of the president. Mr. Ed Horne opened the meeting with prayer.

Mrs. Jaimes Turner gave the introduction to the program, and Mrs. John Oglesby, program chairman, presented a talk on "Send Out Thy Light to Japan." Mrs. Bennett and Mrs. W. E. Anderson presented a part on the program entitled "Help Pull in the Rope." The hymn, "The King's Business" was then sung and dedicated to the missionaries on the foreign fields.

Chairmen then gave their reports and Mrs. Richard Bryan, study course chairman, announced that a study course on home missions would be held at the church on Monday night, February 25. All members were requested to attend and take part in the study course. Mrs. Lee Griffin gave the closing prayer.

Mrs. Cedric Boyd and Mrs. Mahue Bennett, hostesses, served cookies, mints and soft drinks during the social hour.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Church met on Tuesday, February 5, at the home of Mrs. Joe Thompson. The meeting opened with group singing. The opening prayer was led by Nellie Mae Dobbs, followed with devotions by Mrs. A. F. Lawter.

Those taking part in the program were Mrs. Loretta Canupps, Mrs. Grady Brannon and Mrs. Effie Taylor. A trio, composed of Mrs. Levern Childers, Mrs. Lawter and Mrs. Lillie Ruth Gibson, sang "The Light of the World Is Jesus."

Mrs. Childers dismissed the group with prayer. The hostess then served refreshments consisting of Pepsi Cola, chicken

Attention!

We have received information from Mrs. R. B. Crawford that the date for the North Carolina Y.P.A.-G.T.A. Rally Day at Mount Olive College, Mount Olive, North Carolina, has been changed from May 4, 1957, to May 18, 1957.

salad on lettuce, potato chips, cake and crackers.

Kinston, N. C.—The Y. P. A. of Faith Church held its monthly meeting in the home of Lida Hoffman on Monday, February 11, at 7:30 p. m. The meeting was called to order by the president, Sue Taylor. Following the opening hymn, Mrs. Floyd Taylor, a visitor, led the group in prayer. Shirley Taylor read the evening Scripture.

There were nine members and three visitors present. The program was given by several different members. During the business session the group decided to sponsor a visitation program. The meeting was closed with the Lord's prayer. The hostess then served refreshments.

Greenville, N. C.—The Woman's Auxiliary of Gum Swamp Church met on February 6, 1957, with 14 members present. Mrs. Harvey Moore opened the meeting and gave a very inspiring talk on "Send Out Thy Light to Japan." Mrs. Eunice Everett led in prayer. The auxiliary is striving for an A-1 rating under the leadership of their president, Mrs. R. S. Pollard. Other officers for the year are: Vice-president, Mrs. Clarence Barnhill; youth chairman, Mrs. W. K. Clark Jr.; study course

chairman, Mrs. Orlander Manning; program-prayer chairman, Mrs. Harvey Moore; personal service chairman, Mrs. Will Tyson; orphanage chairman, Mrs. Henry Ayers; secretary, Mrs. C. D. Clark; treasurer, Mrs. Peter Brown.

The auxiliary had study courses on "Prevailing Prayer," "Auxiliary Manual," and "Missionary Manual"; observed pre-Easter week of prayer; were represented in district and state conventions; sent coupons to the Children's Home; sponsored daily vacation Bible school; held pre-Thanksgiving and pre-Christmas services; and had an average attendance of 12½ members per meeting. The disbursements were: Children's Home, \$30; Mount Olive College, \$12; missions, \$33; Cragmont, \$10, Superannuation, \$6; convention, \$11.50; personal service, \$3; books and charts, \$11.25; daily vacation Bible school, \$52.58; Anna Phillips Loan Fund, \$5; cooperative plan \$3; East Carolina College Fellowship, \$7. Gifts and offerings amounted to \$216.87. The auxiliary has \$5.99 in the general fund and \$65 in the organ fund.

Morehead City, N. C.—The Ladies Aid Circle of the Woman's Auxiliary of the First Free Will Baptist Church met Monday night, February 11, in the home of Mrs. Richard Springle. The meeting was opened with group singing led by Mrs. Clara Wade, circle leader. Prayer was offered by Mrs. Seldon Bullard. Mrs. Springle, program chairman, led the ladies in a discussion of Chapter 16 of Romans.

During the social hour a surprise birthday shower was given to Mrs. Caddie Wills and Mrs. Richard Springle. They were the recipients of many lovely and useful gifts. Mrs. Dirlie Salters dismissed the group with prayer. The hostess then served refreshments.

Morrisville, N. C.—The Woman's Auxiliary of the Morrisville Church met at the fellowship house on Thursday evening, February 7, 1957. Mrs. Joe Haas led the group in the opening prayer. Mrs. Buck George pointed out the aims of the work of the auxiliary.

Mrs. J. R. Hildebran, program chairman, introduced the program. The following members took part in the program: Mrs. Buck George, Mrs. J. A. Keen and Mrs. Fred Carpenter. The group voted to send \$25 to the Anna Phillips Loan Fund. The benevolence chairman reported that gifts were sent to Mrs. H. J. Turner and Mrs. James Overman who had been patients in the hospital during the month. The meeting was closed with prayer. Mrs. Kermit Riggs and Mrs. J. A. Keen were hostesses

(continued on page sixteen)

Prayer and Praise Letter

February 5, 1957

Dear Christian Friend,

"In this world ye shall have tribulation." "The devil as a roaring lion goeth about seeking whom he may devour." A returned missionary once said, "Bible facts like these mean little to soft, luxury loving Christians. When speaking to audiences in the U. S. A. and Canada we often felt a check. It is hardly possible to present there the stark truth about Christ's cause in South America or other fields. Why not? People will not believe it. 'Sensationalism' they say, and turn back to new cars, gadgets, a life of ease, television and deep-freeze."

No doubt this missionary spoke the truth, and if so, it is certainly to our shame! May we prove our interest this year by preaching missions, praying for missions and paying to missions!

NEW CHAPEL IN CUBA!—The chapel in the valley of Vinales near Pinar del Rio, Cuba, was built with "Chapel for Cuba" funds as sponsored by the Free Will Baptist leagues. The estimated value of the building is \$2,500.00. Up to the present time it has cost \$1,405.59. It is a very lovely chapel of which our people both in Cuba and at home might be proud. We praise the Lord for it!

MISS BARNARD WRITES:—"I would like to request you to kindly deduct from your next India remittance the amount of \$75.00, which is my month's salary, and to make this contribution for me to the Free Will Baptist missionary efforts in Africa. I have been following this program with great interest and would like to have this fellowship in the work."

REV. DAN MERKH—Itinerant work!—Rev. and Mrs. Daniel J. Merkh are making preparations to go to Africa as missionaries to the Ivory Coast. He will be available for itinerant work in the state of North Carolina from February 24 to March 29. He has a very beautiful set of colored slides of our new field in Africa. If you would like him in your church please let us know. Above all, please pray for him that God will supply his every need; also, for his family. His wife is in Bible College while her mother is keeping their three children. Many sacrifices are necessary but God's grace is sufficient. Brother Merkh is a builder and will be a great blessing in building our four needed stations in the Ivory Coast.

TRUCK NEEDED FOR AFRICA!—

Among the long list of equipment needed for the new field in Africa will be a truck and trailer to be used in hauling building materials, etc. in erecting the necessary buildings. Brother Bob Hill, of the Master's Men, is hoping that the men of our churches will accept this special project and provide the funds to buy the truck and trailer. Since April is foreign mission month it is hoped that the project will be complete by May.

HOW MUCH WILL IT COST?—The approximate cost of truck, trailer, ocean freight, etc., to Abidjan, Ivory Coast, will be \$4,000.00. How will we raise the money? Easy! Just send today to the foreign mission office for as many dime folders as you can use. (Each folder holds 30 dimes.) Get as many men in your church as possible to accept a folder and during the month of April put 10c per day into the folder. At the end of the month you will have \$3.00. Either collect the folders and send in the money or else send the folder direct to the foreign mission office, designated for truck project. Remember, trucks are for men! This is a man's project. It will be easy if we cooperate. Pastors, how many folders shall we send you?

LETTER TO MELITINO!—Among the several films which we have available to promote missions, I think "Letter to Melitino" is among the best. Of course it is our very own film and shows our mission work in action in Cuba. Many of our churches have not yet seen this film, and then there are those churches who should show the film again for the benefit of new comers. Keep the spirit of missions alive in your church by the use of this and other missionary films. Our films are available on a freewill offering basis. How about a film service in the near future.

MISS WISEHART AND NURSE RUEHLE ARRIVE IN CUBA!—We praise the Lord for the safe arrival of Miss Wisheart and Miss Ruehle to Cuba. Mr. Willey states, "The challenge to such a trained nurse has been emphasized to me this week as never before. This is a field we have been invited to work in over a period of 14 years. Because of the distance and difficulty of access, we have not been able to do much until this past year. I made a trip up there and visited among these wonderful people. This was my first trip among them in nine years. I found that mothers give birth to their children

with no sanitation or medical help at all. Just a few weeks ago a mother died in a crude tobacco barn leaving twins. There was no way to save them until someone found a goat and have thus saved the lives of both babies by feeding them goat's milk. We are arranging a clinic for Miss Ruehle in each of our fields. We also found that 98% of the people over 15 years old are unable to read. Great numbers of fine young people are anxious to learn how to read. Presenting these plans. the men promised to build a house and church."

DOUBLE CHECK! the financial report. You will notice that January was a low month. Please help us stay in the black by praying regularly and paying regularly to the cause of foreign missions.

Remember April is foreign mission month and Easter Sunday is foreign mission Sunday. Plan now for a big day!

Yours for Christ's sake,
Raymond Riggs
Promotional Secretary-Treasurer

Foreign Mission Financial Statement January, 1957

Cash in Bank, January 1, 1957 \$15,913.08
Receipts 7,930.39

Total to Account For \$23,843.47
Disbursements 8,589.51

Cash in Bank, January 31, 1957 \$15,253.96

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 168.10	\$ 2,631.90
Arkansas	2,800	228.08	2,571.92
California	2,800	97.42	2,702.58
Florida	1,800	78.03	1,721.97
Georgia	3,700	113.47	3,586.53
Illinois	4,000	293.85	3,706.15
Kentucky	2,100	105.69	1,994.31
Maine	300		300.00
Michigan	14,300	1,164.71	13,135.29
Mississippi	1,700	162.32	1,537.68
Missouri	10,300	1,219.50	9,080.50
Nebraska	100		100.00
New Mexico	200	8.55	191.45
North Carolina	20,250	1,218.58	19,031.42
Ohio	2,900	216.08	2,683.92
Oklahoma	6,500	347.97	6,152.03
South Carolina	4,100	481.61	3,618.39
Tennessee	9,100	766.22	8,333.78
Texas	3,600	320.43	3,279.57
Virginia	3,600	363.94	3,236.06
West Virginia	2,700	66.03	2,633.97
Miscellaneous	3,565	268.70	3,296.30
Totals	\$103,215	\$7,689.28	\$95,525.72

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Forgiveness Unlimited

(Lesson for March 10)

Lesson: Matthew 18:21-35.

Golden Text: Matthew 18:21, 22.

I. Introduction

What is the nature of forgiveness? In order for us to obey this instruction of Jesus, we should become perfectly clear in our understanding of what forgiveness really is. We can best understand this by noticing what God does when He forgives us our sins. We are assured that, at regeneration, the blood of Jesus Christ cleanses us of all sin—completely blots it out so that it is remembered against us no more. Therefore, for our forgiveness to be like that of God, we must forgive those who trespass against us to the extent that the deed or offense is placed beyond the possibility of its ever affecting our relationship with the other person at any future time. Our forgiveness of another person is not complete if, at the least provocation, we remember that old offense of another and hate him in our heart for it.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. It is not how many times we forgive, but how earnest and sincere we are that counts (Vv. 21, 22).

2. The best of sinners owe the Lord a debt that amounts to at least ten thousand talents (Vv. 23, 24).

3. The sum of all a lost man has could never make a difference in his great debt of sin (Vs. 25).

4. The greatest thing a sinner can do is to fall upon his knees and beg the mercy of God (Vv. 26, 27).

5. Perhaps it would be surprising to know how many claim forgiveness, and yet will not forgive (Vv. 28-30).

6. Those who will show no mercy to others will soon become the objects of contempt and shame (Vv. 31-33).

7. Those who have been forgiven their enormous debt of sin cannot afford to do less than forgive every one his brother their trespasses. Forgiveness is a must with those who would escape that place where the eternal tormentors dwell (Vv. 34, 35).—*The Bible Teacher* (F.W.B.).

III. Additional Truths

1. And when he had begun to reckon,

one was brought unto him, which owed him ten thousand talents.

Being so greatly indebted to the king he would not care to face him, hence he "was brought." This sum is estimated at from ten million to fifteen million dollars. The servant was a ruler of a province or some other portion of the king's domain and was entrusted with the raising of the revenue, and in keeping back the tribute he might become thus greatly indebted to his sovereign. This sum represents a debt so great that there would be no possibility of discharging it, and thus represents our indebtedness as subjects to our King.—*Select-ed*.

2. The Jewish idea of forgiveness as taught in rabbinism today is very different from that taught in the Scriptures among Christians. The Christian idea of forgiveness is not based upon mercy alone but on justice. In 1 John 1:9 we read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The word mercy is not used in this text. The basic word is just. It is mercy that has provided forgiveness, but it is justice that imparts it. The justice of God demands that sin shall be atoned for and the mercy of God provided His Son at infinite cost; who offered Himself without spot unto God to pay the price that justice demanded. Now that mercy has paid the price, it is justice which compels God to forgive us our sins when we confess them.—*F. Kendall, D. D.*

3. The hopeless debtor made a desperate and unreasonable promise (Matthew 18:26). He promised that if only sufficient time were given he would pay it all. But this was an utter impossibility. Such a huge sum of money would never be earned by a servant of the king. In his extremity he had grasped at a straw. It may be he actually thought he could fulfill this promise. It is a picture of the sinner and the load of his guilt which he can never repay. Yet so often the sinner thinks that if only God has a little patience he will be able to overbalance this with good deeds. However, the situation is entirely hopeless, and God knows it.—*The Bible Expositor*.

4. When the mood of reckoning or calculating enters into the mind, then true forgiveness is not possible. Men have said one to another: I'll forgive you, but I'll never forget. In that is the denial of true forgiveness. He casts our sins behind His

back. He plunges them into the deepest sea. As far as the east is from the west, so far does He forgive us. Divine forgiveness through the death of the Cross is not a calculated item, but a gift of grace, unmerited and freely given in love, without stint or limit. You cannot place boundaries around God's forgiveness. God for Christ's sake has forgiven us.—*The Gist of the Lesson*.

5. A certain king . . . would take account of his servants. Daniel Webster was once asked, "What is the most sobering fact ever to enter your mind?" The great statesman answered without hesitency, "My personal accountability to God!" Accountability! How momentous in this word, in relation to time present and time future. The sobering, searching significance of the word is emphasized in the Word of God: "So then every one of us shall give account of himself to God" (Romans 14:12). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body . . . whether it be good or bad" (2 Corinthians 5:10). ". . . every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). Teachers, preachers and parents are accountable to God for the spiritual destinies of souls: ". . . they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: . . ." (Hebrews 13:17).

The young pastor of a little church of fifty members complained to the mighty Spurgeon about the smallness of his church. Asked Spurgeon, "How many members have you?" "Fifty," replied the youthful pastor. "Ah," exclaimed Spurgeon, "that's more than you will want to account for on the day of judgment!"—*W. B. Knight*.

6. A pathetic story is told of a poor, worthless drunkard named Jack Parsons of New England, who was the curse of his home and the despair of his friends. One morning he came forth from his chamber a new man with a shining face and a wonderful testimony of having seen Jesus Christ in his dreams. He said: "He was so glorious that I trembled when I thought of myself. But when He turned and looked at me His smile was so gracious and so kind that I found it impossible to fear Him and I just felt that if I could always have that lovely smile I never would sin again." And indeed his life proved to be transformed. For the last eight years Jack Parsons sat in the light of that smile and never tired of telling men and women of the King in His beauty and the transformation it had brought in his wicked and worthless life.—*A. B. Simpson*.

An unforgiving spirit can be as dangerous to any person as strong drink, but a vision of Jesus can give victory over both.

to the eleven members and two visitors present at the meeting.

Fountain, N. C.—The Woman's Auxiliary of the King's Cross Roads Free Will Baptist Church met on Wednesday night, February 6, 1957, in the home of Mrs. Richard Bundy. The meeting was opened with group singing, followed with prayer by Mrs. Janie Baker. Mrs. Ione Corbitt read the Scripture taken from Matthew 5: 14-16.

Those taking part on the program were Mrs. Rubelle Manning, Mrs. Peggy Eason, Mrs. Blanche Tugwell, Mrs. Kathaleen Corbitt and Mrs. Laura Harris. The group was dismissed by praying together the Lord's prayer. There were twenty-one members, one new member and two visitors present. The ladies were served refreshments by Mrs. Bundy.

A Merry Whistle

He was an odd-looking figure as he came whistling merrily down the street the morning after the big snow. His nose was red, and his hands were bare; his feet were in shoes several numbers too large, and his hat was held in place by a piece of paper on the inside; but he piped away like a steam engine, and carried the big snow shovel much like a soldier carries a rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleared.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do better; but I got to do the best I can, and business is rushing. Good morning!" And the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" the man called, whose admiration and better nature had been aroused.

"Just see how the little fellow makes the snow fly!" he said laughingly to his wife, who stood at the window with him. "Why, he's a regular snow plow, and does it well, too."

"What a little mite! And how comical! I wonder if he's hungry." The wife called to the lad as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

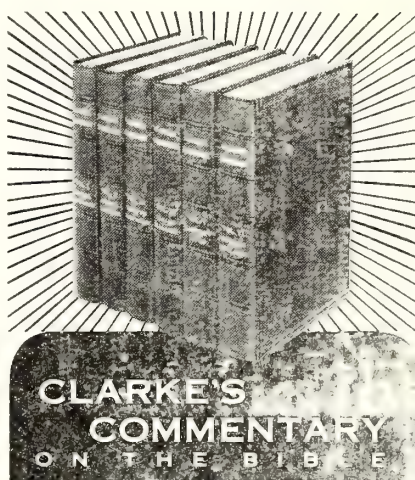
"What are you going to do with the money?" asked the man, as he insisted on settling for twenty-five cents, instead of ten cents the boy had set as his price.

"I'm going to get Mother a coat. She's wearing one you can see through—it ain't

right."

On he went, with glowing cheeks and his merry whistle. But they had his name and address. It was the wife who took the coat to the mother, and it was the husband who installed the sturdy shoveler as office boy in a bright uniform, and with permission to whistle when he felt like it.—Anon.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 6, 1957

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BRYAN CHURCH PARSONAGE

DURHAM, N. C.



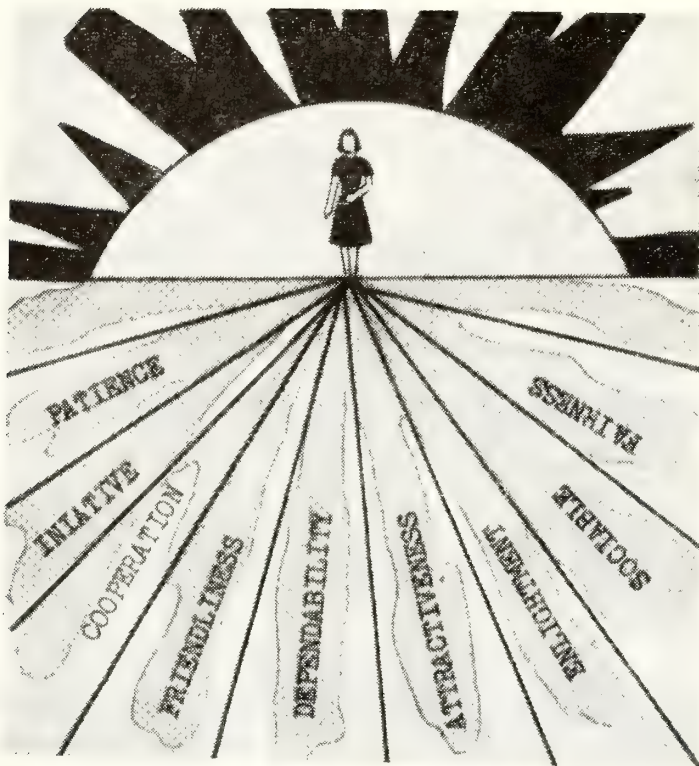
Pictured above is the beautiful parsonage of the Bryan Free Will Baptist Church, Bryan, Texas. The building is located at 312 Laurel Street in a restricted housing district of the city. It is constructed of pink brick and contains 1,920 square feet of floor space. It was built in 1956 at a cost of \$13,000. The pastor is the Rev. Charles Sapp.

The editor rejoices in this fine accomplishment of the good people of one of his former pastorates. He recalls, with much pleasure and fine memories, the five happy years he spent with this church and in indeed grateful for the fellowship with these people.

EDITORIAL

WHO WILL TEACH?

(Continued From Last Week)



In this article we continue a discussion from the director's manual of the daily vacation Bible school. Last week we began a discussion of the subject, "Who Will Teach?" Today we complete the discussion of this subject with a listing of some of the qualifications of a good teacher.

Whom to Look For

We have already indicated that teachers in daily vacation Bible school did not absolutely have to be those who had received formal college training in teaching to do a good job. It would be wonderful if all your teachers had such training, for training is indeed a great asset; but you should not despair, and feel that you cannot conduct a school, if the members of your teaching staff are both untrained and inexperienced. If you can find people who love the Lord, who are anxious to serve Him, and who are willing to let the Lord and the director help them learn how to teach, you will have made one of your greatest hurdles toward securing a good teaching staff.

Furthermore, there are certain additional basic qualities which a good teacher of children must possess. You will do well to keep these in mind in selecting your teachers. Some of these qualifications are:

(1) Friendliness—Look for a person whom others like to be with, and you will find one who likes people. A teacher must like people, particularly children, if she is to do the best work with them.

(2) Cooperation—A good teacher has the ability to get along with others. She is one who shares ideas, methods, tools and materials with others. She will be helpful to others in solving their problems, and she will be tolerant of suggestions from others. She will also be diligent to implement the suggestions of the director. She will be interested in not only the work of her department but also in the endeavor as a whole.

(3) Patience—That teacher is a sparkling jewel who can exercise self-control in moments of crisis with pupil, worker or director and wait patiently for the ultimate solution of a problem, knowing that no situation is as disastrous as it seems on the surface and that God has the best way out.

(4) Dependability—The teacher must be a person who can be relied upon to be on time every day during the school, to work diligently every hour of the school day, to carry out the director's orders to the best of her ability, and to prove her loyalty to the objectives of the school in every way.

(5) Initiative—Because there will be many, many problems and situations in her teaching which cannot be covered in her manual or in faculty meetings, the teacher should be able to make adjustments to each situation. Furthermore, she should not be bound by the materials supplied her for teaching, but should be able to supplement them with such activities as she may use to better impress the truth upon her pupils.

(6) Fairness—She should have the ability to show no favoritism among the pupils and be careful that no one is neglected or mistreated. Firmness in all situations, with fairness to all, is the best policy.

(7) Teacher-pupil relationships—She should be the kind of person who can establish rapport with the pupils, so that the pupils will want to confide in her and let her help them solve their problems. She should understand that problems which appear to be trifling to adults are acute and important to children. She should listen patiently and with interest to their problems, and then give the wisest possible counsel in every case.

(8) Attractiveness—She should be neat in appearance, gentle and quiet in tone of voice, enthusiastic over the work and optimistic in her outlook on life.

(9) Enlightenment—In order for the teacher to do a good job, she must know her subject matter thoroughly. Since the Bible is the basic textbook, she must be thoroughly acquainted with that portion of the Bible which will be covered in this course. Her manual will cover this material very nicely, and she should study that material until she has mastered every detail; however, she should master every detail as it is given in the portion of the Word from which it is taken. She should be so eager to be prepared to teach that she will spend much time in prayer for God to give her wisdom to use the material in the right manner. Then she should have every day's work prepared in detail so that she will know what she is going to do during that day, even before she comes to school.

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The Blood of Christ

Ernest M. Kennedy

CENTURIES ago there lived one Jesus, Publius Lentulus. In a letter to the Roman Senate He was described as "a Man of stature somewhat tall; His hair the color of a chestnut fully ripe, plain to the ears, whence downward it is more orient, curling and waving about the shoulders; His forehead plain, and very delicate; His face without spot or wrinkle, a lovely red; His beard thick, in color like His hair; His eyes gray, quick and clear."

Sometimes men on the way to the scaffold have been rescued by the mob. No such attempt was made in this case, for the mob was against Him. From 9:00 a. m. till 3:00 p. m. Jesus hung on the Cross. It was a scene of blood. We are so constituted that nothing is so exciting as blood. Looking upon this suspended victim of the Cross, we see blood dripping from thorn and nail, blood rushing upon His cheek, blood saturating His garments, blood gathering in a pool beneath. There is a phrase that somewhat lifts the gruesome aspects of this scene: "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The blood of the Cross was royal blood. Let us note some of the God-ward aspects of the blood. It is the only ground of atonement. Without the shedding of blood we have no covering for our sins. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11). Without the shedding of blood there is no remission of sin. (Read Hebrews 9:22.) Only one thing is impossible with God, and that is to read our sins that have been covered with the blood of Christ. No wonder we like to sing "There is power, power, wonder working power, in the blood."

There have been great prices paid for many different things. Many prices stagger our mentality; yet, the greatest price ever paid for anything or in behalf of any person was paid for our redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

We are told of a happening during slavery time when slaves were sold to the high-

est bidder about a family being sold. The mother who was old and about useless as a slave stood by with a sad look on her face as her children were sold. But a gentleman standing by saw the expression on the mother's face and bid the winning price for each child. Then the mother was placed on the auction block, and the same man bought her. After the sale he took the children to the mother and released her and the children saying, "I have bought you with my own money; no one can ever sell you again."

I had the same experience back there in 1931 when Christ told me He had paid the price for me. I'm glad that through the blood of Christ I'm a free man today. The blood of Christ is the only ground for redemption. Satan often claims us, but he has never purchased us—he only steals us from the human race.

Many times we hear the discussion about peace, and what it will take to bring peace on earth, but there is only one answer and that is the blood of Christ applied to the hearts of men and women. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:20).

Man had no right within himself to approach God or even plead for mercy, for there was a chasm between him and God. That chasm was bridged when Christ hung on the Cross and established peace between God and man. All other efforts to establish peace are in vain. We can make treaties, we can organize unions, we can write about better relationships, we can endeavor to bring about a better understanding of nations, but until Christ's blood has been accepted by those involved, no lasting peace can be concurred. This peace that Christ gives does not soon pass away; it abides so long as we press toward the mark of the high calling in Christ Jesus. What this world needs is Jesus.

The blood is the only ground for atonement, redemption and peace. The blood brings forgiveness of sins. "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). There is nothing we can do to merit forgiveness. It took the blood of Christ, given freely on the Cross to culminate such victory. This is not an imaginary something, like the elixir of old, but a real ex-

perience of salvation through the real shedding of the blood of the Son of God. This is a real forgiveness and our sins will never be remembered against us—a forgiving and forgetting on the part of God.

We are told by John, the beloved, that the blood of Christ brings continual cleansing, not an up and down experience, but something that continues from day to day. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Many feel that it is impossible to live without sin, and they practice what they preach. But we are told by the Word of God that through the blood of Christ we can live a victorious life. The temptations are yet to be felt, but a yielding to such will be overcome. No wonder we love to sing "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

Many think of God as being a long way from this world, but we are taught through Paul that we are made nigh to Him through the blood. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). What a blessed experience to be drawn into the presence of God so near until we lose trace of time and things about us—that nearness that the three enjoyed on the Mount of Transfiguration—so near that we feel a desire to live forever in the sunlight of His presence. Perhaps the greatest of all aspects to man through the blood is the boldness to enter into the holiest of holies. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19, 20).

There was a time when only those that had a special anointing and a certain preparation could enter the holiest of holies, but when Christ gave up the ghost on Calvary He paved the way so you and I might enter into the presence of God by pleading the blood, and receive an audition with God by our new and living way. Thank God for the blood, and may we never cease to sing the songs about it and never belittle the minister who preaches about it. I can say with the poet:

When I survey the wondrous Cross,
On which the Prince of glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

—The Promoter.

The trouble with most people is that they live in the basement of life. God made a place upstairs for us to live in. Why not move?—The Gem.

A Young Puritan's Code

Albert M. Ezell, Searcy, Arkansas

THE following resolutions were made by the young Puritan, Jonathan Edwards, in his twentieth year. These resolutions are quoted from *The Seventy Resolutions* written by Jonathan Edwards.

"Being sensible that I am unable to do anything without God's help, I do humbly intreat Him by His grace, to enable me to keep these resolutions, so far as they are agreeable to His will, for Christ's sake:

"Resolved, that I will do whatever I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration; without any consideration of the time, whether now, nor never so many myriads of ages hence.

"Resolved to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved, so to do, whatever difficulties I meet with, how many soever, and how great soever.

"To be continually endeavoring to find out some new contrivance and invention, to promote the forementioned things.

"Never to do any manner of things whether in soul or body, less or more, but what tends to the glory of God, nor be, nor suffer it, if I can possibly avoid it.

"To live with all my might, while I do live.

"Never to do anything, which I should be afraid to do, if it were the last hour of my life.

"To think much, on all occasions, of my own dying, and of the common circumstances which attend death.

"When I feel pain, to think of the pains of martyrdom, and of hell.

"When I think of any theorem in divinity, to be solved, immediately to do what I can toward solving it, if circumstances do not hinder.

"If I take delight in it as a gratification of pride, or vanity, or any such account, immediately to throw it by.

"Never do anything out of revenge.

"Never to suffer the least motions of anger toward irrational beings.

"Never to speak evil of anyone, so that it shall tend to his dishonor, more or less, upon no account except for some real good.

"To live so, at all times, as I think is best in my most devout frames, and when I have the clearest notions of the things of the gospel and another world.

"Never do anything, which, if I should see in others, I should count a just occasion to despise him for, or to think any way

the more meanly of him.

"Whenever I do any conspicuously evil action, to trace it back, till I come to the original cause; and then, both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.

"Never to count that a prayer, nor let that pass as a prayer, nor that as a petition of prayer, which is so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.

"In narrations, never to speak anything but the pure and simple verity.

"Never, henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's.

"That no other end but religion shall have any influence at all, on any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end shall carry it.

"Never to allow any pleasure, or grief, joy or sorrow, nor any affection at all, nor

any degree of affection, nor any circumstance relating to it, but what helps religion.

"That I will act so, in every respect, as I judge would have been best, and most prudent, when I come into the future world.

"That I will act so in every respect, as I think I shall wish I had done, if I should at last be damned.

"I frequently hear persons in old age, say how they would live, if they were to live their lives over again: Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

"To endeavor, to my utmost, so to act, as I can think I should do, if I had already seen the happiness of heaven, and hell torments.

"On the supposition, that there never was to be but one individual in the world, at any one time, who was properly a complete Christian, in all respects of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part and under whatever character viewed: Resolved, to act just as I would do, if I strove with all my might to be that one, who should live in my time.

"Always to do that which I shall wish I had done when I see others do it.

"Let there be something of benevolence in all that I speak."

The Bible—The Book

Rev. Paul Lee

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

THE Bible is the only Book written that merits being called *The Book*. The word *Bible* originated from the Greek word *Biblios* meaning in English *The Book*. The first book ever printed was the Bible, between the years 1450-55 in Guttenburg, Germany. The first Bible printed in English was the Miles Coverdale translation in 1535. It is *The Book* in that it is superior to all other books.

The Bible is the revelation of God to man—sixty-six books bound together and forming only one book. In reality it has but one Author. It has only one purpose—that is to tell the story of man's redemption. It is the covenant or agreement of God with man for man's salvation.

I believe in the verbal inspiration of the Bible. Peter says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Man

could never have written this Book without the inspiration of God. Men have mastered other books, but never have I heard the statement from any theologian that he has mastered the Bible. No man has ever been able to prove that the Bible is not the inspired Word of God.

The only plan of salvation is revealed in the Bible. True salvation is taught nowhere else and certainly in no other book. In Acts 4:12 we read, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 5:12). True satisfaction is found in the Bible for all who will believe and accept the truth it contains. We find help for every instance of life in the Bible. The sinful man may find rest (Matthew 11:28). The oppressed and tempted are consoled (1 Corinthians 10:13). Those who are forsaken by others find a Friend in Jesus.

The influence of the Bible is felt by all men whether saved or not. It is feared even by the infidels who try to disclaim its truth. It is influential in the settling of disputes of men and nations, and it is even

felt in the business world. David loved the Bible so much that he wrote: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). This simply means that David committed the Word to memory. This Book is the only standard by which we are able to measure our lives. The sufficient rule of faith and practice for man is the Bible.

This Bible I am writing about has never outgrown anyone and it never shall. Even the best people in the communities accept

it and live by it. The Bible has the power to transform our lives. It can also change the life of the vilest sinner in any community.

As we grow in the grace and knowledge of Jesus Christ, our Saviour, the more we come to cherish this wonderful Book. As we study and learn more about this Book, we find that it is unexhaustible. Thank God for the Bible and that we here in America can purchase one so cheaply.—*The Banner*.

Camp Mount Bethel

Martha Sellers

There is a place among the Georgia pine,
It is very plain but pure and sublime.
Unto the world it is a lamp,
This place is called Mount Bethel Camp.

We only go there once a year,
But the week is filled with good will and cheer.
Each person who attends has a shining face,
Because this is a hallowed place.

The camp is where old friends greet,
And a fine place for new friends to meet.
Here at the camp many good seed are sown,
If you haven't been, you've missed joys unknown.

On the rock we have service and song,
By coming here one could never go wrong.
The food is fine for body and soul,
The blessings of God are ours to behold.

At the end of the week our visit is o'er,
We thank God for blessings we have in store.
About the camp some don't know or care,
But they should go and see what's accomplished there.

I love the camp and earnestly pray,
That all our youth will visit there some day.
For it's there that joys never cease,
And it's there they'll find perfect peace.

Bible Reading

Systematic Bible reading is commendable and soul-enriching to the child of God, especially when it is done with a prayerful and truth-seeking heart. Through the Bible God speaks personally to men, and when they answer back in sincere prayer there is sweet communion which blesses the individual.

Good men and great men of God read the Bible daily, and some read it through yearly. John Quincy Adams wrote in his diary, September 26, 1816: "I have made it a practice for several years to read the

Bible through in the course of every year. I usually devote to this reading the first hour after I rise every morning."

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

Perverted Judgment

We are told that new travelers among the Alps are often deceived in their reckoning and calculations. It is said that an Englishman, who was a member of an expeditionary party, once declared that he could scale the summit of a certain peak within thirty minutes, but after several hours of laborious and hazardous mountain climbing the summit of that mountain was still far above him. He encountered many difficulties along the way which were concealed from his view before he started on his journey. It is a very strikingly true illustration of the deceptions and perversions of real life. The great deceiver—Satan—is very careful to blind the eyes of inexperienced and unsuspecting individuals to the dangers of ungodly practices until he has them within the clutches of his power. The Lord Jesus knows every device and intention of the wicked one, and He is ready to extend protection to everyone who will accept salvation through faith in Him. Wisdom from above will enable us to steer clear of pitfalls below. *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light* (Matthew 11: 28-30).

Loyalty

Jesus and His church have no greater need in the world today than loyal Christians.

Loyalty will manifest itself in:

- (1) Kindly remarks of praise and appreciation about the church and its workers.
- (2) Promptness and regular attendance at all means of grace.
- (3) Faithfulness to any task to which one may be assigned.

(4) Glad and generous financial support "as God has prospered."

(5) Willingness to support the program adopted by the church.

(6) Faithfulness to elected officers who are responsible for definite tasks.

(7) Consistent living that shall honor Christ and His teaching.

(8) A Christlike tolerance toward those with whom we disagree.

(9) A Christlike humility that gladly serves where assigned but does not seek position or prestige for the sake of self.—*Bethany Church Bulletin, Winterville, N. C.*

Grievances

If a man is wounded he puts a bandage over the wound and keeps it out of sight till it heals. If he takes the bandage off and shows it to everyone he meets it will never heal. And people do not like to have old sores shown to them. It is a disgusting spectacle. Not more so than to have persons uncover their old grievances and rehearse them to all they meet. Injuries ten, twenty years old are kept fresh and sore by this process, and people are disgusted by the recital of them.—*Selected*.

THE MAIL BOX

ANNOUNCEMENT

"I will be available for the pastoral care of churches beginning in March. I would like to hear from any church which is planning to make a change on September 1. I have twenty years of experience in the ministry and evangelistic work. I have had wide experience as a music teacher and instructor in youth work, Sunday school and league work, and executive capacity, having served on many such boards and committees."—*Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina.*

EVANGELIST MOVES

"The Rev. C. C. Kitchens has moved to 4315 West Osborne Street, Tampa, Florida. I know Rev. Kitchens can be of great help to our people in and around Tampa as an evangelist or by helping fill in wherever he may be needed. He is one of God's noblemen and a very fine Bible scholar. I appeal to the people in and around Tampa by requesting that they do not let the talent of this man of God go unused."—*Rev. Bertis A. Artman, 7541 Santa Monica Boulevard, Los Angeles 46, California.*

NOTICE

"I have resigned the Free Will Baptist Church at Beaufort, North Carolina, effective the last of this church year. I will be open for pastoral work for next year. Anyone desiring my services may contact me by telephoning Newport 2196 or by writing to my home address."—*Rev. James E. Howard, Box 655, Newport, North Carolina.*

NEWS NOTES

Revival in Session At Shady Grove Church

The Rev. Harold Pitts of Winfield, Alabama, is now holding a series of revival services at the Shady Grove Free Will Baptist Church, Morrisville, North Carolina, which began March 4 and which will continue through March 10. Special music is being rendered each evening by the church choirs, quartets or soloists.

The pastor of the church, the Rev. Joe Haas, states: "Rev. Pitts has been used of God to win many to the Lord. Our services begin each evening at 7:30. The public is invited to attend the remaining services."

Pleasant Grove Church Host to Union Meeting

The First District Union Meeting of the Western Conference of North Carolina will convene with the Pleasant Grove Church, Wayne County, North Carolina, on March 30, 1957. The Rev. R. N. Hinnant will serve as moderator at the meeting.

The following is the scheduled program for the day:

Morning Session

- 10:00—Devotions, Joseph Ingram
- 10:00—Welcome, Mr. Hardy Talton
- 10:15—Response, Allen Ray Overman
- 10:20—Roll Call of Ministers
- 10:30—Special Music, Pleasant Grove
- 10:45—Roll Call of Churches
- 11:00—Business Session
- 11:20—Special Music, Mount Olive College
- 11:30—Message, W. Burkette Raper, President, Mount Olive College
- 12:00—Lunch, Held in Basement of Church

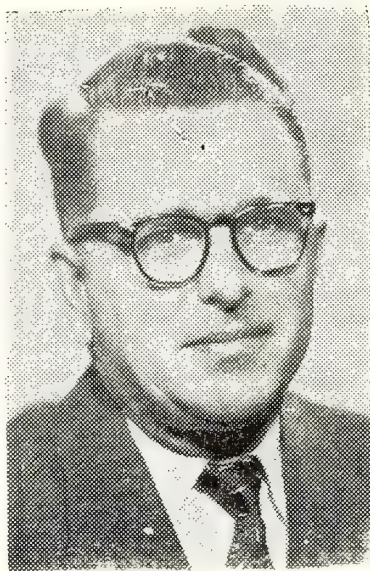
Afternoon Session

- 1:00—Devotions, Rev. J. A. Evans
- 1:20—Special Music, Mount Olive College
- 1:30—Report of Finance Committee
- 1:40—Miscellaneous Reports
- Adjournment

Monthly Youth Rallies At Cragmont Assembly

The youth of the Blue Ridge Association of North Carolina sponsor monthly youth rallies at the Cragmont Assembly, Black Mountain, North Carolina. The publicity chairman of the youth organization, Lillian Parkins, submits the following statement

Evangelistic Campaign At Calvary Church



The Calvary Free Will Baptist Church, Durham, North Carolina, is now holding a revival which began March 3, 1957, with the Rev. Ralph E. Clegg, pictured above, as the evangelist. The revival will continue through Sunday evening, March 10, 1957. Rev. Clegg is a charter member of the Calvary Church.

The pastor, the Rev. R. G. Woodard, invites everyone to attend the remaining services of the revival.

concerning these monthly meetings:

"Each month the youth of our association meet at Cragmont Assembly for our youth rally. Such talent is displayed at each

Coming Events

- March 8—World Day of Prayer.
- March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
- April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
- April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.
- April 14—Palm Sunday.
- April 19—Good Friday.
- April 21—Easter Sunday.
- May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
- June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

meeting that one marvels at the wonders of the Lord. Wouldn't it be wonderful if every person would cultivate his talents for the Lord.

"At one of our meetings a young man from Mexico told of his conversion from Catholicism into the Protestant faith. It is really soul stirring to hear the experiences and hardships that Christians from foreign countries endure. It makes one wonder how the Lord in all His glory could care for one so unworthy as himself.

"At our meeting for February, officers were elected and plans were made to buy furs for the tabernacle. We are also selling subscriptions to *The Cragmont Courier*. We know that the more people hear about our assembly, the more interested in it they will become. I only wish I could express my appreciation to all you Free Will Baptists for giving us a place in which to gather and worship the Lord.

"I hope that all of you who read this will be able to attend the youth rally sometimes. I am sure you will receive a blessing. Everyone is so friendly, and the Holy Spirit reigns over each service. I know you would enjoy meeting with us. Pray for the youth of our land—the leaders of tomorrow."

Two New Churches Recently Organized

The Rev. Hubert Burress, secretary-treasurer and promotional director of the Five Dollar Builders' Club of the Central Conference of North Carolina, submits the following report:

"On January 18, 1957, the Hope Free Will Baptist Church, Scotland Neck, North Carolina, was organized with twenty-two members.

"On January 25, 1957, the Maranatha Free Will Baptist Church, Greenville, North Carolina, was organized with fifteen members.

"We thank the Lord for these two churches and pray God's richest blessings on them. This brings the number of churches organized since the Five Dollar Builders' Club began to four. So once more we can share in helping two new churches. We would like to present our check as soon as possible.

"If you are unable to send money for both churches at one time, please state which church you would like to receive credit. Mail you \$10 to Rev. Hubert Burress, Box 327, Pinetops, North Carolina. Will you try to get a new member for the Five Dollar Builders' Club?"

Youth for Christ Rally At Ruth's Chapel Church

The Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, will

be host to a Youth for Christ Rally on Saturday night, March 9, beginning at 7:30.

The speaker for the evening will be Sgt. Bill Hodge of the United States Marine Corps, Cherry Point, North Carolina. Everyone is invited to attend the rally and to enjoy the Christian fellowship.

Rev. Rashie Kennedy To Conduct Vesper Time

The Rev. Rashie Kennedy, pastor of the Grace Free Will Baptist Church, Greenville, North Carolina, will conduct the television program, Vesper Time, over WNCN on March 11-15, 1957, at 5:00 p. m. Everyone is invited to watch the program and listen to the messages presented at that time.

Spring Hope Church Host to Union Meeting

The Fifth Union Meeting of the Eastern Conference of North Carolina will meet Saturday, March 30, 1957, with the Spring Hope Free Will Baptist Church, Craven County. The theme for the day will be "Fellowship with Christ." The Scripture thought for the day will be "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).

The following is the planned program for the meeting:

Morning Session

9:30—Opening Hymn
—Devotions, Rev. N. D. Wiggs
9:50—Reading of Minutes
10:00—Roll Call of Ministers
10:15—Roll Call of Churches
10:45—Appointment of Committees
1:00—News from Foreign Mission Board, Rachel Rollins
1:15—Special Music, Mrs. M. O. Fulcher and Mrs. W. E. Baldree
1:25—Sermon, Rev. Billy Jackson
1:55—Congregational Song
2:00—Lunch

Afternoon Session

1:00—Opening Hymn
—Devotions, Rev. C. S. Dixon
1:15—Roll Call of Churches
1:30—News from Nashville Bible College, Rev. T. O. Terry
1:40—News from Mount Olive College, Rev. Melvin Everington
1:50—News from Children's Home, Rev. J. C. Griffin
2:00—Retirement of Committees
—Congregational Song
2:10—Business Session
3:00—Adjournment

J. C. Lynn's Itinerary For Bible College

The Rev. J. C. Lynn is filling engage-

ments in the Central Conference of North Carolina, speaking in the interest of the improvement program of the Free Will Baptist Bible College of Nashville, Tennessee. He urges the churches to contact him and suggest a date upon which they will have him speak for them. He will accept dates on Wednesday, Thursday, Friday and Saturday nights. The March dates which he has filled are as follows:

March 6—Otter's Creek Church, near Fountain, North Carolina.

March 7—Friendship Church, near Marlboro, North Carolina.

March 13—Dilda's Grove Church, near Fountain, North Carolina.

March 20—Grace Church, Greenville, North Carolina.

March 27—Maury Church, Maury, North Carolina.

N. C. Superannuation Report for February

The Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, submits the following superannuation report for the month of February, 1957:

Balance on Hand, February 1, 1957 \$3,458.72

Receipts

Albemarle Conference	\$ 5.00
Central Conference	24.15
Cape Fear Conference	13.53
Eastern Conference	24.00
French Broad Association	16.25
Piedmont Association	5.00
Western Conference	10.00
North Carolina Only	14.35
National Only	6.15
Retirement Fund Receipts	20.00
Total Receipts	138.43

Total to Be Accounted For \$3,597.15

Disbursements

Superannuated Ministers'	
Monthly Checks	\$245.00
Operating Expenses	28.00
Paid to National Board	13.14
Total Disbursements	286.14
Balance on Hand, February 28, 1957	\$3,311.01

The average American is so busy doing nothing that he finds the days are too short and the nights are not long enough for him to ever get it finished.—Selected.

Example is more forcible than precept.—Highland Park, Mich., Church Bulletin.

My Favorite Place

Betty Lawson, Walnut Ridge, Arkansas

My favorite place,
As you may see,
Is at my church
Where I love to be.

Every Sunday morning,
You'll always find me there.
I see my friends and loved ones;
I'm with them in prayer.

Every Sunday night
I go to church to pray,
To worship with my Lord,
Who guides me every day.

You'll always find me there
Every Wednesday night;
We study there the Bible,
And pray with all our might.

I love to go to church,
With God each day begin;
For if God is with me
I know I'll always win.

First Things Last

When he gets up at four o'clock to deliver papers, they call him a go-getter.

If church work required getting up at four, they would say, "That's expecting far too much."

If she spends eight hours away from home for the cannery or the bean patch, they call her an enterprising housewife.

If she did the same for her church, they'd say, "Religion has gone to her head."

If we tie ourselves down with \$30.00 a month for the pleasure of a car, we know we must pay, and we pay.

But if we were to walk instead and pledge the \$30.00 to the work of God, people would call us crazy.

This is a crazy world, where first things come last and last things first.—Selected.

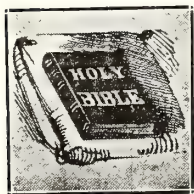
"No past experience can keep us from falling—it is the daily walk that will make us all we need to be."—Selected.

"The grace of God shows us what things to avoid as well as what things to follow."—First F. W. B. Church, Albany, Ga.

To be ever seeking the praises of men is to be consuming an opiate which will benumb the highest powers and make the soul insensible to the reproach of God.—Selected.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: If water baptism is not essential to salvation then would a mode other than immersion do as well in symbolizing what baptism is suppose to symbolize?—M. Bailey.

Answer: No! I do not think it would. In almost all places in the Scripture where God has commanded His followers to do something, if not in all places, He has been sufficiently specific that those who were effected at the time of the commandment knew without question what He meant for them to do and how to do it so that those who wished to be obedient might do so. So far as I have been able to ascertain there was no Christian baptized by any other form than immersion for over a hundred years after John baptized Jesus and no Christian questioned this mode. The self-willed and disobedient have from the beginning substituted their own way of doing what they were supposed to do for God's way and in this way have incurred God's wrath upon them. God indicated to Adam and Eve that if they kept the Garden of Eden, obeyed Him and enjoyed the fruit of all the trees they had access to and refrained from eating of the forbidden tree they might continue to live on in happiness, but if they disobeyed Him by eating of the fruit from the tree in the midst of the garden they would incur His judgment that would surely come in the form of death.

They disobeyed by substituting their judgment or reasoning for God's commandment and followed Satan's lie so that they ate and died and brought death to all of us. Ever since then it has required a miracle of God's grace before either Adam or any descendant of his might come back into right relationship with God. A curse is still upon all descendants of Adam as a result of his questioning God's way and substituting his own.

Then another illustration is seen in the account of the offerings made by Cain and Abel, the first two sons Adam has named in the Bible it is said:

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But

unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Genesis 4:3-8). "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4).

We have another example of God's displeasure in partial obedience when God told Saul to destroy all of the Amalekites, but Saul only partly obeyed God in that he saved Agag, the king, and some of the best of the sheep, oxen, lambs, etc. for sacrifices. Saul also disobeyed further when he assumed the duty of a priest and made burnt offering unto the Lord instead of waiting for Samuel to do this. A thing when done according to God's directions was worthy and acceptable to God, but because he was not fully obedient God sent Samuel to Saul to say to him, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. . . . And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee. . ." (1 Samuel 15:11, 22, 23).

When God gave Noah instructions concerning the building of the ark He required perfect obedience in its construction. It had to be 300 cubits long, 50 cubits wide and 30 cubits high. All of these measurements and all other specifications must all be according to instructions.

The same is true of the instructions God gave Moses concerning the construction of the tabernacle, ". . . As Moses was ad-

monished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5). Read Exodus 24—40 for further proof that God takes all the time necessary to give all the detailed instructions that are needed to give a clear understanding as to what He wants a symbol to set forth and that He requires perfect obedience in the carrying out of worship in the use of every symbol.

That baptism is a symbol, I believe, is generally accepted by all evangelical Protestant Christians. But I think the Bible is the place to go to determine what all it symbolizes since there are some questions among Christians concerning this.

We find the following in A. T. Robertson's, "Word Pictures in the New Testament," Verse 1, Page 26: "It is a pity that baptism is now such a matter of controversy. Let Plummer, the great Church of England commentator on Matthew, speak here of John's baptizing these people who came in throngs: 'It is his office to bind them to a new life, symbolized by immersion in water.' That is correct, symbolized, not caused or obtained."

Also, I believe, that it should be administered to believers only and that together with this symbol the believer should give public, verbal testimony to the fact that he has been saved before he is baptized.

The Bible seems to teach clearly that death to the old life of sin and burial with Christ are symbolized in the burying of the believer in the water and that the new or resurrected life in Christ is symbolized in the raising of the candidate from the water. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3); "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12); "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27); "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

It also symbolizes the work of the indwelling Holy Spirit, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5); "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

Like the symbolism of the baptism that the Jewish ritualism required of gentile proselytes to Judaism so John's baptism
(continued on page nine)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... Lord, teach us to pray, ..." (Luke 11:1).

Do we know how to pray? Do we know what prayer is? Interesting questions, are they not?

We have been thinking about practical Christianity for practicing Christian daily living for the past two weeks. In those two articles considerable thought was given to the awakening by the business world to the need of, and provision for, prayer as a part of the daily routine of their affairs. The following article, it seems to me, is a good climax on which to close this part of our thinking. The article headed *Prayer* quotes as a subtitle, "More things are wrought by prayer than this world dreams of."—*King Arthur*. And then continues:

What is prayer? Briefly defined, prayer is the soul's sincere desire, uttered or unexpressed. It may be the momentary, passionate outpouring of the soul to its Maker; it may come in worship in company with our fellows, or as the result of the closeted seclusion which attunes to divine harmony and creates a receptivity of soul which just appropriates the good which is earnestly desired.

Prayer knows no language, though it may express itself in any. It regards not time nor place, nor posture, though it may conceivably be helped by these. In the pressure of business life in the crowded street, behind the counter or the plow, our heavenly Father is ever within call.

The sayings of prayers is not prayer; it may be even the deadliest formality. This applies as much to the words of the "Lord's Prayer" as to any other words; they may become as empty and meaningless as the prayer wheel of the Lama temple or the high pitched invocation of its long-robed priests.

The man who faces sudden destruction in a railroad wreck or in a sinking ship prays in spite of his irreligious past, but he does not pray like that; he prays then because he must, as he comes face to face with the reality of all realities, with God, than whom there is no help left to him in earth or in heaven.

There is a vast difference between the impetuous, almost despairing prayer of Jacob, "... I will not let thee go, except thou bless me." (Genesis 32:26), and the calm confidence of Jesus, "... I thank

thee that thou hast heard me. And I knew that thou hearest me always: ..." (John 11:41, 42). This is the confidence which comes from hours of communion with God on the mountain top, in the secluded valley, or in the frequent inward retirement from the world. Such prayer is not a begging, beseeching as of an unwilling God, but rather the glad acceptance by a soul made one with the divine will of whatever the hand of love may send. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

But is there nothing short of this confident resting in the divine will that finds

its reward in prayer? Surely yes! For such a condition it not attained at a bound. The prayer of the publican in the temple, "... God be merciful to me a sinner. ..." this man went down to his house justified rather than the other" (Luke 18:13, 14), has been repeated thousands of times. While Jesus was hanging, bleeding on the Cross He uttered a prayer of love when He said, "Father, forgive them; for they know not what they do."

Because of the length of this valuable article, I am continuing it in the next issue, and asking you to remember that Jesus said, "... that men ought always to pray, and not to faint" (Luke 18:1).

Questions and Answers

(continued from page eight)

symbolized a spiritual cleansing that the word of God wrote in the life of His converts. The law was read to gentile proselytes after they were immersed in water and while they still stood in the water. John the Baptist called upon his converts, first to repent and then to "bring forth fruits meet for repentance"; then and not until then were they eligible for baptism.

The New Testament church saints are expected about the same for them before they are reckoned eligible for water baptism. "That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26); "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

When the Ethiopian eunuch asked Philip to baptize him (Acts 8:26-39), he told him he would if he believed with his whole heart. Then the eunuch professed to be-

lieve in Jesus Christ as the Son of God. Upon this profession Philip and the eunuch went down into the water and Philip baptized the eunuch and they came up out of the water.

So far as I know and am able to confirm, my belief by the testimony of consecrated scholars, the Greek word *baptize* and its equivalent in the Hebrew prior to 100 A. D. meant immersion or its equivalent with little or no exception. Dr. K. S. Wuest, a former professor of the Free Will Baptist Seminary, Ayden, North Carolina, and an outstanding authority on New Testament Greek, in his book, "The Gospels, an Expanded Translation," translated Matthew 3:5, 6, as follows:

"Then there proceeded out to him in a steady stream, Jerusalem and all Judaea and all the surrounding country about Jordan. And they were being immersed in the Jordan River by him while making a public confession of their sins."

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Pine Level Auxiliary, Pine Level, N. C.	11	J. N. Barnes, Blakely, Ga.	5
Mrs. S. B. Strickland, Middlesex, N. C.	11	J. K. Aldridge, La Grange, N. C.	5
Mrs. Jessie G. Ball, Raleigh, N. C.	10	Mrs. Ava Arnold, Wise, Va.	5
Mrs. J. R. Cayton, Aurora, N. C.	10	Newton P. Gates, Detroit, Mich.	5
Mrs. Nathan Basnight, Columbia, N. C.	9	Coy Rentz, Baxley, Ga.	5
Mrs. Fred Alpine, Mt. Olive, N. C.	8	Mrs. Mabel Rowe, Blount's Creek, N. C.	5
		Gustus Thompson, Nashville, Tenn.	5

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

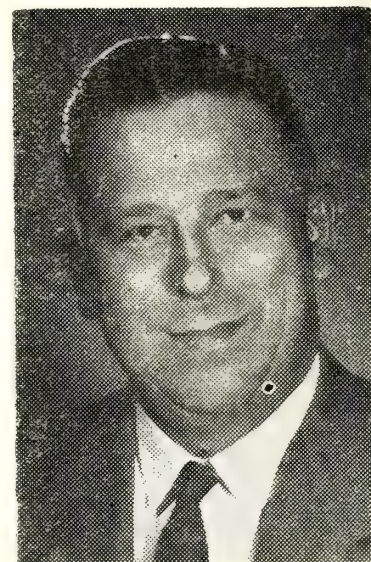
L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

time to work on your project.

"To a large degree, the future of our college and church depends on you."

W. Burkette Raper,
President

Johnson to Assume Full-Time Duties at College



The Rev. M. L. Johnson, Sims, North Carolina, has been appointed full-time business manager-treasurer of the Mount Olive Junior College, according to an announcement made this week by W. Burkette Raper, president of the college. Mr. Johnson has been treasurer of the college since it was chartered by the North Carolina State Convention in 1951 and has served as part-time business manager during the past year. His full-time duties with the college will begin September 1.

Mr. Johnson has had broad experience in our denominational work. In addition to a number of successful pastorates, including Marsh Swamp Church, Sims, North Carolina, which he has served for the past ten years, Mr. Johnson has served as president of the North Carolina State Convention, secretary-treasurer of the North Carolina Board of Superannuation, and promotional director of the North Carolina State Convention. He will continue to serve as treasurer of the Church Finance Association, Incorporated.

Mr. Johnson will move his family to Mount Olive in September.

W. Burkette Raper,
President

There are brakemen enough in the church to last for many years. They are the people who are afraid the church will move ahead too fast. What we want is more firemen.—First F. W. B. Church, Savannah, Ga.

News Briefs from Mount Olive Junior College

Planning Committee Meets

Since the last issue of *The Free Will Baptist*, the planning committee of Mount Olive Junior College, Mount Olive, North Carolina, has met with Mr. Milton Small, our architect, Raleigh, North Carolina, to consider his work thus far in designing a master plan for our new campus. Considerable progress has been made on the master plan and we expect to be able to print a layout of our proposed new campus this spring.

The building of a new campus will take many years, perhaps several generations, but advanced planning will enable us to intelligently direct future buildings. Much money will be saved and a more beautiful and useful campus will result from the use of a master plan.

As I think of our new campus, I think of the words of the prophet to the Jews in exile: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

Furnishing of Rooms

As we begin plans for our girls' dormitory, we must also think of furnishing these rooms. We would like for as many women's auxiliaries in the state as possible to take the furnishing of a dormitory room as one of their projects. The estimated cost of furnishing a dormitory room is \$250. We have from now until August, 1958, to raise this money. I am sure that many auxiliaries will take a dormitory room as their project during the coming year. A letter, setting forth the plans for these rooms, is being mailed to auxiliaries in North Carolina. From past experience, I know we can depend on our women to help us provide Christian education for our young men and women.

High School Graduates

We will appreciate our friends sending to us the names and addresses of high school graduates in their churches and Sunday schools. Mount Olive Junior College is a first-class educational institution, and we are prepared to offer our youth the best. We will welcome the opportunity to help any deserving boy or girl who needs financial assistance.

Bulletin Service

Mount Olive Junior College is still offering free bulletin service to our union meetings, Sunday school conventions and woman's auxiliary conventions. We invite you to send your programs for the forthcoming fifth week end to us and we will prepare your bulletins and return them by mail. This bulletin service is available without cost for any denominational meeting or special occasion in any local church.

Coming Events

A vacation Bible school clinic for all vacation Bible school workers will be held at Mount Olive Junior College on Saturday, April 13, beginning at 10:00 a. m. There will be classes for all prospective teachers and directors.

The finals of the North Carolina State Woman's Auxiliary Declamation Contest will be held at the college on Saturday, May 18. This will be a rally day for the Y.P.A. and G.T.A. organizations.

Furnishing of New Dormitory

The following letter is being mailed to the woman's auxiliaries of the state:

"The enrollment in Mount Olive Junior College is more than three times what it was three years ago when we began operation. From 24 students in 1954, we have grown to 77 students this year. Advanced registration indicates that our present rate of growth will continue next year.

"This growth of our college should make all of us happy and grateful.

"In order to provide for the future growth of the college we have purchased 50 acres of land near our present site. Our plans call for us to have our first building, a dormitory for girls, ready for use in September, 1958. We must depend upon our churches and friends to provide the funds for this building, but we would like for our auxiliaries to furnish the rooms. We estimate that it will cost approximately \$250 to buy the beds, dressers, study tables, chairs and blinds for each room.

"There are eighteen months from now until August, 1958, and we would like for every auxiliary that can to take the furnishing of a room as a project. If you cannot furnish a full room, perhaps you can furnish the money for a bed or a dresser. We will send you full information later regarding the cost of each item for a room. Meanwhile, please take this matter up with your auxiliary in order that you may have ample

NOTES — AND — QUOTES

By J. C. Griffin



THE FATE OF AMERICA

The following is a tract from the Pilgrim Tract Society, Randleman, North Carolina, which I would like to share with you. It is written by Dr. Paul Billheimer, president of the Great Commission Bible Schools:
Will America, Will Britain Repent?

Will America, will Britain repent? If American and British Christians do not lead America and Britain to repentance multitudes of this generation will face martyrdom while these nations become Socialist slave states.

When Jonah went to Ninevah he carried God's warning of imminent destruction. But in spite of God's revealed purpose to destroy Ninevah and in spite of His announced judgment upon Nineveh, when that wicked city repented, God withheld judgment. Will America, will Britain repent?

Unless something takes place to slow up or turn back the conquest of the world by Communism, it will complete its conquest within the next few years. Since the anti-christ religion has grown from 40,000 to the control of 800,000,000 behind the iron curtain in one generation, it has therefore multiplied itself in that period of time by 20,000 and has increased by two million per cent. It now needs to multiply itself by only 3 in order to engulf the whole world.

In this same period of time it has succeeded in capturing the sympathy and loyalty of approximately one-half of the whole world outside the iron curtain. Today practically every government in the world outside the iron curtain is tottering on the brink of Socialism or Communism.

These facts are the bases of my contention that unless something unforeseeable takes place to change this trend, the entire world is as certain to succumb as the Communists are certain it will. And unless something unforeseeable takes place the rest of the world will fall within a few months or a few years.

Martyrdom of American Christians Imminent

We have learned that the Communists consider it necessary to liquidate at least 50,000,000 Americans, who are infected with the disease of Capitalism in order to establish their Communistic Utopia. These facts are the bases for my prediction that

unless something unforeseeable takes place to slow up or reverse the present trend, many of you who read these lines are certain to become victims of the Communist purges and will be called upon to seal your testimony with your blood.

This means that many others will finish their days in a Communist concentration camp. This means you! Although you find it difficult to comprehend, the flood is already upon us. As Dr. Schwarz points out, the Communists consider that the battle for the world is already won. All that remains is a mopping-up operation.

Confiscation of Wealth

Because the Communists liquidate not individuals but classes means that all the children of religious people, those who belong to the class to which their parents belong, will also be liquidated. I therefore, confidently predict that unless the trend is slowed up or reversed, millions now living in America will die—that is, will be liquidated under an American-Communist regime.

Unless there is a change not now discernable, martyr blood will flow in America. American cities will be scenes of mob violence and street fighting. Vast destruction will overwhelm industries and institutions. Utilities, radio stations, newspapers, and communications will be seized. Banks and bank accounts will be commandeered by the Communists.

The vast accumulated savings of Americans, including believers, will be appropriated. Churches will be closed. Religious broadcasts will be banned. Blood will run in the streets. America will be a police state.

I repeat that unless something happens to change this trend you will recall this warning when it is too late. The horded bank accounts, the beautiful homes and the vast wealth American has kept back from God will then be taken over by the Communists.

Socialistic Slave States

In America we have pursued such a charmed existence that we feel the cycle of prosperity and security can never be interrupted. As we look upon America today—rich, prosperous, industrious, intact and apparently secure—we cannot conceive of her being any other way. It has never happened here and therefore it can never happen here. We complacently point to our vast resources, our technological skills, our scientific and inventive genius, our productive capacity, and conclude that we are impregnable.

We boast of our army and navy and air force, of our atom bomb pile and our new type automatic weapons, while we close our eyes to the silent, stealthy creeping deterioration of character which has made us the

helpless victims of the "enemy within the gates," the vast trojan horse of atheistic, Communist infiltration.

Warning

The picture is not unlike that of ancient Babylon. While the king and his nobles feasted and drank, engaged in a drunken orgy of revelry, vice and pleasure, placing their confidence in the thick walls and vast resources of the city, the army of Darius, the Mede, had already gained entrance to the city and even stood then at the palace door.

While the king and his nobles feasted and drank, relying upon their impregnable fortifications and resources, the enemy had infiltrated through the back door. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Daniel 5:30, 31).

A Snare

Luke 21:34, 35 tell us that this hour is going to take the world unaware—"... as a snare shall it come on all them that dwell on the face of the whole earth." This term, *snare*, indicates an element of surprise. In spite of all the warnings of the Word and of a faithful ministry, this hour is going to catch the world off guard! In spite of the *handwriting on the wall* with its fearful warnings, Belshazzar and his nobles were caught unprepared. In spite of the warnings of the prophets of coming doom to Israel and Judah unless they repented, they were caught unaware.

In the days of Noah, in spite of his preaching for 120 years, the Word says that they "... knew not until the flood came, and took them all away; ..." (Matthew 24:39). In spite of the warnings of Jesus to the Jewish nation that their system was doomed and their city and temple would be destroyed, the nation was still caught unaware.—*The Pilgrim Tract Society.*

God Save America

The writer of Notes and Quotes has been preaching that the signs of the times indicate an awful time of trouble coming upon our sinful nation. Some people talk and pray about God blessing America, but I say, "God save America!"

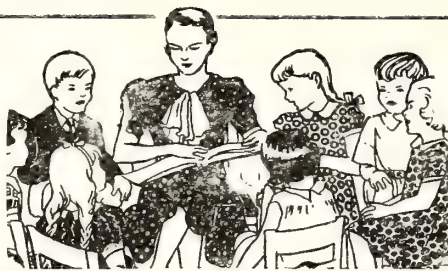
Thou Art the Finger

The story is related of an old deacon who was leading in prayer in a prayer meeting. One of his stereotyped phrases was this, "O Lord, touch the unsaved with Thy finger." As he intoned this phrase in this particular prayer, he stopped short. Other members came to his side and asked if he were ill. "No," he replied, "but something seemed to say to me, 'Thou art the finger.'"

STORIES

FOR OUR

BOYS and GIRLS



THE "MERRY SEVEN" EARN THEIR SHARE

CECYL ELIZABETH CUPP

THE girls sat rather tensely in their attractive classroom in the First Church. They did not look now like the "Merry Seven" as they called themselves.

They had been called together by their president, Marie Ashton. They all had a pretty fair idea of what the meeting was to be about, and were anxious for it to start.

At last, Marie spoke. "I see we are all here. So let us come to order."

The others faced her, quiet, waiting.

"We all heard Mr. Peters, our Sunday school superintendent, give a talk about raising money to send help to the poor Korean children. I think our class should do its share. What about it, girls?"

Six eager voices sounded at once. Then, realizing that was no way to conduct a business meeting, they calmed down.

Ellen stood up, waiting to be recognized by the Chair.

Then she spoke. "I make a motion our class pledge \$100 to the fund."

"I second the motion," rang out.

The President hesitated.

"But girls, \$100 is a rather large amount for just seven girls. We want to be sure we can meet our pledge before we make it. I think we had better discuss it a bit before voting."

One by one the girls spoke, leaving no doubt as to their willingness to assume the large obligation.

"But girls," again said Marie. "I have been really thinking about this. I think we should do it differently than we ever have before. I mean really do it ourselves. Or at least most of it."

For another minute the girls again forgot their parliamentary procedure. Then the baby of the class, Elsie Mills, aged 8, spoke. "Miss President, why can't we just forget our formal class meeting? Just talk this over naturally among ourselves? It will be so much easier."

All the girls gave an eager second. So Marie smilingly said, "Yes, I think that would be better. Let's simply talk it over. Then when we come to a decision we can make it formal, and enter it in our book."

So it was decided, and a real discussion started.

"Marie, what did you mean when you

said we should do it ourselves? How do you mean?" asked Elsie.

"Yes! How? Tell us!" rang our several voices.

"Well," said Marie, "suppose we each privately earn our share, then put it all together? Really earn it, I mean, Not just coax it from our folks. They are already giving so much. But if we worked for this, we would be really giving. For instance, you know we have a big garden spot. I could raise vegetables and sell them—take part of the garden for my own, and do all the work myself. Plant, raise and sell my vegetables. That way I wouldn't be sponging off my folks for my share. And I know each of you could find some way of earning her full share. But first we should definitely decide how much each can earn, and work toward that goal. We have until October 1, you know, and this is still May. All vacation to work in. We can do a lot."

"Yes, we can. But we will have to get busy right away. I have two hens all my own. They lay well, so I could set them, hatch and raise the chickens, and sell what there are the last of September. They will be old enough then."

"Fine. And I can mow lawns. Dad gave me fifty cents every time I mowed ours last summer. It will be work but I can do it."

"Well, I can do baby sitting. My sister

God Touch My Life

God touch my ears that I may hear,
Above earth's din, Thy voice ring clear;
God touch my eyes that I may see
The tasks thou'd have me do for Thee;
God touch my lips that I might say
Words that reveal the narrow way;
God, touch my hands that I might do
Deeds that inspire men to be true;
God touch my feet that I might go
To do Thine errands here below;
God touch my life that I might be
A flame that ever glows for Thee.

asked me the other day if I would help her out this summer. And maybe I can get another place too. I can earn something that way."

"Good!" said Marie. "That makes four of us. What about you others?"

"I just don't know," timidly spoke up Elsie, the much-loved baby of the class. "I'm afraid I couldn't earn much money. I don't know how."

Marie slipped an arm around little Elsie, while the other girls gathered around.

"I think we could make a little exception for Elsie here. Help her out a bit. What do you girls suggest?"

"You have some money in your bank you have saved, haven't you?"

"Oh, yes! Every birthday daddy gives me some, and I get some from others. I just counted it yesterday. I have over fifteen dollars in it. Mother told me I would be glad some day if I saved part of all I got. And I'm glad now, if I can give that."

"Couldn't you earn a little bit by running errands for folks? My aunt used to give me ten cents to go downtown for her sometimes."

"Sure. I know I could earn some that way," replied Elsie.

"Well, then, girls," said Marie, "Suppose Elsie gives half of her pledge from her bank, and earns half of it by running errands this summer, okay?"

"Yes," "Yes," "Yes," came the chorus.

That left Rose and Marion. Rose also was younger, just recently nine years old. She received an allowance from her father. So the girls decided she could give half the amount from this allowance, then earn the remainder in any way she could during the summer.

"Sometimes I wash dishes for Mrs. Watson, our neighbor. She always gives me five cents for doing it. I'm sure I can get a few more dishwashing jobs, or help do something around the house. I'll try," promised Rose.

Marion lived on a farm just outside of town. It was decided she could do a variety of "odd jobs." Helping Mother some, helping Daddy around the farm a bit, picking few berries, maybe mow a lawn or two. Whatever she could find to do.

So it was a truly happy bunch of girls who met again in their pleasant classroom the last week of September. Each girl had fifteen dollars in her hand. And as they gave their money to the offering, it seemed that each girl gave part of her heart to the poor children they were helping.

After the money was all given, the girls voted to do something similar soon for some other worthy cause. For Ellen expressed what was in each of their hearts when she said, "I feel I am really giving to others this way. And I've had a very good time doing it."—Gospel Banner.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Attention! Youth Chairmen of Eastern District

Attention! youth chairmen of the Eastern District of North Carolina! Please urge your young people in the G.T.A. and Y.P.A. to participate in the declamation and essay contests sponsored by the woman's auxiliary. The rules may be found in the Y.P.A. program book.

The elimination contests for the Eastern District will be held at the Beaufort Free Will Baptist Church, Beaufort, North Carolina, on Wednesday night, March 27, at 7:30.

Please have your local contests as soon as possible and send the name, address and age of your contestant to Marie F. Gaskins, P. O. Box 281, New Bern, North Carolina, at the earliest time possible. I'm depending on the local chairmen to see that their churches are represented in the contests.

Marie F. Gaskins,
Eastern District Youth Chairman

Attention! Youth Chairmen of Cape Fear District

The youth chairmen of the Cape Fear District of North Carolina are urged to see that all the churches in the district who have G.T.A. and Y.P.A. organizations are represented in the declamation and essay contests. The declamation contest will be conducted on "Missions," and the essay contest on "The Worth of a Family Altar."

Rules for the contests may be found in the G.T.A. and Y.P.A. program books. Please contact Mrs. Owen Thomas, Route 2, Four Oaks, North Carolina, by March 31 if your church is planning to have entries in the contests.

Mrs. Owen Thomas,
Cape Fear District Youth Chairman

Founder's Day for N. C. Woman's Auxiliary Work 50 Years of Dedicated Service

This year, 1957, marks 50 years of woman's auxiliary work in North Carolina. The

organization was started in 1907 in New Bern, North Carolina, under the leadership of Mrs. Alice E. Lupton who is still active in auxiliary work. Mrs. Lupton is at present secretary of the Eastern District Auxiliary Convention and an honorary member of the Executive Committee of the North Carolina State Woman's Auxiliary Convention.

Our women have made great progress over the years, for which we are grateful. We trust that each auxiliary throughout the state will enthusiastically enter into a Founder's Day spirit and rally to all phases of the auxiliary work for we are *laborers together with God*.

May we suggest that as we observe Founder's Day throughout our state that the programs for the district conventions be planned with a theme centered around Founder's Day. We also suggest that each local auxiliary observe some type of Founder's Day program prior to the meeting of the North Carolina State Woman's Auxiliary Convention on May 23, 1957.

Please keep in mind the Founder's Day offering for Cragmont Assembly, Black Mountain, North Carolina, and the national project for the tent for home missions. Make sure that your auxiliary meets its quota for each of these projects.

Life membership is available for worthy persons in the auxiliary work and certificates may be presented for recognition of work done. Why not honor someone in your auxiliary and let the fee be applied to the Cragmont goal for 1957.

The Lord has wonderfully blessed the efforts of the Free Will Baptist women in the past. Let us not fail Him in attaining our goals set forth for this year. We are *more than conquerors through Him*.

Mrs. Carl Dudley, President,
N. C. Woman's Auxiliary Convention

Second Western District Auxiliary Convention

The following is the program for the Second Western District Woman's Auxiliary Convention which meets on March 6, 1957:

Morning Session

- 9:45—Registration
- 10:00—Hymn, "Send the Light"
- 10:05—Devotions, Mrs. Lucius Phelps,
"Send out Thy Light to America"
(Ephesians 5:6-16)

- 10:25—Welcome, Mrs. Julius Layton
—Response, Mrs. John Glover
- 10:30—President's Message, Mrs. Bert Brantly
- 10:40—Roll Call and Reading of Minutes
—Special Music, College
- 11:05—Orphanage Report, Mrs. S. A. Smith
- 11:30—Convention Message, Rev. Dan Rivers
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "Let the Lower Lights Be Burning"
- 1:05—Devotions, Mrs. Myrtle Winstead
- 1:25—Special Music, Saints' Delight
- 1:30—College Report
- 1:45—Reports from Chairmen
- 2:05—Local Program
- 2:30—Report of Committees
- 2:45—Business Session
- 3:00—Treasurer's Report, Mrs. Everette Morgan
- 3:05—Announcements
- 3:10—Hymn, "God Be with You"
- 3:15—Benediction

Mrs. Maggie Puckett, Secretary
Mrs. Bert Brantly, President

Louisburg, N. C.—The Woman's Auxiliary of Saints' Delight Church held its regular monthly meeting Thursday night, February 14, 1957, in the home of Mrs. Willie Collins. The meeting was opened by the president, Mrs. Julius Layton. Mrs. Frank Swanson led the group in prayer. The roll was called by the secretary, Mrs. Junior Stone. Following the business session the program was conducted by Mrs. Lucian Phelps. Those taking part in the program were Mrs. Mildred Bartholomew, Mrs. Ray Jones, Mrs. Johnnie Shearon and Mrs. Buck Shearon. Mrs. Lela Joyner presented the Scripture reading for the evening.

In the January meeting the auxiliary voted to sponsor an enlistment project for the month of February. The ladies were very pleased with the results of the project, having gained 10 new members. Emphasis will be placed on the youth department of the church during the month of March. Following the adjournment, the ladies enjoyed refreshments served by the hostess.

Washington, N. C.—The Woman's Auxiliary of the Washington Church held its monthly meeting on February 19, 1957, at the home of Mrs. Ray Sykes on River Road. Mrs. Helen Singleton, president, called the meeting to order at 7:30 p. m. Mrs. Williams opened the meeting with a prayer. The ladies then joined in singing the opening hymn, "Send the Light." Mrs. Singleton then read the evening Scripture. Those participating in the program were
(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Statement, Free Will Baptist Mission in Cuba

The following is the financial statement of the Free Will Baptist Mission in Pinar del Rio, Cuba, for the month of January, 1957. This report is submitted by the director of the mission, the Rev. Thomas H. Willey, and the bookkeeper, Mrs. Edith Phenicie:

Cash on Hand, January 1	\$ 24.82
Cash in Bank, General Fund, January 1	59.03
Cash in Bank, Building Fund, January 1	245.00
Cash in Bank, Temples Fund, January 1	1,401.22
Total Cash, January 1	\$1,730.07
Receipts	
Mission Board, Regular	\$3,011.36
Mission Board, Temples	300.00
Gifts	468.00
Student Quotas and Books	21.35
Total Receipts	3,800.71
Total to Be Accounted For	\$5,530.78

Disbursements	
Food (Students)	\$ 298.58
Salary, Mr. and Mrs. Willey Sr.	165.00
Salary, Mr. and Mrs. Willey Jr.	166.00
Salary, Mr. and Mrs. Phenicie	150.00
Christmas Gifts	49.36
Salaries, National Workers	1,284.00
Rent (Nine Churches)	257.50
Hospitalization	96.65
Tires for Truck	133.49
Insurance for Bus	40.70
License Plates	78.05
Gas and Oil	70.45
Repairs	15.20
General Maintenance	18.13

Fuel	20.05
House, Tommy Willey	347.75
Temples, Vinales	83.67
Temples, La Lisa (Property)	993.00
Animal Feed	134.04
Passage	18.40
Office Expense	19.40
Printing	5.77
Typewriter Repairs	32.75
Bank Charges	3.24
Miscellaneous	5.25

Total Disbursements	4,486.43
Total on Hand, January 31	\$1,044.35

Cash on Hand, January 31	\$ 94.16
Cash in Bank, General Fund, January 31	80.64
Cash in Bank, Building Fund, January 31	245.00
Cash in Bank, Temples Fund, January 31	624.55
Total on Hand, January 31	\$1,044.35

North Carolina Mission Report

The following is a five-month report of the North Carolina Board of Missions for the period from September 1, 1956—January 31, 1957. The members of the board are the Reverends N. B. Barrow, chairman; J. A. Evans, vice-chairman; J. W. Alford, secretary-treasurer; D. W. Hansley and Rashie Kennedy:

Total Receipts for Period	\$8,550.31
Disbursements	
National Foreign Missions	\$4,641.37
National Home Missions	160.10
North Carolina Mission Service	2,030.44
Total Disburse-	

ments 6,831.91

Balance in Treasury \$1,718.40

The committee states the following concerning the receipts of the five-month period and the work of the board for the months of March and April:

"We have received an average of \$1,706.31 per month. For us to meet the budget as approved by the state convention, our receipts should be \$3,750.00 per month. Receipts for national and state home missions are distressingly low.

"The March and April promotional service is under the direction of the chairman of the board, the Rev. N. B. Barrow. He will stress the urgency of meeting the budget as set by the state convention. He will also have available mission visual educational aids.

"We are confidently depending on you to raise your proportionate part for the budget, which will be about \$1 per member. Be sure that all mission funds, home and foreign, are sent to J. W. Alford, Route 1, Morehead City, North Carolina, who is treasurer of the board."

Home Mission News

The Free Will Baptist Church at Hawthorne, Nevada, is in a building program. The pastor is the Rev. Rue Thomas, Box 516, Babbitt, Nevada.

The Nebraska work has been released from the Home Mission Board and is now on its own. The Rev. and Mrs. Lee have returned to Calhoun City, Mississippi, for the present.

We have four applications for new workers in Alaska and one for Colorado.

The Home Mission Board has census cards for sale at \$3.50 per thousand. We also have several film strips for sale—black and white, \$3.00; color, \$5.00.

H. E. Willie

From the Field

HOME MISSIONS

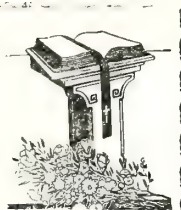
"Please find enclosed \$2 to help with the home mission work. This sent from the Pleasant View Sunday School of Hope-will Association No. 2."—Mrs. Jessie Waggoner, Atoka, Oklahoma.

"Enclosed find \$10 for the home mission work from the Mt. Home Church." —Willie Hutchins, Arkansas.

"May I take this time to thank you and those of the Home Mission Board for the fine job you are doing for Christ and our denomination; it is a pleasure to work with (continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



By What Authority?

(Lesson for March 17)

Lesson: Matthew 21:12—22:46.

Golden Text: Matthew 7:28, 29.

I. INTRODUCTION

Jesus had allowed the masses of people to acclaim Him as the Messiah. When He started to make His entry into Jerusalem, He deliberately chose the manner which would suggest to the people that He was their King. He rode through the streets upon a donkey as former kings of Israel had done, and as the prophets had predicted He would do. The people had lined the streets and, as He passed by, had scattered palm branches in His path, crying, “. . . Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matthew 21:9). By the time He reached the temple area a great throng of people had fallen in behind Him and was following with keen expectation.

Jesus had cleansed the temple, driven out the profaners. “And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Matthew 21:12, 13). He had exhibited such authority on the occasion that no one dared oppose Him.

In the light of these facts one can see why the chief priests, the members of the religious court, and the elders, the leaders of the legal court, joined forces in confronting Jesus with the question, “. . . By what authority doest thou these things? and who gave thee this authority?” (Vs. 23). Their own authority was challenged by this man who had gathered an enormous following among the people of the land.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who question the authority of Christ also question His right to rule over them (Vs. 23).

2. Jesus often explained His authority and power, but His enemies were only offended by His claims (Vs. 24).

3. Jesus often responded to the questions of His critics with searching questions that sealed their lips (Vs. 25).

4. It pays critics to be cautious when

they answer Christ, lest the answer they give become a boomerang to them (Vs. 25-27).

5. The only way to do the Father's will is repent of our sins and obey His commands (Vv. 28, 29).

6. Better never profess to be a child of God than to promise to serve the Lord, and then refuse (Vs. 30).

7. A religion not born of repentance and faith will only condemn one's soul in the end (Vv. 31, 32).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The younger classes might be introduced to this lesson by a discussion of one verse in the printed text—21:23. If one day three or four men should unexpectedly appear in front of our house and start sawing down our large shade trees, we certainly would have a right to ask the men by what authority they were doing this. If they should say that they had no authority, but were in need of firewood, or, the trees were obstructing the view from their homes on the other side of the street, we would tell them that they had to stop at once; if they refused, we would call the police. If, on the other hand, these men said that the Commissioner of Parks and Streets had received a report from the city's chief botanist that the trees were diseased, and that to prevent this disease from spreading to the other trees, they would have to be cut down, or, that they were eaten away on the inside and might be blown over at any time, then, of course, the men could proceed to cut down the trees—they had authority for doing so. In our lesson, Jesus, though not a priest, a Pharisee, or a Sadducee, dared to go into the temple in Jerusalem and drive out the money-changers and those who were making the house of God a place of commerce. His enemies were asking by what authority He did these things—*Peloubet's Select Notes*.

2. Naturally, Jesus was challenged to prove or justify His claim to authority. His claims in word and deed were overwhelming in conviction. However, He would not display His power to those who were unwilling to acknowledge Him. Thus He turns their questions into a question concerning John the Baptist. In self-defense they parried this and sought to avoid the issue. Then came the silence of Jesus. When men trifle or play with the gospel

Jesus can rebuke by the clamor of that silence! See also Luke 23:8, 9. Those who opposed Jesus were hypocritical and unreal, and not earnest seekers after truth. Our Lord always refused to satisfy idle curiosity.—*The Gist of the Lesson*.

3. “Son, go work today in my vineyard.” Why are we so slow in obeying the Master's command? Nearly two thousand years have rolled by and we are but just now touching the outermost nations of the earth to say nothing of disciplining them. Edger-ton Young, the live wire missionary to the Indians of British Columbia, relates the following incident: At one of the meetings an aged Indian stood up and said, “Missionary, I have gray hairs here and grandchildren in the wigwam. I am getting to be an old man and I never heard such things as you have told us today. I am so glad I did not die before hearing this wonderful story.” He turned to go back to his seat, but came back and said, “Missionary, may I say more?” “Talk on.” “You said, just now, ‘Our Father.’” “Yes, I did say, ‘Our Father.’” “That is new and sweet to us; we never thought of the Great Spirit as Father. We heard him in the thunder, and saw him in the lightning and tempest, and we were afraid. So, when you tell us of the Great Spirit as Father, that is very beautiful to us.” Hesitating a moment, this wild, picturesque Indian, lifting his eyes, asked, “May I say more?” “Yes, say on.” “You say, ‘Our Father.’ He is your Father?” “Yes, He is my Father.” “Does it mean He is my Father, poor Indian's Father?” “Yes, of, yes, He is your Father, too.” “Your Father—missionary's Father and Indian's Father, too?” he repeated. “Yes, that is true.” “Then we are brothers?” he almost shouted. “Yes, we are brothers.” “Missionary, I don't want to be rude, but why has my white brother been so long time in coming with that great Book and its wonderful story?” What would have been your answer?—*Selected*.

4. Whether of them . . . did the will of his father? God has a plan for everything He has created. He has a plan for every blade of grass. He has a plan for every snowflake which flutters earthward. He has a plan for you. He has a plan for me. We may, through willful self-seeking, and self-pleasing miss, or thwart, God's plan. Are you standing “. . . perfect and complete in all the will of God” (Colossians 4:12)? Have you, in utter surrender to God, asked the question, “. . . Lord, what wilt thou have me to do?” (Acts 9:6)? The Bible says, “. . . we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10). “. . . to every man his work, . . .” (Mark 13:34).—*Selected*.

WOMAN'S AUXILIARY

(continued from page thirteen)

Mrs. Gaskins, Mrs. Ray Sykes, Mrs. Williams and Mrs. Jim Bell.

Reports were presented by the secretary and treasurer. The ladies voted to hold a service at the county home on February 26. Mrs. Dorothy Barbour was elected as the new program chairman. Mrs. Charles Keith invited the auxiliary to her home for the March meeting.

Fourteen members were present at the meeting. There was also one new member, Mrs. Luther Spain. Mrs. Ed. Peele closed the meeting with prayer. After the meeting the ladies fellowshiped together while refreshments were served.

Chipley, Fla.—The Woman's Auxiliary of Piney Grove Church met Friday, February 22, at 2:00 p. m. at the church with 15 ladies present. The president, Mrs. Bertie Baxter, presided. The program was presented by the program chairman and the following ladies: Mrs. Grace Huckaby, Mrs. Clara McAdams, Mrs. Marie Owens, Mrs. Vera Owens, Mrs. Pearl Barrow and Mrs. Corene George.

Much interest was shown for the mission fields. At the close of the program an altar service was held with special prayers for our missionaries and also prayers that the Master of the harvest would send more laborers, even some from the ladies' own church. The pastor, the Rev. Chester A. Huckaby, and the Rev. W. E. George were present for the meeting.

MISSIONS

(continued from page fourteen)

you."—Rev. Glen Thomas, State Missions Director, Michigan.

"Enclosed is our auxiliary pre-Christmas offering for home missions."—Mrs. W. W. Winters, Albuquerque, New Mexico.

"Enclosed you will find five dollars from the Stacy Free Will Baptist League."—Joyce Haskell, Stacy, North Carolina.

"Here is my January pledge for home missions. Sorry I am so late."—Mrs. Arthur Noxel, Ohio

"We have reached another city in Mexico, Cidal Victoria, and the prospect is good. Several are waiting to be baptized at our churches in Jimenez and Monterrey."—J. E. Timmons, Mexico.

"We are having some real winter weather here. It has been down below zero for a month or more. Our people come from a 25 mile area to the church at Cashmere.

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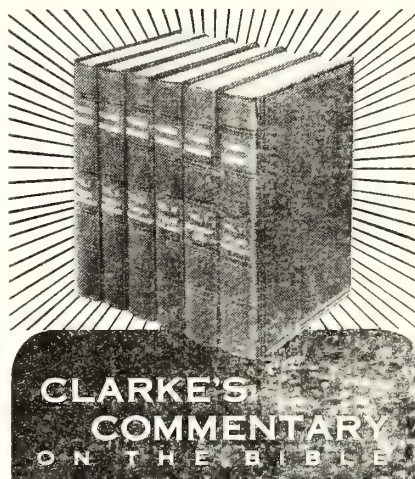
They come from Orando, Rock Island, Dryden and Wenatchee."—J. J. Postlewaite.

"We are hoping to get some new Mexican stations in Texas. I hope to move near Laredo and help there."—Miss Bessie Yeley, Mexico.

"I am doing home mission work in

Pennsylvania. I hope to have a church at Butler soon."—Rev. R. L. Honeycutt, Pennsylvania.

God asked, "What doest thou here, Elijah?" If He asked that question of you today, what would you answer? (I Kings 19:9).—Selected.



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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 13, 1957

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MAR 13 1957

HORNEY HEIGHTS PARSONAGE ^{DURHAM, N. C.}



Pictured above is the new parsonage of the Horney Heights Free Will Baptist Church, Asheville, North Carolina.

"So built we the wall; and all the wall was joined together unto the half there of: for the people had a mind to work" (Nehemiah 4:6).

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EDITORIAL

DVBS LITERATURE

Last week, we discussed the qualifications of good teachers in daily vacation Bible school; this week, we discuss the contents of the literature which we recommend that the teachers use.

Of course, we recognize that the Bible must be the basic textbook in any course of study which teaches pupils about God and His relationship to the world, particularly man and his reconciliation to the will and way of God. However, other literature based upon the Bible has proven a decided help to the teacher in explaining and illustrating Bible truth.

Because we felt so keenly the need for literature written and published by Free Will Baptists to be used in Free Will Baptist churches, we have put forth a great deal of effort to produce such material. The material which we proudly offer this year is composed of the first series in a proposed cycle which will cover the entire Bible. This year's series is almost complete at this writing. You should place your order "now" for an introductory kit containing samples of all the materials we offer this year. The price of the kit is \$3.15. Please order from *The Free Will Baptist Press, Ayden, North Carolina*.

In order that you may have advance information on the literature, we print the following excerpt from the director's manual:

MANUALS, WORKBOOKS AND PACKETS

The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. We are reserving the story of the Hebrew nation for a future series.

We have exercised extreme care to make all comments true to the Bible. We should defeat what we believe to be the real purpose of daily vacation Bible school if we did not give God's eternal truth concerning man—his creation, his fall and his hope of redemption.

In order that you may have a general knowledge of the printed matter which the teachers will use, we shall list the materials prepared for each department. A description of publicity matter and a listing of supplementary materials are given elsewhere in this manual.

Nursery Department

- (1) A teacher's manual.
- (2) Pupil cutout packets.
- (3) A teacher's cutout packet.
- (4) Pupil workbooks.

Beginners' Department

- (1) A teacher's manual.
- (2) Pupil workbooks.
- (3) Cutout inserts in the center of the workbook and below the cutting line on the pages of the workbook.

Primary Department

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.

- (3) Pupil work sheet packets.
- (4) Pupil cutout packets.
- (5) Fasteners to hold work sheets in the workbook.

Junior Department

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pupil cutout sheets.
- (5) Fasteners to hold work sheets in the workbook.

Intermediate Department

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pictures to be painted by the pupils.
- (5) Matting with which to frame pictures.

How Many Teachers?

You should be sure to select enough helpers for the school. You will need five departmental superintendents—one each for nursery, beginners, primaries, juniors and intermediates. In addition, you will need teachers and assistants for all the departments. If the department is small (not over twenty pupils) the superintendent may serve as teacher; if the department has more pupils, you should have a teacher for each twenty pupils or major fraction thereof.

The number of assistant teachers will vary with the department. In the nursery department there should be one assistant for every four pupils in any class; in the beginners' department there should be one assistant for every five or six pupils in any class; in the primary department there should be one assistant for every seven or eight pupils; in the junior and intermediate departments there should be one or two assistants for each class.

•

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

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Hidden Hunger

Rudolph C. Logefiel, M. D.

IF we do not eat a diet containing sufficient amounts of vitamins and minerals, our tissue cells may become deficient in these important items, resulting in improper function of these cells, adversely affecting our body as a whole. This condition was called "Hidden Hunger" by a manufacturer of vitamin products in connection with their advertising program some time ago.

As a young man, I realized I was searching for something I did not have. Like all men, I was instinctively reaching out for more light, as a vine in the darkness of a cave points its tendrils toward the opening. I was suffering from a condition of "Hidden Hunger" but it was on a spiritual basis. Although I was brought up in a Christian home, with a wonderful Christian mother, had always led a so-called good moral life, had attended Sunday school and church, I was not satisfied with my life but was unhappy and restless.

I read in the Bible that *all have sinned, and come short of the glory of God*, and *there is none righteous, no, not one*, and that *all our righteousness* (our morality) *is as filthy rags in the sight of God*. I remembered that Christ had told Nicodemus, one of the finest moral men of his day, "Ye must be born again." So I realized that my *morality* would not make me righteous in God's sight, and that only through acceptance of God's plan of salvation through Christ could I be assured of forgiveness of sin and eternal life with Him. I accepted this plan as recorded in God's Word. I also accepted Christ's gracious challenge in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

From that moment life took on a different meaning. Joy and peace filled my soul as the Lord Jesus became my *light* and my *salvation*. I experienced, like many others, that God's promises in the Bible do work, and do everything they say they will; namely, transform life and bring into it new interests and new affections, making it, through Christ, God-centered. My "Hidden Hunger" disappeared, I found, like my colleague, the famous Dr. Howard A. Kelly of Johns Hopkins University, this spiritual experience to be the most important thing in my life.

This world is so full of unrest, sorrow, worry and suffering. What it needs is not more religion, but a spiritual experience. Christianity is not a creed; it is a life and a living process. It is not something to be argued about—it is a thing to be experienced. Are you troubled about creeds? What you need is an experience.

Almost every day I have patients come to me for help, who, I find, have no organic disease, but merely a functional ailment caused by worry, anxiety, fear and the like. What they need is not medicine, but a spiritual experience. Then God's peace, which *passeth all understanding*, will fill their hearts and lives, and they will learn the only way of living without worry. Such an experience also is the only real cure that has ever been found for chronic alcoholism and drug addicts.

Yes, my friend, with the power of Christ in your life, you can meet any problem with which life may confront you. The turmoil in this world of today need not worry you, for God will take care of His own, as He has promised in His Word. Along with thousands of other Christians, I can assure you that Christ not only saves, but He keeps and He satisfies. He is at your side each moment of the day, ready to comfort and help you, and in addition to all this, He assures eternal, as well as present security, to all those who put their trust in Him.

Would you like to have a Christian experience of your own? Let me tell you how you can get it.

First—Go to Jesus!

There can be no peace in the soul until it has been consciously pardoned, and there is pardon only through the merit and atonement of Christ. Jesus said: ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Then—Go to the Bible, the Word of God!

The Holy Spirit will take of the things of God and make them luminous and blessed. The truths of God's Word are spiritual truths; therefore, they must be spiritually discerned. Read it with an open, unprejudiced mind. Remember, it contains the only revelation which God has given to man, and here are found the words of Christ, who *spake as never man spake*. As

you open its pages, breathe this prayer: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

And finally—Go to the place of prayer!

Humble yourself before God. Confess your sins and ask for pardon. He only can cure the *disease of sin* in your life, and He has told us that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

With the realization that your sins are all forgiven, a peace and joy will fill your soul, and in the light of God's many promises made to His believers, life will take on a new and wonderful meaning. I might go on and tell in a more personal way what knowing Jesus has meant to me; how He has helped me through many a difficult problem, professional and otherwise; how He has answered my prayers; how He has comforted me in sorrow and sickness and given me renewed strength to go on. All that I am and have I owe to Him. I would fear to start a day without Him.

Dear friend, *the promises of God are true*. They are *practical and workable* in any life. A life built on a genuine religious experience with Jesus Christ as its foundation and cornerstone, can stand up against any storm. I close with this urgent appeal: Meet Jesus Christ and His claims squarely—face to face. Give Him a chance in your life! •

In the great central statement of the gospel is an invitation to *whosoever*. Just now insert your name in that invitation as the *whosoever* God's love has won.

"For God so loved the world, that he gave his only begotten Son, that . . . (who) believeth in him should not perish, but have everlasting life" (John 3:16).—*American Tract Society*.

Wanted: Boys and Girls!

"A million boys are needed—"

Have you heard the brewers' cry?
Can you see the fearful vision
Of this army passing by?

"A million young men give us
Who have never tasted beer,
For new customers are needed
For our business year by year."

"A Million boys are needed—"
'Tis your son and mine they claim;
And—our daughters now they're asking,
Not our sons alone! Oh shame!

Shame on Christian men and women
Who can fail to rise in might,
And forever banish from us
The mighty foe of truth and right.

—The United Evangelical.

The Christian Faces Death

Rev. Michael Pelt
Snow Hill, North Carolina

APASTOR was making his usual rounds at the hospital. A nurse on duty stopped him and asked him to visit one of her patients, a lady who had a cancer and was not expected to live. The pastor was introduced to the patient and they proceeded to get acquainted with each other. They talked briefly about things common to both and then the conversation shifted to the condition of the patient. She said to the pastor, "I know I don't have long to live and I'm afraid to die. Can you help me so that I won't be afraid when the time comes for me to go?"

Not many of us ever stop to think that some day we shall have to face this thing we call death. This is especially true of the younger generation. Our first thought when the subject is mentioned is that it's just too morbid to talk about. Or, we might cast it aside by saying, "We've got plenty of time to think about that before it happens." We look out upon the world and we see nothing but evidences of life. We see others about us simply bristling with life and their actions seem to beckon to something in us which says,

It's life of which your veins are scant
Oh, life, not death, for which we pant!
More life, and fuller, that I want.

But we're not prepared when death comes. The thought of it shakes our minds and leaves us afraid.

This fear of death is more common than one might suppose. The evidences of it are clear enough to anyone who observes carefully. I want to mention at least two or three of them which have already been suggested.

The first of these is our unwillingness to face up to questions and problems of a serious nature such as death. We just don't want to talk about these matters and anyone who does is a *kill-joy*. Lurking back of this idea is a fear of death which

may have been shoved far back into the recesses of one's mind but is nevertheless still there.

Another evidence of this fear of death which springs directly from the first is the sheer activism which is so common to many people. These poor souls are working so hard to keep their minds and bodies numb to any searching questions that might upset them. They don't want the business of living to be clouded with any ultimate questions such as death. Therefore they drown their fears with activity much as a heavy drinker would try to drown his troubles with alcohol.

It may be well at this time to suggest what are the causes of this fear of death which cramps the lives of so many of us. Certainly we would all agree that the causes lie deeper than the symptoms sometimes suggest. Very seldom do we ever hear anyone speak to us of his fears, who has grappled with the problem, such as the lady in the hospital with a cancer. After several periods of counseling with her the pastor was able to help her get at the root of her fears. There were sins in her life for which she felt there was no forgiveness. She felt alienated from God with the result that she could not pray or have faith that God would receive her even though she had been a member of the church most of her life.

This is only one example of the many who have been afraid to approach death because sin has robbed them of their friendship with God. Their lives have been wrecked and their faith has collapsed under the burden of sin which follows them even unto the day of their death.

It is interesting to note at this point that the ancient Hebrews looked upon death as alienation from God and they feared death for that reason. Those who died were no longer dwellers in *the land of the living* but were confined to Sheol which meant separation from God. Very early

in their history they began to associate the meaning of death with that of sin, so that death was soon to be declared as the wages of sin. "The soul that sinneth it shall die," said Ezekiel. Death came upon all men because of sin, says Paul, and the fact that men are sinners does not make them look forward with delight toward their end. They may appear to be brave but in their hearts they know they are not prepared to go out into eternity.

On his voyage to America John Wesley had an experience which serves as a sharp test of his spiritual condition. While on board the ship he was attracted to a group of Moravian exiles, who, by the simplicity and seriousness of their piety, strangely interested him. One day a storm broke at the time the Moravians were holding a religious service. The water came up on deck with such force that it broke the main-sail in pieces, covered the ship, and poured in between the decks. It seemed as though the sea would swallow them up. While others on board screamed and shouted, the Moravians calmly sang on. Wesley asked one of them afterwards, "Were you not afraid?" He answered, "I thank God, I was not." Wesley then asked, "But were not your women and children afraid?" He replied mildly, "No, our women and children are not afraid to die." Wesley knew at that time that he had not mastered the secret of that strange contempt of death. "I have a sin of fear," he said then and for many days afterwards. And as Wesley's religion at this stage failed to deliver him from the fear of death, he judged, rightly enough, that he had not found in it any deliverance from sin, death's sad ancestor.

Then there are some who fear death because they are not certain as to what the future holds for them. Almost everyone believes that there is some kind of life beyond this one. That man is very rare who thinks that death means the end of everything. This uncertainty is not confined to the worldly man either. Even the Christian during the last hours of life may lose hope and forget all that he has ever believed, especially if he has to undergo a great amount of suffering. No matter how strong his faith might be, he is apt to have to face doubts that enter his mind while his body is weakened by the pangs of death.

For many of us there is no desire that the afterlife shall be merely a continuation of life as it is now. For I have heard many say that if the future existence of men is no better than life in this world then they want no part of it. And one cannot blame them for life may have been quite cruel to them. All the talk about immortality in this sense of the word does not ease their minds. Death still looms before many of

them as an unsolved mystery.

Now that we have looked briefly at the plight of men in the face of death, let us see if there is some word from God that would help us to have the victory over death and the fear of death. We do not have to search far in the New Testament to find it. Such a vital question as death is given abundant reference. God's message to us is that a death has taken place which transforms all our thinking about death—the death of Jesus Christ His Son. The incredible has happened: In Christ the immortal God has tasted death and in so doing has destroyed death. The book of Hebrews says, "He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15).

What does that mean for us? It is this. We who are in Christ need not go on staring into the dark horror of coming death. We can leave that alone, for we are already in touch with the life that has passed through it. Our lot has been exchanged. Just as in Adam we had died so in Christ we are made alive. Christ has gained the victory over death for us and we have the promise that even as he lives, we shall live also. Death no longer holds dominion over us.

Paul tells us that this victory became ours when we were baptised into Christ Jesus. Even as Christ died so are we to die also—die to sin, to self, to all that is unworthy of Him. Paul says, "For in that he died, he died unto sin once: but in that he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:10, 11).

Now we know we shall still have to face physical death, but we know also that death has lost its power over us. We can say with Paul "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:55-57).

So now death has lost its terror for us. Because we have died to sin, death has no sting, no fear, no menace. We can say with the poet who faced death:

Why have I now no fear in meeting Him?
Along my earthly life the thought of death
And judgment were to me most terrible.
Now that the hour has come, my fear is
fled,
And, with the balance of my destiny
Now close upon me, can forward look
With the serenest joy.

The fear of death is gone because there is One who died for us and whom God has raised up to give newness of life to us. That life is something that is given to us now and is to be our possession for eternity. Hence, we do not have to be uncertain as to what the future holds for us. The first epistle of John gives us some indication of what to expect, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Here in this world we are being fashioned, slowly it may be, with *many a labor, many a sorrow, many a tear*, into Christlikeness. It is to be hoped that we are growing toward full manhood in Christ. What we have experienced in becoming like him is only the beginning. We may be certain that what God has begun in us He will continue until He has perfected His purpose. The whole of the New Testament is a witness to this fact.

Therefore, our uncertainty as to the future is dispelled by the confidence that we are already participants in the life eternal. This enables us to think of death as the last rung in the ladder that stretches from earth to heaven. What a glorious hope for the sons of men! No more can the fear of death cast its thralldom upon us. For we are *more than conquerors through Him that loved us*.

I once had a friend who had to face death, not an easy death either—two operations already past and now recurrent trou-

ble which was inoperable. All the doctors agreed that he had not more than six months to live and he knew it. Only six more months and he would have to say good-bye to a lovely wife and two children. But in spite of all this he appeared to be one of the most radiant Christian spirits I have known in all my life. The secret of his power lay in the fact that he had already come to terms with death. He trusted in Him who had gained the victory over death. He was already hooked up with the life that spans the chasm of death.

You and I cannot be very much in earnest about life unless we have managed to make our peace with death. It is true that life ought to be our main concern. But death is so important a factor in life, both as a prospect which we all have to face, and as a blow when our friends or our loved ones are taken from us. Death is such a constant and powerful factor in life that no philosophy of life can be worth very much when it leaves death out of the picture. How often someone's faith in his religion collapses like a house of cards when death has struck at it!

This need not happen to anyone whose faith rests in the victory wrought by Christ. If in your own religious experiences you have caught sight of the meaning of the cross and the empty tomb, you need not go down to death as a *quarry slave scourged to his dungeon but sustained and soothed by an unflinching-trust* in One who has triumphed gloriously over death.—*The Hull Road Messenger*.

FACTS ABOUT OUR BIBLE COLLEGE IN NASHVILLE, TENNESSEE

The school began operating in September, 1942.

Six buildings are owned.

Total assets \$206,303.74.

We have slightly more than 5,000 books in our library; 8,000 to 10,000 are needed for accreditation.

We have more than 100 young men studying for the ministry now.

We have 12 teachers; no specified number required for accreditation.

We have 50 students from North Carolina each year.

There are 13 missionaries now on the field who were trained at the Bible College.

We have broken an enrollment record this year by enrolling 187 students from 22 states.

We have students from our school who received credit for their work at the University of Tennessee, Peabody College, Mississippi Women's College, Columbia Bible College, Bob Jones University and others.

The greatest need now is for money to

provide a dining hall, classrooms and library. We are entirely too crowded. We need more income for operating. Every student costs the institution above what he pays at least \$300 each year. This must be made up through gifts.

Pray and give for the success of the Bible College improvement program.

—Rev. Walter Reynolds.

The more anyone speaks of himself, the less he likes to hear another talked of.—*Lavater*.

If we will do what we should, there will be no time to do the things that we should not.—*Selected*.

Do not be discouraged with your faults. Bear with yourself in correcting them, as you would with your neighbor.—*Fenelon*.

NEWS NOTES

Revival at Rose of Sharon



The Rev. C. L. Patrick, pastor of the Free Union Free Will Baptist Church, Greene County, North Carolina, will be the evangelist for a series of revival meetings at the Rose of Sharon Free Will Baptist Church near Robersonville, North Carolina, March 17-23.

The pastor, the Rev. J. B. Naron, cordially invites everyone to attend the services each night.

Children's Home Report For February, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for February, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt. Receipts reaching the office later than February 28, 1957, will appear in the March report:

Central Conference	\$ 522.57
Eastern Conference	490.81
Western Conference	161.89
Cape Fear Conference	93.57
Blue Ridge Association	22.25
French Broad Association	29.28
Pee Dee Association	7.45
Piedmont Association	3.93
Albemarle Conference	30.00
Jack's Creek Association	30.00
Rockfish Conference	25.00

Miscellaneous	8,432.31
Concert Class	52.81
Total	\$9,901.87

Revival in Session At Friendship Church

The Rev. J. W. Everton, pastor of Daniel's Chapel Free Will Baptist Church, is now holding a series of revival services at the Friendship Free Will Baptist Church, Greene County, North Carolina. These services will continue through March 16, 1957, beginning each evening at 7:45.

The pastor, the Rev. R. L. Norville, invites everyone to attend the remainder of these services and to bring unsaved friends.

Mission Board Sponsoring Revival

The Liberty District Mission Board of Florida is sponsoring a revival now in session in the Community Cemetery Chapel at Freeport, Florida. The Reverends W. B. Hughes and C. A. Huckaby are doing the preaching for the meeting.

The Rev. C. A. Huckaby states: "Anyone having friends or relatives living in or near Freeport, Florida, please write to C. A. Huckaby, Chipley, Florida. It is hoped that a Free Will Baptist church will be organized in this community."

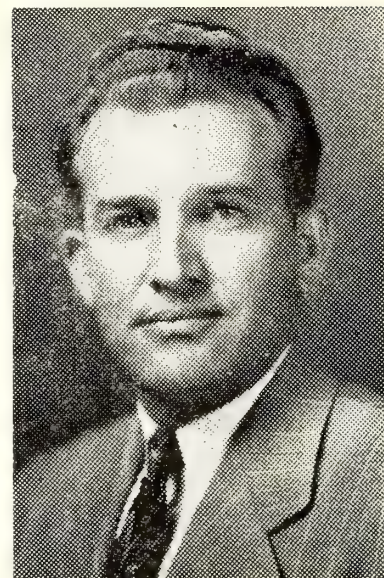
Rev. J. C. Griffin To Hold Revival

The Rev. J. C. Griffin, pastor of Ruth's Chapel Church, New Bern, North Carolina, will be the evangelist for a series of evangelistic services at Saints' Delight Church

Coming Events

- March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
- April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
- April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.
- April 14—Palm Sunday.
- April 19—Good Friday.
- April 21—Easter Sunday.
- May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
- June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

Rev. Wayne W. Smith To Hold Revival



The Rev. Wayne W. Smith, pastor of the Swannanoa, North Carolina, Free Will Baptist Church, will be the evangelist for a revival at the First Free Will Baptist Church, Kenly, North Carolina, beginning March 17 and continuing through Saturday, March 23.

The pastor of the church is the Rev. Norman Q. Adams. Special singing will be rendered each night during the revival. Everyone is invited to attend the services.

near Louisburg, North Carolina, March 20-31.

Rev. Ralph E. Clegg is the pastor of the church which has been a half-time church for a while, but is now going on full-time basis with the Rev. Clegg as pastor.

Rev. Griffin says, "Our friends in Franklin and Nash Counties are cordially invited to attend and all Christians are urged to pray that God will bless the services and that many souls will be saved."

Dates for Conferences At Cragmont Assembly

Below is a list of the scheduled dates for conferences at Cragmont Assembly, Black Mountain, North Carolina, for 1957 as of March 1:

June 3-7—Ministers' Conference; Director, Rev. E. E. Edwards, Chocowinity, North Carolina.

June 10-15—First Sunday School Youth Conference; Director, Rev. L. E. Ballard, Box 83, Selma, North Carolina.

June 17-22—State League Conference; Director, Rev. C. H. Overman, Route 2, Walstonburg, North Carolina.

August 5-10—Second Sunday School Youth Conference; Director, Rev. L. E. Ballard, Box 83, Selma, North Carolina.

August 12-17—Woman's Auxiliary Conference; Director, Mrs. L. E. Ballard, Box

83, Selma, North Carolina.

August 24-25—Writers' Conference; Director, Rev. J. O. Fort, Ayden, North Carolina.

August 26-31—Fountain Taylor Family Week.

The Rev. J. E. Wooten, business manager of the assembly, states:

"There are still other dates to be fixed. If you plan a conference, write us as soon as possible so that you can get the date of your choice. If you wish a reservation for a night or a week end for your family or for any group, please write us, stating the date you desire and the number you plan to bring. We assure you a cordial welcome and service with our best accommodations. Be sure to stop to see us when you pass through this section of the state.

"We invite you to send us the names and mailing addresses of officials or leaders in your auxiliary or youth groups. Please let us have news of your local organizational activities for publication in *The Cragmont Courier*. We believe it would be helpful and inspirational to others to know what you are doing and how you do it. May we hear from you? Just write to Cragmont Assembly, Box 178, Black Mountain, North Carolina."

Attention! Free Will Baptists in Wyoming

The Rev. H. E. Willis, promotional secretary of the National Home Missions Board, submits the following article of vital importance:

"If you are a Free Will Baptist living in the state of Wyoming, or if you know someone in Wyoming who is interested in establishing a Free Will Baptist church here, please contact Jack White, Box 223, Free Will Baptist Bible College, 3609 Richmond Avenue, Nashville, Tennessee."

Smyrna Church Announces Revival

The Smyrna Free Will Baptist Church, Blount's Creek, North Carolina, announces its spring revival which will begin Sunday night, March 17. The evangelist will be the Rev. Ralph Osborne, who will be assisted by the pastor, the Rev. D. W. Clever.

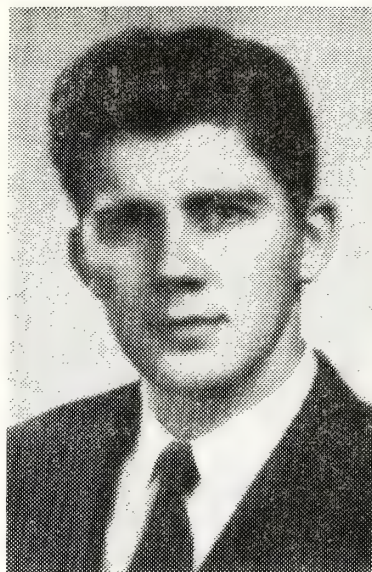
Everyone is invited to attend the services, and Christians are urged to pray for the saving of souls.

Youth Rally at Saratoga Church

A Youth for Christ Rally will be held at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, on Saturday night, March 16 at 7:30. The following scheduled program has been planned for the rally:

7:30—Song, Led by President

Rev. Bobby Jackson to Hold Greenville Revival



Revival services will be held at the Greenville, North Carolina, Free Will Baptist Church on March 24—April 7, beginning each evening at 7:45. The church is located at the corner of Eleventh and Forbes Streets.

The Rev. Bobby Jackson will be the evangelist for the services. He is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and of Bob Jones University, Greenville, South Carolina. He is well known throughout the denomination as an able gospel minister.

The public is invited to attend all the services. The Rev. R. B. Crawford, pastor of the church, encourages all Christians to pray that God will truly give revival.

- Prayer
- Devotions, Dilda's Grove
- Choruses, Led by Albert Proctor
- Special Music, King's Cross Roads
- Bible Quiz, Owens' Chapel
- Special Music, Spring Branch
- Sermon, Rev. Walter Reynolds
- Business Session
- Benediction

The president of the rally, Grant Mangum, cordially invites everyone to attend the rally and to enjoy the Christian fellowship.

Beaufort Church, Host To Auxiliary Convention

The Beaufort, North Carolina, Free Will Baptist Church, Carteret County, will be host to the Eastern District Woman's Auxiliary Convention on March 20, 21. The

Coming Events

April 22—S. E. M. Alumni Association Meeting, Mount Olive College, Mount Olive, North Carolina.
May 12—Mother's Day.
June 16—Father's Day.

services on March 20 will begin at 7:30 p. m. and on March 21 at 9:30 a. m. The theme for the convention will be "The Light Shines from Christian Influence." The thought for the day will be "For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

A Founder's Day program, marking the fiftieth anniversary of the Free Will Baptist woman's auxiliary work in North Carolina will be rendered during the convention. The entire program for the convention is as follows:

March 20, 1957

Evening Session

7:30—Youth Service, Directed by Mrs. W. J. Gaskins, Youth Chairman
March 21, 1957

Morning Session

9:30—Registration

10:00—Hymn, "The Church's One Foundation"

—Devotions, "The Light of Bygone Days Still Shines," Mrs. Mona Tyndall Jones

—Chorus Time, "Heavenly Sunlight"

—Greetings from Local Church

—Response, Mrs. T. O. Terry

—Words from the President, Mrs. Harold Mallard

—Welcome to Ministers, Delegates and Visitors, Mrs. Harold Mallard

—Hymn, "How Firm a Foundation"

—News from Children's Home, Mrs. S. A. Smith

—Appointment of Committees, President

11:00—Monologue, "Scenes of Other Days as They Reflect on Our Work Today," Mrs. W. J. Gaskins

—Presentation of Life Membership Certificates, Mrs. Harold Mallard

—Roll Call of Auxiliaries

—Processional of Delegates with Founder's Day Funds for Cragmont

—Announcements

—Benediction

12:00—Call to Refreshments and Fellowship

Afternoon Session

1:00—Hymn, "Heavenly Sunlight"

—Devotions, Mrs. Earl Hansen

—Presentation of Declamation Contest Winners, Mrs. W. J. Gaskins

—"Our Past, Our Present and Our Future Hope for Auxiliary Work," Mrs. L. E. Ballard

—News from Mount Olive College

—Business Session, Treasurer's Report, Reports of Committees,Allocations, etc.

—Closing Song, "Blest Be the Tie"

—Benediction

(Continued on page fourteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe to thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matthew 11:20-24). Does Jesus mean that some unsaved groups of people as well as unsaved individuals are to be punished more severely in an eternity of torment than others?—G.T.

Answer: Yes. I think that is just what He means. This fact is in keeping with what the Bible teaches in other passages. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48). In the above verses a lack of knowledge or enlightenment concerning the will of the servant's lord seem to entitle him to less severe punishment or fewer stripes than if he had been as well informed as the other.

The reason why these three cities (or the people in them) are in for so much punishment is because Jesus spent a lot of His time during His earthly ministry in and around them. As to the exact location of Chorazin, Bethsaida and Capernaum, there is no man on earth who knows, but they were most likely situated near each other and they all together must have been near the north shore of the sea of Galilee. It was in this general vicinity that Jesus did most of His mighty works (teaching, preaching and performing miracles). It was in these parts that Jesus was ministering to

great thronging multitudes of people when John the Baptist's disciples came to Him to enquire of Him for John concerning His identity—whether or not He was actually the Christ of God—and He answered them that He has proven Himself to be the Messiah by the works He is doing. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew 11:5).

Near here Jesus received word of John's execution. After this He sought a nearby place of solitude for rest and meditation out in the desert, but the gospel-hungry multitude that were with Him, followed Him so closely that instead of a time of rest, being moved with compassion for such a great multitude like sheep without a shepherd. He spent the whole day healing the sick and preaching to them. Then when nightfall was about to overtake them and the disciples wanted Him to send them away hungry and nearing physical exhaustion, Jesus protested and further ministered to their needs as He performed a great miracle so that with five loaves and two fishes He fed about five thousand men beside women and children.

Jesus again sought a place of rest and meditation in a solitary mountain as He sent His disciples across the sea by boat, but still there was no rest for Him, who came to work the work of His Father and bring rest to the weary, because now they encounter a great storm which called Him to their rescue, so He arose from a short rest proceeding toward them, as He walks on the waves to the other shore. What happens now? A nice rest—no, but a great multitude with more sick people of more kinds of diseases than any one could imagine, but He healed them all. Probably with some of the same people following, who witnessed the feeding of the five thousand, Jesus has another strenuous day of activities with perhaps as many to minister to as He had the day before. He feeds four thousand men beside women and children. Beside these physical signs most of the parables were probably given not too far from the needy, but ungrateful people of these cities.

Jesus compares Chorazin and Bethsaida to two gentile cities, on the Phoenician

coast, Tyre and Sidon. These were border cities near Israel and should have been within Israel. This gave them an opportunity of hearing about and knowing the triune God. Hiram, the king of Phoenicia, was a friend of David, Israel's greatest king, but never embraced David's God nor religion. Hiram, who knew David personally, and the men of his kingdom who had an opportunity to work with Solomon's men in preparing material for the temple will be held responsible in the judgment for the light they refused. But they did not have so great a light nor such a wonderful opportunity as these two cities or the people of these cities who lived when Jesus did His mighty works in and around them, for He was and is the light of the world. David, Solomon and their men were only light bearers. So Bethsaida and Chorazin rejected the greatest light when they rejected Jesus the only one who is the light of the world.

Capernaum and Sodom are compared. Lot, Abraham's nephew, was delivered from Sodom and Gomorrah, when God's judgment brought swift destruction by fire and brimstone upon them. See Genesis 19:1-29. I infer from 2 Peter 2:6-9, that Lot, a just and righteous man, suffered much vexation from the ungodly people of Sodom before he was delivered from that wicked city by God's special intervening care and those defiant sinners destroyed. Apparently that is one of the worst physical catastrophies a people of a city ever suffered at the judgment of God. It may be that if Lot had not been among them they would not have suffered so much, but since they had whatever light Lot brought to them which if heeded could have saved them, but that was not all the light that these wicked people had had, for Abraham had delivered them from the hands of the four Mesopotamian kings that took Lot and his family along with them. When the kings of Sodom and Gomorrah were being retuned they offered all the spoils of the military campaign to Abraham, but Abraham refused to take anything at all for compensation for himself, saying that he had sworn to God that if the people were delivered he would receive no economic remuneration. This was a marvelous testimony from a great man of God to a heathen people. But more than this it is quite likely that the men of Sodom saw Melchizedek, the priest of the most High God, come out from Jerusalem to meet Abraham as he returned from the miraculous victory and they probably knew that Abraham worshiped God and paid tithes to Melchizedek.

So you can see that these people could have had the light, or rather did have it, but rejected it to face the wrath of God. Even though such was a great sin and called

(Continued on page nine)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"... Lord, teach us to pray, ..." (Luke 11:1).

Beginning right where I ended last week I am continuing with the article on Prayer, which I hope and trust is meaning as much to you as you read it as it did to me when I first read it, and as it continues to mean to me:

The earnest seeker for pardon, for cleansing, for strength, to live the life which he feels is open to him, finds instant response within himself from the heart of God; a divine energy begins to throb within him. Having turned his will toward the divine will and commenced to work out his own salvation, he is soon conscious that God is working in him; the old nature with its downward drag is weakened and the new nature with its upward urge is strengthened: old things pass away, all things become new, and all things of God. Such a soul sooner or later arrives at Paul's experience, is anxious about nothing, "... but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6, 7).

Is it not strange that men by exhaustive, patient, scientific experimentation, discover and utilize the great electric and other forces which exist, yet in the spiritual world they are slow to use the power and blessing which our heavenly Father has placed within their reach? Science, however, cannot measure the happiness of those lives, lived close to their Saviour, where divine energy animates the soul. The real basic happiness is peace with God. "What drug is so potent as the spiritual refreshment that floods one's being for the asking?"

The praying life followed to its conclusion is the rejoicing, happy life.

There was a great outpouring of the Holy Spirit following the prayers of that band of loyal followers in the upper room.

Prayer is not always immediately answered. It is sometimes months and years before our petitions are fulfilled.

A good man once said, "The true spirit of prayer is that wherein the Lord is prevailed with, and which draws from Him whatever the condition needs, the soul al-

ways looking up to Him in the will, time and way acceptable to Him." That sentiment holds good today.

"Pray without ceasing."

PRAYER

Not that there be less to bear,
Not that there be more to share;
But for braver heart for bearing,
But for freer heart for sharing,
Here I pray.

Not for scenes of richer beauty,
Not for paths of lighter duty;
But for clearer eyes for seeing,
Gentler hands, more patient being,
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold me;
But that I may dry a tear,
Speak a word of strength and cheer
On the way.

The above article and poem was selected from The Edenton Street Methodist, Raleigh, N. C.

Let us consider the following prayerfully: "There is no use of man speaking of prevailing with men until he first has prevailed with God. Man absolutely cannot prevail with God until he first allows God to prevail with him. This divine order cannot be reversed."

"... The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Questions and Answers

(Continued from page eight)

for a great judgment, these people in Capernaum had not Lot nor Abraham, but Jesus Christ the very Son of God and the light of the world to live in their own city, do His mighty works in the city and among the people of this city for about three years. Now, because they rejected Him or failed to believe Him, they will be more severely judged at the judgment and more severely punished throughout eternity.

If this, that Jesus says, is true of these cities, composed largely of ignorant people, what of us here in America who might spurn the grace of God in the light of several hundred years of the grace of God demonstrated before our faces in the form of freedom of worship and an open Bible, good books, much preaching and the Holy Spirit to enable the followers of Christ to do greater works than Jesus Himself did with hundreds of advantages too numerous to mention. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18).

If God has called you, do not spend time looking over your shoulder to see who is following.—*The Gem*.

North Carolina State League Convention

"For Him—My All" has been chosen as the theme for the annual convention of Free Will Baptist young people in North Carolina. This week-end convention will be held May 3-5 in St. Mary's Free Will Baptist Church, New Bern, North Carolina, with the Rev. Cecil Campbell as host pastor, according to information released today by Rev. Henry Melvin, program chairman of the convention.

This convention of Free Will Baptist youth, known as Free Will Baptist leaguers, annually draws hundreds from all over the state and a record attendance is expected this year. An unusually fine program is being arranged and several national as well as state youth leaders of the Free Will Baptist church will be in attendance as speakers and conductors of work shops in methods.

Officers of the convention are the Rev. Daniel Merkh, Durham, president; Rev. J. W. Everton, Wilson, vice-president; Rev. C. H. Overman, Walstonburg, recording secretary; Rev. Adam Scott, Saratoga, treasurer; Miss Leah McGlohorn, Mt. Olive College, Mount Olive, sword drill leader; Rev. Henry Melvin, Winterville, corresponding secretary and program chairman.

What Is Repentance?

A gentleman once asked a Sunday School group what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my little man?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but as one man said: "I kept chopping off one sin at a time for three weeks, until I made up my mind that if I was to be a true follower of the Lord Jesus Christ, I must let Him wash me inside and out. When I made this decision, the Lord made a thorough job of it, and it has never had to be done over."—*Selected*.

Life with Christ is an endless hope; without Him it is a hopeless end!—*Gospel Herald*.

People will run to fires, rush to sales, but not to church.—*Selected*.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer Band Letter

Dear Prayer-Partner,

Perhaps this will be the first prayer band letter to come into your home or maybe it is another similar to the ones you have been receiving. In either case we trust this article will properly inform you of the endeavors of Missionary Prayer Band.

During the early years of our Free Will Baptist Bible College Miss Laura Belle Barnard organized our Missionary Prayer Band. Since that time our Missionary Prayer Band has progressed in many ways. We conduct two missionary services each month. At each of these services, which are held during the chapel period in our college auditorium, we take a special offering. We send 75% of this offering to our Foreign Mission Department and 25% is used for the expenses of prayer band, such as postage, material for our prayer groups and special gifts to our missionaries.

Our prayer band meets daily. Our student body is divided into five groups, three boys' groups and two girls' groups. Each group has a section of the world from which the leader chooses a country and brings to the attention of the group the most urgent requests concerning the missionaries, their needs and general requests. The remainder of the period is spent in prayer.

We trust that this information in your hands means another prayer-partner in helping to get the gospel to those who have never heard. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). You ask, "What can I do?" My friend, if you cannot go, you can give, and most important of all you can pray. Our missionaries are counting on our prayers. Are you failing them?

We would like to know how many prayer-partners we have who pray daily for our missionaries, their needs and other requests listed on the prayer band letter. If you are already a prayer-partner or becoming one today, will you let us know by sending us a card. By doing this we will know you are praying with us. We will greatly appreciate your cooperation.

If you would like to make a gift to our organization in helping to accomplish our endeavors you may send your contributions and also your cards to Free Will Baptist Bible College, Missionary Prayer Band, 3801 Richland Avenue, Nashville, Tennessee.

We trust we shall hear from you soon.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Far East

Picture yourself in Tibet where Communism reigns and where the door is closed to all outsiders, where people worship Buddha and their ancestors. Pray for the work along the border of Tibet and India.

Free Will Baptist missionaries in Japan and India stand very much in need of your prayers. The Calvery's are setting up a new work and someone is needed to fill Miss Barnard's place. Pray for more workers to go to Japan. Pray that the door to India will be opened.

Mexico

Our Home Mission Board needs your prayers and finances.

Two Free Will Baptist churches in Mexico have native pastors. The gospel is needed in Mexico; let us pray.

"The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20).

News From Europe

Communism and Catholicism are slowly becoming the predominant religions in Europe. The Catholic government of Spain is tightening its marriage laws concerning non-Catholic, which means non-Catholics cannot have a civil marriage ceremony. Pray for Radio Station WTAN in Tangier, Morocco, Africa, and its Spanish radio program under the direction of Rev. Z. P. Carles. This program is beamed towards Spain.

Latin America

One hundred thirty-three million Latin Americans need Christ. The chief handicap is the lack of well-prepared, consecrated national pastors and leaders—men on fire for God. Continue to pray for the salvation of the Auka Indians in Ecuador. Pray that the Holy Spirit may initiate a student witness in Uruguay, Columbia and Venezuela—the only three countries in South America where there is no beachhead as yet in the universities. Pray that the rising women's movement in Guatemala will bring blessings to every congregation in every province. Pray that even in the new fields God will raise up strong witnessing women societies for His glory.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (John 4:35).

Africa, the Land of Changes

Lonnie and Anita Sparks are now in training in Switzerland. Pray that they may receive strength and wisdom to learn

the language; that God will give many channels to witness in spite of the language barrier. Remember them as they go to Amsterdam, February 16-18, to visit some Free Will Baptists in that area.

Pray for Mr. and Mrs. H. J. Stevens who are working in South Africa. Pray that more Free Will Baptist people will go and fill the place on the Ivory Coast which has been assigned to our mission board. We must get Christian missionaries into Africa now because Catholicism, Mohammedanism and other false religions are continuing to work hard in the land of rapid changes—AFRICA.

Yours in Christ,

Missionary Prayer Band

Financial Report from Board of Home Missions

The following is the financial report from the National Board of Home Missions for the month of February, 1957:

Cash on Hand, February 1 \$1,363.83

Receipts

From States:

Alabama	\$ 38.33
Arizona	3.20
Arkansas	122.49
California	36.54
Florida	12.25
Georgia	103.79
Illinois	49.73
Kansas	3.50
Kentucky	25.86
Michigan	30.00
Mississippi	13.70
Missouri	200.30
Nebraska	245.90
North Carolina	296.07
New Mexico	25.94
Ohio	46.60
Oklahoma	94.91
Oregon	12.00
South Carolina	22.77
Tennessee	155.97
Texas	54.23
Virginia	115.44
West Virginia	18.42

From Other Sources:

Woman's National Auxiliary Convention	259.11
Sale of Merchandise	76.20

Total Receipts 2,063.26

Total to Be Accounted For \$3,427.09

Disbursements

Missionary Maintenance	\$948.55
Travel and Promotion	149.65
Salaries and Office Help	422.25
Office Supplies	16.01

(Continued on page fourteen)

NOTES — AND — QUOTES

By J. C. Griffin



ETERNITY

The term *eternity* occurs but once in Scripture. Incidentally, it is found in a text in the heart of the Bible and reads, "... thus saith the high and lofty One that inhabiteth eternity, ..." (Isaiah 57: 15).

Every Christian minister should believe in eternity and publicly discuss its tremendous issues. In a little while temporal conditions will mean nothing, whereas the eternal realities will begin to mean everything.

Every human attempt to describe eternity necessarily must be feeble. Man is neither mentally nor spiritually equipped for such a task. Even his most scholarly dissertation must sound like child's prattle in the ears of the absolutely inadequate. The simple expressions of John in Revelation are as equal to the task as language can find. Listen again and try to visualize the meaning of it all. John pictures it to us as time without end; the immediate moment forever present; not tomorrow nor yesterday; light without sun and day without night; no sin, curse or death, but life, eternal life; Christ's life, love, joy, peace and everlasting bliss—the glory of the Lord revealed and every moment forever filled with God—eternity!

Employ mathematics and attempt to bring eternity within the limits of finite conception. Compute, if you can, the number of earth's ages, both historic and pre-historic. The total is tremendous, a hundred million years perhaps (if you can accept the suggestion of science), but scarcely a fraction of eternity. Multiply the age of earth by the tree leaves of every spring-time. The answer is bewildering, but it is not the measure of eternity. Multiply again by the sands of every seashore. The result is staggering, but even this is not eternity. Multiply once more by the dust of earth. The figure is fantastic, but still is not equal to eternity. Multiply finally by the rain drops of all time, and by the blades of grass of every green field. The sum is utterly incomprehensible; yet, even then, you have computed an infinitesimal fraction of the time called eternity—years without number and ages without end!

Physical life is in earnest of your everlasting existence. By and by, paradoxically enough, death will usher you into the eternal experience of life and being. Soon you will fall asleep in time and awaken in eternity.

Soon you will close your eyes on earth to open them and see God! Each moment brings you closer and closer to that period of eternal duration. Almost imperceptibly, yet irresistibly, you are being drawn into the maw of death into eternity. There is no possible escape for you.

These facts stir some into a blind rage against God. Obviously, however, it is senseless to rage against the inevitable. In the long run, your whole lifetime of hate and disobedience is of little consequence to Him. You are so temporary; He is so eternal. To God your whole life span is but a moment. In a little while, as far as earth and time are concerned, you will be no more. Your dismissal is final. You cannot return. Meantime, the law of averages works. Eventually someone will acquiesce to His will and methods and accomplish His purpose. As the eternal One, He continues through all time, so if necessary, He can wait for another man in the next generation. Nothing is as certain as the will of God; therefore, it is good sense to adjust yourself to the inevitable.

Eternity will usher you into your permanent state. No readjustments can be made once eternity begins. Then adjustment will be either impossible or unnecessary; unnecessary for the believer and impossible for the unbeliever. These facts are divulged in Revelation where the Spirit cries, "He that is unjust, let him be unjust still." Death, therefore, crystallizes the sinner's disposition forever! The Spirit continued in the same strain, "He which is filthy, let him be filthy still." Here again death made the sinners' disposition concrete. They had filthy minds and mouths. They loved immoral thoughts. They loved immoral jokes. Now they are forever plunged with a morally deranged mind, steeped in evil—rotten, corrupt. Never again can they think a decent, let alone a holy thought. Eternity will be to them like an insane asylum. How horrifying! And how pathetic to think it was their minds and their mouths that drew them into hell and damnation. I wonder what would happen if they were to hear in hell a strain of Lowry's famous hymn:

What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

But that blood is in heaven on the mercy seat, and they have no access to it there. Therefore, all hope for recovery is gone. Mentally and morally they will never be whole again. I wonder what would happen if someone should raise Cowper's familiar song:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

Imagine the anguish of one cringing wretch in particular—the crucified thief—as the second verse is heard:

Thy dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Both thieves had committed identical sins. They were companions in crime. Both had filthy mouths, had cursed and spit upon the Christ of God. Certainly both were equally guilty, but one had repented and was now in paradise; the other, dying unreconciled, was sentenced to the damnation of hell. Certainly, the one had been as vile as the other, but he chose to die that way and remain so forever.

Again the Spirit speaks, "He that is holy, let him be holy still." There is no need of adjustment here. Incidentally, have you noticed how many different types of people there are in hell? There are the unbelieving, the fearful, the idolater, the abominable, the liar, the murderer and the whore-monger. But in God's heaven there is only one class of people—holy people.

To some this whole proposition of eternity seems incredible—incredible both as a factual occurrence and as an actual personal experience. Is it possible that God could keep my being intact forever and subject it to the eternal torture of hell? It would seem that eventually hell would destroy my being, consume it and thereby end my misery. But this will never be. Scientists admit that absolute destruction of any created thing is impossible. Even a block of wood thrown into a raging furnace is not actually destroyed.—*Excerpts from a Tract by the Rev. Thomas Williamson, Christian and Missionary Alliance, Glendale, California.*

Many of us do not like to think of eternity, but we certainly will have to face it. If we live in sin and disobedience here on earth, our eternal home will be with the damned of all generations. It is heaven or hell fire forevermore!

Clean Your Own Windows

A lady complained to a friend visiting her that her next-door neighbor was a poor housekeeper, her children were dirty, her house was filthy, and one was almost disgraced by living near her.

"Just look," she said, "at those clothes she has hung out on the line. See the black streaks up and down those pillow cases?"

The friend stepped to the window, raised it, and looked out.

"It appears, my dear," said the visitor, "that the clothes are perfectly clean; the streaks that you see are on your own window."—*Rev. R. T. Williams.*

STORIES

—FOR OUR—

BOYS and GIRLS



MUG'S COURAGE

Ethel R. Hulslander

THAT dog is no good, always chasing the milk cows until they're so tired their tongues hang out their mouths," declared Bob's father sternly.

"He'll have the cows all worn out before the summer is over," said Bob's mother.

Bob darted a glance at his father. He knew from the stern look that his dad meant not to keep Mug, the dog.

Two weeks ago when Mug had followed Bob home from school his folks had wanted to send the dog away, but Bob's pleas had finally won the promise from his dad, "We'll keep him long enough to see if he is a good stock dog. We do need a dog to help with the cattle."

But Mug hadn't proven to be a good cattle dog. "He don't know, 'Sic 'em," declared Mr. Wright, Bob's father.

"Dad, he is just too anxious to work," Bob defended his dog.

"I'll take him to town with me tomorrow and see if I can find him a new home where there are no cattle," announced Bob's father.

After breakfast as Bob gathered chips for the stove he was troubled. It made him sad every time he thought about Mug who was such a good play fellow.

"It's going to be hard to do without you," sighed Bob. Then he asked, just as if he expected the dog to understand, "Mug, why couldn't you have turned out to be a good cattle dog so I could keep you? Maybe I can still think of a way to keep you; but, pal, we've got to think fast because it isn't long until tomorrow morning."

Bob thought of some of the things his Sunday school teacher had told her class. Then he exclaimed, "I can ask God to help me find a way to keep Mug."

After Bob had talked to God in a little prayer he felt happier.

When Bob carried the basket of chips to the house his mother suggested, "This would be a fine morning to pick those blackberries down at the south end of the pasture. I'll make them into jam. But keep that dog away from the cattle."

"Go," cried Janet.

"No," said Mrs. Wright firmly. "You are too little."

Bob had just finished filling his pail with the big, sweet berries when Mug suddenly bounded off in the direction of the cows.

The dog paid no attention to Bob calling him as he ran toward the big gully.

Mug passed the cattle without a glance in their direction.

"Must be another rabbit," guessed Bob.

Bob followed after the dog.

But instead of flushing a rabbit the dog gave three short barks and leaped into the gully.

"His call for help," cried Bob, running forward. "Janet, Janet," he called. "Did you follow and get lost?"

Just as Bob reached the edge of the gully he saw Mug shaking a rattlesnake all of three feet long.

Janet laughed as she watched.

"Doggie," she cried.

Mug laid down the dead snake and trotted over to Bob.

"Fine dog," he praised. "You saved Janet from being bitten."

Bob took Janet in his arms, picked up the pail of blackberries and started for the house.

Mug followed slowly, not his usual frisky self.

"What's the matter, pal?" asked Bob.

As the boy looked directly at the dog he noticed that one jaw was beginning to swell. He looked more closely and saw two tiny holes where the snake had punctured the dog's jaw with his fangs.

"Now you'll die," wailed Bob.

Two successes I have never known: A Christian who did not tithe; and a Christian who gave more time to the radio and the newspaper than to the Bible and prayer. Success is giving God your very best.—*The Gem*.

•

Every person is a missionary, intentionally or otherwise.—*Highland Park, Mich., Church Bulletin*.

•

A Christian's life is the world's Bible.—*Highland Park, Mich., Church Bulletin*.

But after a minute he said, "Come on, I'll carry you home and ask Mother to take you to the veterinarian. He can give you medicine to make you well."

Bob set down the pail of berries and took Mug in his other arm. The baby and the dog made a heavy load.

"Please, God," he panted, "Don't let Mug die. Help me to hurry faster."

Mother saw them coming and ran to meet them.

When she saw Janet she cried, "Oh, Bob, you found her!"

"Mug did," answered the tired boy. "Mother, hurry. Call the veterinarian. A rattler bit Mug when he saved Janet."

"Let's take him in the car," suggested Mrs. Wright.

Before they started Mother said, "Give me your pocket knife."

Quickly she slit the skin between the fang marks and pressed out some blood. She said, "Keep pressing here along Mug's jaw so the poison won't spread so fast."

Mug looked at them with pleading eyes. He seemed to be begging them to help him.

"Hurry, Mother, hurry," begged Bob.

Soon they reached the veterinarian office.

From his case of medicines the veterinarian took a big, hollow needle and a bottle. He filled the needle with medicine from the bottle and put the end of the needle into Mug's jaw.

"Good dog," he said as he patted Mug on the head and looked at the swollen jaw. "You are going to be a mighty sick dog, but soon you will be better because they got you here in a hurry."

Bob was so happy that tears ran down his cheeks. He wiped the tears away with his shirt sleeve. Then he knelt down beside one of the office chairs and prayed, "Thank You, God, for helping save Mug. Thank You for saving Janet too. Please help Daddy to see that Mug is a good dog. Amen."

The veterinarian asked, "What is this about Mug being a good dog?"

So Bob began at the beginning and explained all about Mug following him home from school, Mug chasing the cattle and Daddy wanting to take him to town.

"I'm sure you can keep Mug," said the kind veterinarian. "I'll explain to your father some ways to train Mug to drive cattle properly. Mug is a young dog so he can be taught to do the job. Now you'd better leave Mug here a few days until he completely recovers."

"Good-bye, Mug. Thank you, doctor," said Bob as they left the office.

When they got home Mother hugged both children and said, "Because Mug was a brave dog Janet is safe. He has earned his place on our farm."

"Thank you, Mother," cried Bob happily as he went to get the pail of blackberries he had left in the pasture.—*My Pleasure*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Financial Report of N. C. Auxiliary Convention

The following is the financial report of the North Carolina Woman's Auxiliary Convention for third quarter, November 24, 1956—February 25, 1957, as submitted by the treasurer, Mrs. M. A. Woodard of Winterville, North Carolina:

Balance Brought Forward \$2,245.76

Receipts

Co-Laborer Band	\$200.75
Cragmont Assembly	17.00
Mount Olive College	59.20
National Bible College	37.40
Superannuation	68.25
General Home Missions	161.35
National Home Missions	35.62
State Home Missions	46.11
General Foreign Missions	170.64
Salaries, Emma Ruth and Tommy Willey	483.00
For the Hannas, Japan and Africa	15.00
Middlesex Children's Home	76.90
Promotional Work	5.40
Per Capita Dues	12.00
National Home Mission Tent Fund	35.00
Sale of State Guide Books	5.75

Total Receipts 1,432.07

Total Receipts Plus Balance \$3,677.83

Disbursements

Co-Laborer Band	\$200.75
Cragmont Assembly	17.00
Mount Olive College	59.20
National Bible College	37.40
Superannuation	68.25
National Home Missions	35.62
State Home Missions	46.11
General Foreign Missions	170.64
Salaries, Emma Ruth and Tommy Willey	483.00
For the Hannas, Japan and Africa	15.00
Middlesex Children's Home	79.60
National Home Mission Tent Fund	35.00
Expense, Anna Phillips Loan Fund Committee Meeting	28.16
Expense, Executive Committee Meeting	45.65
Treasurer, Fee for Three Months	45.00

For Field Worker's Activities 18.20

Total Disbursements 1,384.58

Balance in Treasury, February 25, 1957 \$2,293.25

Attention Youth Chairmen of Albemarle District

The youth chairmen of the Albemarle District of North Carolina are urged to see that all the churches in the district who have G. T. A. and Y. P. A. organizations are represented in the declamation and essay contests. The declamation contest will be conducted on "Missions," and the essay contest on "The Worth of a Family Altar."

Rules for the contests may be found in the G. T. A. and Y. P. A. programs books. Please contact Mrs. David W. Hansley, 803 East Gordan Street, Kinston, North Carolina, by March 31 if your church is planning to have entries in the contests.

Mrs. David W. Hansley,
Albemarle District Youth Chairman

Georgia Executive Committee Meeting

The Executive Committee of the Georgia State Woman's Auxiliary Convention met on February 23 at the Albany, Georgia, Free Will Baptist Church at 10:00 a. m. The meeting was brought to order by the president. There were nine members of the committee present. Mrs. Edith Shiver brought a very challenging devotional period, followed with sentence prayers.

The president called the meeting to order for business, requesting a report from each member of the committee of the work each had done thus far. A letter from Mrs. J. B. Rice was read which stated that she will not be able to continue her work as a field worker because of ill health.

The committee resolved that the theme for the state workshop be "Approved Workers" and that Mrs. Eunice Edwards be the speaker, with Mrs. L. E. Ballard as alternate. The ladies also resolved that the ex-

ecutive committee give \$60 to apply to the expense of Miss Barnard's trip home and that each auxiliary in the state contribute to the cause also. The committee voted that Miss Barnard be the main speaker at the state convention if she is home at that time. The final resolution made was that \$25 be given to the declamation contestant to cover expenses to the national convention.

Brother E. C. Morris dismissed the group with prayer.

Mrs. Paul Long,
Corresponding Secretary

New Bern, N. C.—The Woman's Auxiliary of Pleasant Acres Church met at the home of Mrs. Parthenia Goulding on Friday night, February 22. The meeting was called to order by the president, Mrs. T. O. Terry. Following the opening hymn, Mrs. J. B. Forest led the group in prayer. Mrs. C. M. Heath, secretary, called the roll. Eighteen members were present at the meeting. The minutes of the last meeting were read and approved. Mrs. J. B. Forest was appointed as delegate to attend a convention in Beaufort, North Carolina, on March 21.

Mrs. Earl Hansen gave the devotions. The topic for the discussion was "Send Out Thy Light to Japan." Mrs. Forest dismissed the group with prayer. Mrs. Terry was then honored with a surprise birthday party and was presented a three tier birthday cake and many useful gifts. Delicious cup cakes and ice cream were served by the hostess, Mrs. Goulding. The next meeting will be held in the home of Mrs. E. L. Kemp on March 15.

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Church met February 28 in the home of Mrs. Hilda Rough-ton with ten members and four visitors present. The president's husband, Rev. Winfred Brickhouse, led the ladies in prayer. Mrs. Winfred Brickhouse had charge of the program. The introduction was given by the president and those taking part in the program were Mrs. J. A. Etheridge, Mrs. Bernice Moteland, Vera Swain and Mrs. Daisy Brickhouse.

During the business session a letter from Mount Olive College requesting a pledge was read. All the women promised to do their best to help the college in any way. The offering for the meeting amounted to \$10. The treasurer reported \$128 having been raised in 1956 with \$88 having been disbursed, leaving a total of \$40 in the auxiliary treasury at the beginning of 1957.

After the business session the meeting adjourned with prayer. The hostess then served refreshments.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Fourteenth Annual Session of Bible Conference

The fourteenth annual session of the Bible Conference featuring Bible preaching and evangelism will be held in the Memorial Auditorium of Free Will Baptist Bible College, Nashville, Tennessee, March 31—April 4.

The first service will be at 3:30 p. m. Sunday afternoon, March 31, and the conference will continue through Thursday noon.

Featured speakers this year include Rev. Joe Ange, Rev. Ronald Creech and Dr. Tom Malone.

The Reverend Mr. Ange is pastor of Edgemont Church, Durham, North Carolina, and will bring to the pulpit a wealth of experience in soul winning and church leadership. He is a popular speaker in revivals and has led his church into one of the denomination's best in giving to missions and Christian education. Mr. Ange is a former student at the Bible College.

Mr. Creech has held pastorates in Ahsokie, North Carolina, Warwick City, Virginia, and is at present of First Church, Florence, South Carolina. He has held revivals in numerous Free Will Baptist churches. He also is an alumnus of the Bible College.

Dr. Tom Malone is pastor of Emmanuel Baptist Church, Pontiac, Michigan. He has had some 16 years experience as a church leader and radio speaker. In connection with his church work he has established a Christian day school and a theological seminary of which he is president. Dr. Malone will be the guest speaker and will bring special youth messages during the afternoon services.

The college music department will furnish music throughout the four-day meeting. Ross Bowden, music director, will lead the college choir Wednesday evening in the presentation of "The White Pilgrim," a folk cantata based on early American religious music. Several soloists appear on this program. The male quartet, girls' trio and other groups will be featured during the conference.

One hour each afternoon will be devoted to youth emphasis. Dr. Malone will be the speaker at these services.

The Bible College Alumni Association will hold its annual business meeting and banquet Tuesday. The annual meeting of the Board of Trustees is scheduled for May.

The Bible College is looking for a full

MISSIONS

(Continued from page ten)

Church Extension (Nebraska)	226.45
Merchandise for Resale	144.90
Telephone and Telegraph	12.27
Office Maintenance	154.77
Year-Old Printing Bill	144.81
Year-Old Printing Bill	79.01
Note on Station Wagon	92.00
Missionary Broadcast	14.50
Miscellaneous Expense	13.15

Total Disbursements 2,418.32

Balance on Hand, February 28 \$1,008.77

You will notice from the monthly statement that our income from the all sources for the month of February was \$2,063.26. We do praise the Lord for His goodness to our board. We spent \$2,418.32 which was more than the income; however, some of this expense was for old accounts. I am happy to report to you that all the old accounts are now paid in full! We have everything paid for to date except four payments on the station wagon in the amount of \$368.00 (\$92.00 each) and \$2,000.00 on the \$3,000.00 which we borrowed in October to help pull us out of the terrible financial condition we had gotten into.

I feel sure that all of this indebtedness can be paid by July, that all the missionaries will continue to be paid, and that new work will be started. I am not asking anyone except the Lord of the harvest to help us pay this note—He has been more than faithful.

Our people want a home mission program, and God wants us to send this message in the homeland. Watch for the posters for April. I want to thank you for what you are doing. You have made what seems an impossible task one of victory.

Please pray for me, my family and the missionaries. We pray for you daily.

H. E. Willis,

Promotional Secretary-Treas.

attendance. Especially invited are friends of the school who have never visited Nashville before, as well as those who come each year for a time of spiritual blessing and fellowship.

Former students are urged to attend this year in celebrating the college's fifteenth year.

The college will be glad to arrange reservations for out-of-town guests.

A fully-equipped nursery will be in operation for all pre-school age children. A capable staff of students will arrange to take the children at the auditorium so the parents can enjoy the services.

NEWS NOTES

(Continued from page seven)

Juniper Chapel Church Announces Revival

The Juniper Chapel Free Will Baptist Church, Craven County, North Carolina, announces its revival which will begin March 18 and continue through March 27. The Rev. Charles Keith of Washington, North Carolina, will be the evangelist for the meeting.

The public is cordially invited to attend the services and all Christians are asked to join in prayer for the salvation of souls. The Rev. Henry Armstrong is pastor of the Juniper Chapel Church.

Lynn to Conduct Otter's Creek Revival

The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, will conduct a series of revival services at the Otter's Creek Free Will Baptist Church near Fountain, North Carolina, March 17-23. Services will begin each evening at 7:45.

The pastor, the Rev. C. D. Hamilton, invites the public to attend these services.

Facing Facts

Rev. James Earl Raper

The future belongs to those who prepare for it. Our churches must train today its leaders for tomorrow. The church offers you training which can be received nowhere else. League is the training service of the church, and no church member receives adequate training until he is enrolled in league.

A man may be called into military service, but is not fit to serve until trained. The league offers you God's basic training for Christian service. Is God speaking to you in Hosea 4:6 when He says, "My people are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee."—The Post.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Are We Hypocrites?

(Lesson for March 24)

Lesson: Matthew 23.

Golden Text: Matthew 6:1.

I. INTRODUCTION

The triumphal entry of Jesus into Jerusalem (Matthew 21) proved His popularity with the common people. Mark 14:1, 2 informs us that the Jewish rulers decided to wait until after the Passover feast before attempting to kill Him, but it was God's will that His Son should die for our sins before the Passover, not after it was past. Hence the stunning attack on the Jewish leaders in Matthew 23 by the Master so enraged them that they planned to arrest Him, hold an illegal night trial, take Him to Pilate early in the morning and secure the sentence of death before there could be any uprising on the part of the friends of Jesus. The rulers forgot Isaiah 53.

II. HELPFUL HINTS

1. To reject salvation is a fearful thing indeed, but to block the way for others is even worse (Vs. 13).

2. The cloak of religion, when worn for advantage, is a curse to one's neighbor and a crime to him who dons it (Vs. 14).

3. Those who are won to a Christless religion become disciples of deception and candidates for hell (Vs. 15).

4. Though the tithe belongs to God, He will not accept it, unless it is given for His glory and honor (Vv. 23, 24).

5. While extortion and excess abide in one's heart, his religion is only a superficial thing (Vv. 25, 26).

6. A righteous appearance may not change the heart, but a righteous heart will change the appearance (Vv. 27, 28).

7. The Lord has power to save all men, but His plan of redemption provides for only those who believe (Vs. 37).

8. The greatest sanctuary that men may provide is a desolate place if the Lord is not there (Vv. 38, 39).—*The Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. In order that we may not be guilty of the sin of hypocrisy, we should study carefully the sins with which Jesus charged these scribes and Pharisees. We should

watch that not even a small trace of their sins be permitted to take root in our lives. The penalty for hypocritical living, as set forth in the latter part of the lesson should be enough to motivate us to live truthfully, honestly and earnestly in the sight of God and our fellows.—*The Bible Student* (F.W.B.).

Please read all the lesson helps in this quarterly.

2. These woes may well startle the complacent and unthinking. He who gave us the Beatitudes of blessing (Matthew 5) now smites His enemies in these woes or words of condemnation.

John's Gospel speaks of Him coming as grace and truth (John 1:17). Grace is gracious, loving outgoing to the sinful. Truth balances grace in its revealing of sin and its judgment. Denunciation of the hypocrite is part of Jesus' ministry. We are always in danger of hypocrisy. The preceding verses speak of humility or lowliness, hence this stern warning.—*The Gist of the Lesson*.

3. Woe . . . scribes and Pharisees . . . for a pretence (ye) make long prayer. The scribes and Pharisees were guilty of heartless cruelties: "Ye shut up the Kingdom of heaven against men"; "Ye devour widows' houses"; they sought to cover up their wickedness by religious rigmarole! How hateful to God and man! Their pretentious, public prayers got no higher than their heads. Privacy, is the best place for lengthy prayers. Some of God's dear children unintentionally monopolize the whole prayer period, and thus rob others of the privilege and blessing of voicing their prayers to God in the prayer meeting. Jesus' recorded public prayers were brief. His long prayers were made when He continued all night in prayer, alone with God; and when He arose a great while before the dawning of the day, and went out into the mountain solitudes to pray, alone with God!

4. A young medical student, Grenfell, attended one of Moody's meetings in London, England. The medical student was unsaved. He had no special reason to attend the service. He was only curious to see what was going on. After a spirited song service, led by Sankey, Mr. Moody stood and called upon a certain brother to pray. The brother stood and began to pray. On and on he prayed. He seemed not to be able to conclude the prayer. Mr.

Moody became restive. Finally Mr. Moody stood and said, "Mr. Sankey, announce a hymn and let us all sing while the brother concludes his prayer! Young Grenfell was so impressed by the reasonableness and rightness of what Mr. Moody had done that he began to consider becoming a Christian and giving his life, in service, to God. This he did. Who is not thrilled and challenged by the story of Grenfell's missionary service in Labrador?—*The Bible Expositor*.

5. The younger classes will find this lesson quite difficult, and the teacher must make every attempt to bring out of it some practical truths for their young hearts. A suitable introduction may be a discussion of the meaning of a false face. As the term implies, a person putting on a false face pretends to be what he is not, though of course he realizes that everyone will know that what he is wearing falsely identifies him. It might be the face of an animal, or of some hideous monster, or just a human face with gruesome aspects. As we learned in a preceding lesson, a person who really wants others to believe something about him that is not true, is a hypocrite and an actor. The chapter we are about to study is an account of Christ's denunciation of hypocrisy in life; that is, the sin of pretending to be what we are not. Jesus is not discussing murder, embezzlement, robbery, uncleanness, assault, but just living a lie. It is the form of sin which He most emphatically denounced; for (it would almost seem) He felt that hypocrites would not be won to a life of righteousness.

6. The older classes will here be given attention to a chapter in the gospels which is almost completely ignored. Christ is speaking to religious men, who boast of their religion, who made it the chief object of life, but with whom it is a mere coating, a cloak, as it were, for covering the wickedness of their own hearts. In this chapter we have a specific application of a truth set forth in the Sermon on the Mount: being a disciple of Christ had to do with the inner life, not with outward practices alone.—*Peloubet's Select Notes*.

What Is Christianity?

In the home it is kindness.

In business it is honesty.

In society it is courtesy.

In work it is fairness.

Toward the unfortunate it is pity.

Toward the weak it is help.

Toward the wicked it is resistance.

Toward the strong it is trust.

Toward the fortunate it is congratulations.

Toward the penitent it is forgiveness.

Toward God it is reverence and love.—*Selected*.

Vacation Bible School Clinic

at

Mount Olive Junior College

Mount Olive, North Carolina

on

Saturday, April 13, 1957

TIME 10:00 A. M.—3:00 P. M.

The classes and their instructors are as follows:

CLASS	INSTRUCTOR	HANDWORK
General Directors	Rev. J. O. Fort	
Music Directors	Mr. William Lloyd	
Nursery Teachers	Mrs. N. B. Barrow	
Beginner Teachers	Mrs. Robert Peele	Mrs. Carolyn Elliott
Primary Teachers	Mrs. Robert Beaman	Miss Juanita Dunn
Junior Teachers	Rev. Earl Glenn	Miss Leah McGlohon
Intermediate Teachers	Rev. Floyd Cherry	Miss Linda Cherry

Everyone who attends the clinic is requested to bring a picnic lunch. Lunch will be served from 12:00 o'clock noon until 1:00 p. m. The college will furnish tea and coffee.

There will be a display of materials and supplies for daily vacation Bible school. Someone will be on hand to take orders.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 20, 1957

DUKE UNIVERSITY LIBRARY

MAR 20 1957

PROPERTY DEDICATED FOR NEW CHAPEL

DURHAM, N. C.



Pictured above is a group on the mission field in Cuba who met to dedicate property given by one of the families for a new chapel.

The Reverend Thomas H. Willey, director of the Free Will Baptist Mission, Pinar del Rio, Cuba, states: "We want to begin this chapel just as soon as we can. This church is pastored by a student from the seminary and is growing in grace and number. The members will do the labor themselves with just a little help. Near the property for the new chapel a new settlement is being laid out in lots. This will make the work outstanding as building goes on. We are grateful for people who love the Word and have it in their hearts."

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C.

EDITORIAL

ORGANIZATION FOR DVBS

Because many churches may not get their introductory kits of daily vacation Bible school materials in time to begin their organizations according to the manual, we print below from the director's manual the directions for organization, beginning nine weeks before the opening of the school and continuing through six weeks before the opening of school:

WHAT ABOUT ORGANIZATION?

Much of your best work relative to daily vacation Bible school will be done before the school actually opens. Detailed pre-planning will assure smooth operation of the school. Your own situation—the potential size of the school, your particular location, the fact that your church is rural or urban and others—will determine the number of weeks that you should spend prior to the opening of school in preparation for it. However, do not make the mistake of allowing yourself too little time to make necessary plans. We suggest the following schedule which you may adjust to fit your particular situation.

Nine Weeks Before School Opening

Arrange for a joint meeting with the pastor and the sponsoring committee. We suggest the following outline for the conduct of this meeting.

(1) Have devotions consisting of reading of the Scriptures and prayer.

(2) Make a complete list of all the people who have indicated to the pastor, the members of the committee and the director that they might help in the school. Add to this list any others who the group believes would make good helpers and who might be enlisted.

(3) From the list, select departmental superintendents, secretary, treasurer, and any other general officers needed.

(4) From the list select chairmen of the following committees: publicity, refreshments-finance, transportation and rooms.

(5) Decide dates and hours of the school.

(6) Order an introductory kit from *The Free Will Baptist Press, Ayden, North Carolina*. Price, \$3.15.

(7) Be sure to arrange for notification of those people who have been selected in this meeting.

(8) Dismiss with a chain of prayers for the success of the school.

Eight Weeks Before School Opening

Arrange for a joint meeting with the pastor, the sponsoring committee, the departmental superintendents and the chairmen of the special committees. At this time the departmental superintendents should make recommendations as to their teachers and assistants, and the special committee chairmen should make recommendations as to persons whom they want to help them. Suggestions for the conduct of this meeting are as follows:

(1) Opening devotions.

(2) Selection of teachers and assistants for each of the departments.

(3) Selection of members of special committees.

(4) Make a list of all prospective pupils of the coming school, and give each departmental superintendent the names of the prospective pupils in her department as follows: nursery (Ages 2, 3); beginners (Ages 4, 5); primaries (Ages 6-8); juniors (Ages 9-11); intermediates (Ages 12-15). This list can be made up from the Sunday school and league rolls, the religious census and the lists which the pastor, the members of the sponsoring committee and the director have formed in their visitation. The departmental superintendents should divide the names on their list and give each worker in their departments a list of names so that the workers can have a part in contacting the pupils and building up interest in the school.

Seven Weeks Before School Opening

Arrange a meeting with the following present: the pastor, the sponsoring committee, the director, the departmental superintendents, the teachers and the special committee chairmen. A suggested outline for this meeting is:

(1) Opening devotions.

(2) Distribution and examination of daily vacation Bible school materials in the introductory kit.

(3) Selection of assistant teachers and other workers upon recommendation of the superintendent and teachers of each department.

(4) Hear reports of work done by each of the special committees.

(5) Review the entire planning up to this point to see that nothing is left undone.

(6) Close with prayer by pastor.

Six Weeks Before School Opening

This meeting should be set aside primarily as a time in which every person who will have an official part in conducting the school will dedicate himself or herself to God for this specific task.

Only one item of business need be transacted at this meeting, but that item is important. The departmental superintendents and the special committee chairmen should have their orders for daily vacation Bible school materials made out. They should present them to the group for approval and then turn them over to the general secretary so that she may send the combined order to *The Free Will Baptist Press, Ayden, North Carolina*.

Volume 72

No. 12

THE FREE WILL BAPTIST

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Can a Saved Person Ever Be Lost?

Rev. Rufus Hyman, Slocomb, Alabama

(EDITOR'S NOTE: The following feature is adapted from a sermon preached by the Rev. Rufus Hyman at the Chipley, Florida, Free Will Baptist Church. Rev. Hyman states, "This is a result of thirty years of study of our position on that subject.")

THE doctrine of the perseverance of the saints is a doctrine that distinguishes Free Will Baptists from other Christian groups in two distinct ways, namely as follows:

First, we are distinguished from those who admit no possibility of one's being lost after he is saved under any circumstances or conditions.

Second, we are distinguished from those who stand in great fear of falling. This group contends that we hold too strong grounds for assurance of salvation. We hold that it is *possible* to make shipwreck of one's faith and be lost again, but that it is not *probable*. Nevertheless, we believe that it can be done and has been done by some. When we say this could happen, we do not necessarily mean that it *will* happen.

The Scriptures teach that it is possible for a Christian to be lost according to Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We shall examine the six key words or phrases as follows:

(1) *Once enlightened*—This means they had been enlightened as to Christ, the Son of God, as the only way of salvation.

(2) *Tasted of the heavenly gift*—They had experienced having Christ as Saviour, or we might say they had been born again. The word, *taste*, is defined by Dr. Cruden to mean *to prove or the relish of anything by the palate or tongue* (Job 34:3) and *to have an inward experimental knowledge of a thing* (Psalm 34:8). Dr. Cruden says

that this phrase means to "... have had some transient experience of the power and efficacy of the Holy Ghost from heaven, in gospel administration and worship, so as to relish comfort and sweetness in the doctrine and promises of the gospel." Dr. Cruden gave us *Cruden's Complete Concordance*.

In Hebrews 2:9 we read "... that he (Christ) by the grace of God should taste death for every man." The word, *taste*, in this Scripture means an *experience*. We can say that Christ had an experience with death; so every man can be saved by the grace of God from a state of spiritual death, providing that he will accept Christ as his Lord and Saviour.

(3) *Made partakers of the Holy Ghost*—It is through this experience that a believing sinner becomes a child of God. "... Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). The spiritual birth makes a person a Christian.

(4) *Tasted the good word of God*—This means an acquaintance with the Word of God so as to have a deep insight into the things of God. This experience belongs to Christians only.

(5) *Tasted the powers of the world to come*—This means that these Christians were on the way to heaven with knowledge and joy in the Holy Ghost. They knew they were going to heaven because they had faith in Christ.

(6) *To renew them again unto repentance*—They were said to have repented. It takes faith and repentance to make one a child of God. Theologians say that faith and repentance are inseparable.

Thus we have studied the six points by which one becomes a Christian in the order in which the inspired writer gives them. In 2 Peter 2:20-22 the apostle, Peter, tells us of those who have escaped the pollutions of this world through the knowledge of the Lord and Saviour, Jesus Christ. If they are again entangled, the latter end is worse than the first. He also says that it would have been better for them to have never known the way of righteousness, than, after

having known the way, to have turned away after false teachers.

What These Christians Were Doing Wrong

These Christians were warned against departing from the truth in Christ. This warning was given to keep Jewish Christians in the first century from going back to animal sacrifices for sins. Some say that there was an organized movement for Christians to go back to the blood of bulls and goats for the forgiveness of sins. Those who did so counted the blood of Christ as an unholy thing whereby they were sanctified.

If we would do such we would crucify the Son of God afresh and put him to open shame. To do this would be destroying faith in Christ's making it possible for sinners to repent. When one becomes an apostate, there is nothing left for him but the judgment of God.

Grounds of Assurance

We list the following as grounds of assurance of salvation or reasons why it is not likely that a Christian will ever be lost:

(1) *The new nature, a divine nature*—This nature is like God's nature for it is God's nature in the Christian. Since a Christian has God's nature, it is likely that he will hate the things God hates and love the things He loves.

(2) *The Holy Spirit*—When a sinner repents and accepts Christ, God places the Holy Spirit in his heart to guide and lead him in the way he should go. The Christian is not left with only his new nature to guide him. The Holy Spirit will do that, but the Christian has a *free will* and he can follow Christ or he can disobey Christ.

(3) *Chastisement of the Christian*—If the Christian goes into sin, the Holy Spirit will chastise him with many whippings in forms of sickness to himself or maybe to a loved one. He may experience financial losses or even death—death to everything he counts dear in order to force him to return to God.

Sin must be repented of and faith renewed. The Christian will never be happy if he goes into sin. The Christian has nothing to fear as long as his faith is in Christ. It is dangerous for a Christian to go into sin, for he might lose his faith and never return to Christ.

The warning is this: Do not go after modernism, spiritualism, atheism and a hundred other isms which are prevalent today. The apostle, Peter, said to make our calling and election sure. How? We can make our calling and election sure by repentance, faith, prayer, study of God's Word and full consecration to God. Many theologians agree that this warning is given to keep saints from making shipwreck of their faith.

Gather Up the Fragments

Naaman Borders, Waverly, Ohio

AFTER Jesus had fed the 5,000 men, besides the women and children, with a few fishes and loaves, He told His disciples to *gather up the fragments that nothing be lost*. In other words He meant for them not to let any of it go to waste. There is a proverb which states, "Waste not, want not." Since Jesus said that nothing should be lost, it behooves all of us to save. John Wesley said, "Make all you can, save all you can, and give all you can." The more we make, the more we can give to worthy causes.

There was a man in the first church I pastored who threw enough food out to worthless dogs to keep one person in groceries for a week. Did he think more of dogs than he did the cause of Christ? There is enough wasted in our land of plenty to keep all of our missionaries in the field and more. How do we waste? We waste by using tobacco, candy, chewing gum, ice cream, soda pops, attending the movies, wearing excessive jewelry, hairdos, cosmetics, drinking beer and a thousand other things. Some of these things are excusable in moderate degree, but millions of dollars are spent to the detriment of our bodies which God made to be pure.

I used to sell D. L. Moody's books just for the good they could do and not for profit. When I asked one woman to buy a book she said she had just one quarter in the house and that had to be saved for Junior to use to go to the movies. As to hairdos, white women will give five dollars to have their hair curled, while colored women will give five dollars to have their hair straightened. People are just not satisfied with the way the Lord made them. Look how they paint their nails—even their toe nails that stick out at the end of their shoes like copperheads. I don't particularly find fault with the way people dress, but I do find fault with the way they undress. Sam Jones said, "They cut off their dresses at both ends, and God only knows what next." But if Sam Jones were here now, I wonder what he would say. Maybe he would even duck into a back alley until they passed!

Most preachers are afraid to preach on these things for fear of losing their members, and politicians are afraid to speak against them for fear of losing their votes. But Isaiah, the prophet, was not afraid to speak against them.

"As for my people, children are their

oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. . . . Moreover the LORD said, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings. The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty, (Isaiah 3:12-24).

Yes, friends, the doctors of today will tell us that the things that go against nature will bring on many kind of diseases, even cancer, thus verifying what the prophet said centuries ago. Someone is probably ready to say, "Why don't you stop preaching against dress and preach the Bible?" Well, Sir, that's in the Bible and it wasn't put there merely to fill up space. The wrong kind of dress wastes your money which is sorely needed for saving poor lost souls and also harms the body. Your body is the temple of the Holy Ghost, and God expects you to keep it pure and strong.

If the gentle sex really wants to know how to dress, just read 1 Peter 3:1-7: "Likewise ye wives, be in subjection unto your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old

time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: . . . Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

We all know these things, but we ought to be reminded of them occasionally. We should not be like the preacher who was told not to preach against drinking for some of his best paying members drank and they would withhold their offerings; neither should he preach against playing bingo for some of his best singers played bingo; neither should he preach against chewing tobacco for one of his deacons would be offended. This preacher bewilderingly asked, "Well, what in the world should I preach against? Guess I'll preach against the Jews for there is not a Jew within ten miles of here."

Revival

Bill Stevens

THE most important person in a revival meeting is not the evangelist but the Holy Spirit. The Holy Spirit is the One who does the mighty work of conviction in the hearts of those who attend the meetings. He is the one who really brings about revival in the church.

Because of the importance of the Holy Spirit in the meetings, it then should be our greatest concern that we *grieve not the Holy Spirit*. To grieve the Holy Spirit is to stop the revival from coming to others as well as to ourselves. Many of the little things we do grieve the Spirit.

An unforgiving spirit, a sharp tongue of criticism, an unyielding will to God, the avoiding or failing to do that which we should do, and the lack of obedience to the Word of God will *grieve the Spirit* and hinder revival.

Revival comes when through the conviction of the Holy Spirit, we confess and forsake our sins—the little things that are hindering us from being what we should be to God and to those about us should be put under the blood. This is not always an easy task to confess and forsake our sins but it is the only way to revival.—*First Church, Florence, S. C. Bulletin*.

A house is where man stays. A home is where Christ and man dwell together.—*Selected*.

To hate people only makes people hate you. To love people makes people love you for what you do.—*Selected*.

A Form of Godliness

William L. Rosenberry

IN 2 Timothy 3:5 Paul writes to Timothy, his spiritual son, these words, which we are using as our text, "Having a form of godliness, but denying the power thereof: from such turn away."

In this chapter Paul tells about conditions that will exist in the last days prior to the coming of Jesus Christ. One with even a minimum of spiritual perception can detect these signs more prevalent and pronounced as in no other age. God's "Clock of the Ages" is about ready to boom out the midnight hour bringing to a halt time as we know it now. People of the world are sensing that something is amiss—something has gone wrong with our world. There is a fearful anticipation hidden from man's view yet ever closing an expectancy of impending danger. It's much like the feeling one has while lost out in the mountains at night, as one senses the approach of a man killing animal—hidden from view yet realizing its presence. To run would bring sudden disaster—to stand still would prolong the agony.

The whole world recognizes the need of something—a change—a guiding hand, yet cannot find the solution. My friend, when we say the world is losing ground fast we are making no new discovery. Economically the world is tottering. Part of the world is living in luxury as a king, and the rest of the world is undernourished and on starvation diet. Our national debt is so large that in a few years taxation may rise to 50% of one's income. How will it ever be paid? Don't try to answer, for our economists haven't the solution.

We are losing ground socially. I meet folk and by their actions and attitude they tell me they are not satisfied. We build and tear down, build it up again, and then tear it down again, only to change it some more. People are dissatisfied. I was speaking not so long ago to a man who said he had all he needed to make him happy—wife, children, home, good business, car and etc., yet for all this, and pointing to his heart, he said, "I'm dissatisfied in here." Our prosperity and fine things have not brought satisfaction.

Then, too, we are losing ground morally. There is a grave unrest in our youth. Civic leaders have built parks, recreational centers, playgrounds and yet this doesn't seem to have changed the picture. Our school

system has been changed to reach the modern mind, and trends in living, and yet we have contacted more youth dissatisfied with school life and quitting school than when we were a boy. What's the unrest about? It exists because a great many of our youth have exploited the finer and sacred things of life. They have learned before coming to a marriageable age all there is to know of life. But have learned it by the "gutter way." Therefore, what is ahead? Absolutely nothing. This is a dark picture, but now let's turn to the other side of the question.

There is also an air of expectancy among the children of God. It is not one of fear, but a joyful anticipation of seeing Jesus Christ as He soon shall come to take out of this cold, cruel, cursed world His saints. This is the day we have been awaiting. It is near, very near, possibly two to five years at the most. The signs are about us—they can be easily detected if one will look intelligently for them. Among the many signs Paul writes about is the one of our text, some will have "a form of Godliness, but denying the power thereof."

We have heard a number of people elaborate on this verse and always the part *a form of godliness* was emphasized as being the offense. A form of Godliness is not wrong in itself. The wrong comes when people substitute form for Godliness. I've been in services where the music and the singing were the best, and where the preacher had a beautifully-built and prepared sermon—his delivery was good. For all this the service lacked Holy Ghost power. I've been in other services where the people shouted and had a joyous time, and yet for all this there was a barren altar call. What was the trouble? The service lacked Holy Ghost power. The form was there in both these services, the people were Godly, but the services lacked Holy Ghost power, the necessary element of every service to make it fruitful. I've been in other services where the special singing was poor according to generally accepted standards, yet spirited, and where the preacher preached a plain, simple yet sin-exposing message, and at the close of the service the altar filled up with souls seeking God. The reason for this was, they not only had a form of Godliness but also had the power of the Holy Ghost.

Some years ago I took a stand, and still do, against plays, movies, and pantomimes in churches. A sister took issue with this, and said, "Brother Rosenberry, I remember we had a pantomime in our church and it was so wonderful that everybody wept." "But," we asked, "were souls saved that night?" The answer was no. Tears are no indication of Godliness. A person can weep in the theater and one often does. But that doesn't make the theater right.

Notice the parable of the ten virgins. They had a great deal in common. They all looked alike—they were all virgins—they all had lamps. One could not tell them apart, as far as their general appearance was concerned. But notice at the crucial moment when the bridegroom appeared that five went in and five were barred from the marriage. Five had a form of Godliness but no power—no overflow blessing—no extra cruse of oil. The other five had a form of Godliness—had the overflow—the extra cruse of oil and went into the marriage.

The emphasis is not on the form of Godliness, but it is on denying the power. When a person becomes satisfied with a form of Godliness there will be no searchings of the heart. Worship will be automatic. No growth—no new light. Just good moral church members. Furthermore, there will be no love of the truth. Won't accept the truth. Will blame the preacher when the message hits them. Won't accept new light.

Then, too, there will be no conformity to God's will. They have their own ideas and will hold to them regardless whether they are wrong or right. They want their own way. Lastly, there will be no Christian fellowship. Instead they are cold and criticizing—easily offended. Do you have power in your life? Or do you merely have a form of Godliness, but deny the power? —*The Gospel Witness*.

What to Read

If people seem unkind, read the fifteenth chapter of John.

If your pocketbook is empty, read the thirty-seventh Psalm.

If you have the "blues," read the twenty-seventh Psalm.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of 1 Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.—*Selected*.

NEWS NOTES

Sts. Delight Church Host to Youth Rally

The Saints Delight Free Will Baptist church, one mile north of Bridgeton, North Carolina, will be host to the Youth for Christ Rally, Saturday night, March 23, at 7:30 o'clock. The Rev. John Flood of Elm City, North Carolina, will be the speaker for the rally.

A cordial invitation is extended everyone to attend.

2nd Union of Central Conference Meets with Maury Church

The Second Union Meeting of the Central Conference of North Carolina will meet with the Maury Free Will Baptist Church, Maury, North Carolina, Saturday, March 30, 1957. The scheduled program is as follows:

Theme: "Evangelism"

Scripture: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Morning Session

- 10:00—Devotions, Rev. Raymond Sasser
- 10:10—Charge to New Officers and Prayer of Consecration, Rev. J. C. Lynn
- 10:15—Seating of Ministers and Delegates
- 10:30—Business Session
- 10:50—Report of Denominational Enterprises
- 11:20—Morning Worship, Led by Rev. Michael Pelt
 - Congregational Singing
 - Offering
 - Special Music
- 11:30—Sermon: "Methods of Evangelism," Rev. Bobby Jackson
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions: "My Evangelism Experience," Rev. Billy Walker
- 1:15—Forum:
 - "Mass Evangelism," Rev. C. L. Patrick
 - "Personal Evangelism," Rev. Walter Reynolds
 - "Visitation Evangelism," Rev. R. B. Crawford
- 1:45—Business Period
- 2:30—Adjournment

Spring Revival in Progress At Gray Branch Church

A spring revival began at Gray Branch Free Will Baptist Church near Deep Run, North Carolina, Sunday, March 17, and

is continuing through Saturday, March 23. The evangelist is the Rev. Clyde Cox of Caroleen, North Carolina, assisted by the pastor, the Rev. J. B. Starnes. The public is cordially invited to attend the remaining services which begins each evening at 7:30.

Albemarle District Meetings Convene with Belhaven Church

The Albemarle District meetings of North Carolina will convene with the Belhaven, North Carolina, Free Will Baptist Church Saturday and Sunday, March 30 and 31, 1957. The following programs are scheduled for the meetings:

ALBEMARLE UNION MEETING

MARCH 30, 1957

Morning Session

- 10:00—Devotional, Mrs. Charles Wesley Overton
- 10:10—Welcome Address, Local Pastor
 - Response, Alton Reynolds
- 10:15—Moderator's Remarks, Rev. Charlie Overton
- 10:20—Minutes of Last Union
 - Roll Call of Ministers and Churches
 - Recognition of Visiting Ministers
 - Announcements
- 11:15—Congregational Singing and Worship Offering for Children's Home
 - Special Music, Host Church
- 10:30—Message, Rev. Bill McClintock
- 12:00—Lunch

Afternoon Session

- 1:00—Devotional, Mr. Curtis Ayers
- 1:15—Business Period
 - Report of Treasurer
 - Announcement of Next Union

Coming Events

- March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.
- April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.
- April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.
- April 14—Palm Sunday.
- April 19—Good Friday.
- April 21—Easter Sunday.
- May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
- June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

2:15—Closing Hymn and Benediction

ALBEMARLE LEAGUE UNION

Saturday Evening, March 30, 1957

7:30—Devotional, Judy Keech

7:40—President's Message, Mr. J. T. Keech

7:45—Appointment of Digest Committee

—Roll Call of Leagues

—Minutes of Last Union

—Recognition of Ministers

—Announcements

8:00—Congregational Singing

—Special Music, Host League

8:15—Business Period

—Report of Committee

—Awarding Banner

—Treasurer's Report

8:30—The League Program

—Bible Drill

9:00—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION

MARCH 31, 1957

Morning Session

- 10:00—Devotional, Rev. Winfred Brickhouse
- 10:15—Welcome Address, Local Sunday School Superintendent
 - Response, Rev. L. E. Ambrose
- 10:10—President's Message, Mr. H. S. Swain
- 10:15—Sunday School Lesson, Mr. Oscar Webster
- 10:40—Enrolling of Ministers
 - Recognizing Visiting Ministers
 - Minutes of Last Convention
 - Sunday School Reports
 - Announcements
 - Congregational Singing and Worship Offering for Children's Home
 - Special Music, Host Sunday School
- 11:30—Message, Rev. LaRue Davis
- 12:00—Lunch

Afternoon Session

- 1:00—Devotional, Mr. Wayne West
- 1:10—Business Period
 - Report of Treasurer
 - Announcement of Next Convention
- 2:00—Adjournment

Watery Branch Church, Host To Auxiliary Convention

The Fourth Union Meeting of the Woman's Auxiliary Convention of the Central Conference of North Carolina will meet at the Watery Branch Free Will Baptist Church near Stantonburg, North Carolina, on March 31, 1957.

The following is the program for the convention:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Paul Thigpen
- 11:10—Welcome, Mrs. Edgar Benton
 - Response, Mrs. Frank Pierce
- 11:15—Special Music, Mrs. Elma Edmundson and Mrs. Mildred Lancaster

11:20—Recognition of Ministers and Delegates
 11:30—Sermon, Rev. R. L. Norville
 —Alternate, Rev. Wilbert Everton
 12:05—Appointment of Committees
 12:15—Lunch

Afternoon Session

1:15—Devotions, Rev. R. W. Allman
 1:25—Special Music, Mrs. C. F. Allumes
 1:35—Business Session
 2:00—Adjournment

Minchew Elected President Of Ministers' Conference



The Rev. H. M. Minchew had been elected president of the Ministers' Conference of the Western Conference of North Carolina. Other officers of the organization are the Rev. L. H. Boykin, vice-president, and the Rev. Wilton Morris, secretary-treasurer.

The president, the Rev. H. M. Minchew, announces that the next meeting of the ministers' conference will be held on March 26, 1957, at Floods Chapel Church, Nash County. The church is located at the intersection of Highways 95 and 518. The date of the meeting has been changed to March 26 due to the North Carolina State Sunday School Convention which will convene at Little Creek Church, Greene County, on March 28.

The scheduled program for the ministers' conference is as follows:

Morning Session

10:00—Devotions, Rev. R. N. Hinnant
 10:20—Welcome, Rev. Willie Renfrow
 10:25—Response, Rev. R. W. Allman
 10:30—Testimony Service, Rev. Joe Ange
 11:00—Song Service
 —Prayer, Rev. Boyd L. Shook
 11:15—Message, Rev. J. B. Ferrell

12:00—Lunch, Served by Ladies of Host Church

Afternoon Session

1:00—Devotions, Rev. Dewey Bowling
 1:20—Message, Rev. W. O. Lassiter
 2:00—Business Session
 —Missions, Rev. James A. Evans
 —Orphanage, Rev. S. A. Smith
 3:00—Benediction, Rev. Norman Adams

Rev. Rivenbark to Conduct Rocky Mount Revival

The Rev. Fred Rivenbark, pastor of the Fairmont Park Free Will Baptist Church, Norfolk, Virginia, will conduct revival services at the First Free Will Baptist Church, Cokey Road, Rocky Mount, North Carolina, beginning March 20, and continuing through March 31. Services will begin each evening at 7:30 o'clock. The Rev. Billy Walker is pastor of the church. The public is cordially invited to attend these services.

Social Band Association To Meet March 29, 30

The quarterly meeting of the Social Band Association of Arkansas will be held on March 29, 30, 1957, at the Arbor Grove Free Will Baptist Church near Hoxie, Arkansas.

The program for the meeting has been planned as follows:

Friday Evening Session

7:00—Singing and Prayer
 7:30—Devotions, Brother Eulan Light
 8:00—Sermon, Brother L. D. Johnson

Saturday Morning Session

9:00—Singing, Scripture and Prayer
 9:30—Reading of Church Letters, Sisters G. A. Throgmorton and Edith King
 10:20—Welcome Address, Sister Wanda Bonds
 10:25—Response, Brother Jess Murphy
 10:30—Talk on Auxiliary Work, Sister L. D. Miley
 11:00—Sermon, Rev. L. D. Miley
 12:00—Lunch

Saturday Afternoon Session

1:30—Devotions, Rev. D. W. Jones
 2:00—Reports of Boards and Committees
 3:00—Ordination Service
 4:00—Adjournment

Travelers' Rest Church Announces Revival

Revival services will begin at the Travelers' Rest Free Will Baptist Church, Clarksville, Florida, beginning March 24 and continuing through March 29. Services will be held twice daily at 10:30 a. m. and 7:00 p. m.

The Rev. Chester A. Huckaby of Chipley, Florida, will be the evangelist for the meeting. The pastor, the Rev. W. E. George, invites and urges everyone to attend the services.

North Carolina State Sunday School Convention

The North Carolina State Sunday School Convention will convene on March 28, 1957, with Little Creek Free Will Baptist Church, Greene County, North Carolina. The theme for the convention is "Keep on Going," and the Scripture is "... Arise, let us go hence" (John 14:31). The theme song for the convention is "Onward, Christian Soldiers," and the theme chorus is "I Have the Sunday School Enthusiasm." The Rev. R. P. Harris will serve as song leader for the day's services.

The program has been planned as follows:

Morning Session

10:00—Devotions, "We Have Come Through Experiences of Heavenly Fellowship"
 —Hymn, "There Shall Be Showers of Blessing"
 —Scripture Reading and Theme Talk, Rev. Cecil Campbell
 —Prayer of Thanksgiving, Rev. Frank Davenport
 10:20—Time of Welcome, "We Have Come to a Good Place"
 —Address of Welcome, Roy T. Forrest
 —Response, Lester Duncan
 10:30—"From Little Rock to Little Creek," Pageant by L. E. Ballard and Hubert Burress
 —Song, "Onward, Christian Soldiers"
 10:45—Business Period
 11:20—"Denominational Enterprise Time," Rev. Hubert Burress
 11:40—"The Spirit of Our Journey Down the Years," R. T. Sasser, President
 —Chorus, "I Have the Sunday School Enthusiasm"

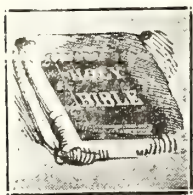
12:00—Lunch and Fellowship Time

Afternoon Session

1:00—Devotions, "Let Us Go On in Consecrated Service"
 —Song, "Is Your All on the Altar?"
 —Scripture Reading and Theme Talk, Rev. Roy Rikard
 —Prayer for Divine Leadership, Rev. Norman Adams
 1:20—"Possibilities of the United Program for 1957-58"
 —"Through Area Institutes," Rev. Charles Keith
 —"Through Sunday School Missions," Rev. Ralph Staten
 —"Through Field Promotional Work," Rev. J. B. Narron
 —"Through Workers' Training," Rev. Herman Hersey
 2:00—General Business Session
 —Installation Service, Rev. Albert T. Coates
 3:15—Adjournment

(continued on page nine)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I have always believed and been taught that baptism is a symbol of what happened to a Christian when he was saved, but recently I have been told that we are baptized for the remission of sins. Some passages shown to me seem to teach this. Please help me to understand the Bible teachings on this subject.—H. Swearns.

Answer: I think that what you have been taught concerning baptism is quite correct, that is, it is a symbol of what has happened in the believer's life before he was baptized, rather than a means of salvation. The Scripture clearly teaches that Christ did not baptize: "(Though Jesus himself baptized not, but his disciples)" (John 4:2). Paul says that he came to preach rather than baptize and pointed out the fact that he baptized only a small number of people, whereas the Scripture teaches that he preached to great multitudes. "I thank God that I baptized none of you, but Crispus and Gaius; . . . And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Corinthians 1:14, 16, 17).

It is unfortunate that wrong conceptions and wrong teachings concerning this very worthwhile symbol became common in the church at a very early date, and that these wrong teachings have continued to enlarge and intensify until this very day.

The Bible teaches that all men everywhere are lost and that nothing short of the miracle of regeneration will bring them back into relation with God. This is a fact accepted by all Evangelical Christians. Henry C. Thiessen, in his "Lectures in Systematic Theology," says on Pages 368, 369:

"By nature all men are 'children of wrath' (Ephesians 2:3), 'sons of disobedience' (Ephesians 2:2), 'sons of this age' (Luke 16:8), and 'children of the devil' (1 John 3:10; cf. Matthew 13:38; 23:15; Acts 13:10). This latter term is especially used of the Christ rejectors in John 8:44. Only the new birth can produce that holy nature within sinners that makes fellowship with God possible. There is such a thing as the growth of a child, but there is no such a

thing as growing into a child. Adoption is not to be confounded with regeneration. By regeneration a sinner becomes a child of God and so is introduced into the divine family; by adoption one already a child is placed into the position of an adult son. The Old Testament believers were, no doubt, regenerated as well as justified (John 3:3, 5, 7; Luke 13:28; Romans 4:1:12); but they did not have the adoption, as we shall see later.

"Scripture represents regeneration as the work of God. But there are a number of means and agencies involved in the experience, which we do well to note.

"(1) *The Will of God.* We are born 'of the will of God' (John 1:13). The words of James make that even clearer: 'Of his own will begat he us with the word of truth, . . . ' (James 1:18).

"(2) *The Death and Resurrection of Christ.* We must remember that the new birth is conditioned on faith in the crucified Christ (John 3:14-16); and that the resurrection of Christ is equally involved in our regeneration (1 Peter 1:3).

"(3) *The Word of God.* This is also necessary to our regeneration, as we have already seen (James 1:18). The same thought is expressed in John 3:5; 1 Peter 1:23. That the water in John 3:5 is not baptism, is clear from the fact that in Ephesians 5:26 our cleansing is referred to the Word. In like manner must Titus 3:5 be explained; for it is evident that water has no regenerating power. Paul had begotten the Corinthians with the gospel (1 Corinthians 4:15); but he had baptized only a few of them (1 Corinthians 1:14, 16). The twelve disciples at Ephesus had been baptized when Paul came to them, and yet they were not truly saved (Acts 19:3-5). Zacchaeus (Luke 19:9), the penitent thief (Luke 23:42, 43), and Cornelius (Acts 10:47) were declared saved before they were baptized. Tertullian is one of the earliest Fathers to hold the doctrine of baptismal regeneration. *Tertullian, Prayer and Baptism* (Translated by Alex. Souter, New York: The Macmillan Co., 1919), Pp. 46-54.

"(4) *The Ministers of the Word* (1 Corinthians 4:15; Philemon 10; cf. Galatians 4:19; Isaiah 66:8). Their contribution, however, consists simply in the pro-

clamation of the truth and the appeal to decision for Christ.

"(5) *The Holy Spirit.* The real efficient Agent in regeneration is the Holy Spirit (John 3:5, 6; Titus 3:5). Truth does not in itself constrain the will; besides, the unregenerate heart hates the truth until it is wrought upon by the Holy Spirit. Strong says:

"No mere increase of light can enable a blind man to see; the disease of the eye must first be cured before external objects are visible. . . . Although wrought in conjunction with the presentation of truth to the intellect, regeneration differs from moral suasion in being an immediate act of God. *Op. cit.*, P. 820."

In Acts 2:38; Mark 1:4 and Luke 3:3, baptism appears to be presented as a means of repentance. This seems to be indicated when the reading is from the King James Version. A. T. Robertson has the following to say concerning Acts 2:38 on Page 34 in his "Word Pictures in the New Testament, Vs. 3:

"Repent ye . . . Change your mind and your life. Turn right about and do it now. You crucified this Jesus. Now crown him in your hearts as Lord and Christ. This first. *And be baptized every one of you.* Rather, 'And let each one of you be baptized.' Change of number from plural to singular and of person from second to third. This change marks a break in the thought here that the English translation does not preserve. The first thing to do is make a radical and complete change of heart and life. Then let each one be baptized after this change has taken place, and the act of baptism be performed 'in the name of Jesus Christ.'"

Dr. E. Schuyler English in his book, "Things Surely to Be Believed," Page 129, says:

"Water baptism, the initiatory rite of the Christian profession, is the outward signification on the part of the believer in Christ that something has taken place within. The baptism of the Holy Spirit is an act of God within the believer whereby he is made a member of the body of Christ."

Were it true that the Bible teaches that water baptism is a means by which a candidate receives remission of sins upon the performance of the rite, the Campbellites, Catholics, with all others, who believe that salvation can come through this ordinance and no other way would all be saved and therefore the new birth of which Jesus so emphatically taught Nicodemus must be experienced would be unnecessary.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

Many people consider the benefits of Christianity as altogether relating to the future. They think piety, unless encompassed with the splendors of eternity, has no attractions. They deem it strange for the advantages of godliness to be spoken of in connection with the interests of their present lives. But let men think as they please, it is one of the recommendations of the religion of Jesus Christ, that while its paramount object is to concentrate our attention on our eternal interests, it allows us to bestow indispensable consideration on temporal things.

The foregoing remarks are to call to the attention of all the truth that godliness has to do with both this life and that which is to come. The text expresses those truths very plainly. I shall deal with the profitability of godliness in this present life in this article, and next week I will show the relationship of godliness to the life beyond this present time.

The term godliness sometimes denotes the whole system of Christian doctrine, but its usual significance is piety, righteousness or whatever term one may want to use to express true Christianity. This is the meaning of the text, I think. It implies likeness to God, and consecration to His service. In these two things consists the essence of Christianity. Godliness is, therefore, necessarily advantageous, as the best interests of all creatures are identified with conformity to the image of God, and with devotion to His cause. This will readily appear, if we consider that God is the original source of all righteousness—the center of all perfection. His character is the supreme standard of moral rectitude and loveliness. It must, therefore, be profitable to His children to be conformed to His holy image.

There is another fact that may be taken into consideration. God, in the administration of His government, acts in entire harmony with the principles of justice embodied in His law. Now, godliness presupposes conformity to the law of God, as well as to His image.

The text tells us that godliness has pro-

mise of the life that now is. Peculiar promises relative to the blessings of this life are made to the godly, but it is nowhere intimated in the Bible, that to be God's people secures the wealth of the world. To be rich has never been the Christian's distinction. On the other hand, it may be said that the ungodly prosper in the world, and increase in riches. But all necessarily temporal blessings are promised to the righteous.

There is much meaning in the words of Christ, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Surely all these things refer to our temporal needs. And by the Spirit of inspiration God had spoken through David long before, saying, "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:3).

It is true that God often withholds from His people the superfluities and the comforts of life, but He does it for our good.

Godliness is also profitable in this life, because it directs the attention of the godly to the rest reserved for us in heaven. It enables us to look through the gate of death, and through the gloom of the grave, to the throne of God, being often transported when anticipating the bliss of our heavenly home.

This leads me to point where I am ready to consider the promise of the life "which is to come."

(Continued Next Week)

NEWS NOTES

(continued from page seven)

Third Union Meeting Western Conference

The Third Union Meeting of the Western Conference of North Carolina Free Will Baptists will meet Friday, March 22, with the Fellowship Free Will Baptist Church near Durham, North Carolina. All churches in the Western Conference are urged to be represented by delegates at this business meeting which will begin at 7:30 p. m.

Rock Springs Church Host to Union Meeting

The Second District Union Meeting of the Western Conference of North Carolina Free Will Baptists will convene with the Rock Springs Free Will Baptist Church, Nash County, on March 30, 1957. The day's activities have been planned as follows:

Morning Session

- 10:00—Congregational Singing
- 10:10—Devotions, Rev. Dee Bissette
- 10:20—Moderator's Remarks
- Welcome, Mrs. Luther Bissette

- Repsonse, Miss Delbon Joyner
- Seating of Visitors and Ministers
- Roll Call of Ministers
- Roll Call of Churches
- Reading of Minutes

10:50—Orphanage Report

—Special Offering for Orphanage

11:00—Worship Service, Rev. J. C. Varnell

—Alternate, Rev. C. R. Etheridge

12:00—Lunch

Afternoon Session

1:00—Song Service

1:10—Devotions, Rev. Dan Rivers

1:20—Business Period

—Reports of Officers and Committees

2:55—Song Service

3:00—Benediction

Valentine Program at Sherron Acres Church

A valentine program, "Love Within Our Hearts," was presented at the Sherron Acres Free Will Baptist Church, Durham, North Carolina, Sunday evening, February 17, 1957.

Highlights of the program was the crowning of the league youth queen, Sandra Forehand, daughter of Mr. and Mrs. J. C. Forehand of Page Road. Sandra was presented an engraved heart-shaped bracelet of gold and a miniature Bible. Carol Jean Pittman and Virginia Norris received the second and third highest votes; they served as attendants to the queen and also received miniature Bibles.

The coronation took place in the candlelit auditorium with decorations of red and white flowers and lace-trimmed red hearts carrying out the valentine motif. The queen's throne was an antique Victorian chair upholstered in red velvet. Jean Choplin, the 1956 queen, crowned Sandra.

Ushers were Ross, Paul and Farrell Osborne. LaVerne Pittman gave a vocal solo. Others taking part in the program were Betty Joe Bennett, Susan Westbrook, Virginia Norris, Delores Cates and Marion Choplin.

Fellowship Meeting at Arbor Grove Church

The Arbor Grove Free Will Baptist Church near Hoxie, Arkansas, was host to a fellowship meeting of the Social Band Association of Arkansas, on Monday night, March 4, with ten churches being represented. Brother Lowell Graham acted as moderator for the meeting. The Rev. Carl High conducted the devotions, reading Scripture from Romans 12:1, 2. The Rev. J. W. Russell brought the first message, reading from 1 John 1:1-3; the Rev. G. E. Hester was the second speaker, reading from Romans 10:8-13.

(Continued on page sixteen)

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Prayer and Praise Letter

March 4, 1957

Dear Friend,

Another month has gone by, and as I begin this letter the sun beams are streaming through our window and there are signs of spring here in Nashville, Tennessee. Even though the sun is shining here, there are many places in the world where it is very dark. It is dark in China, which is closed to the gospel. It is dark in Korea where there are hundreds of homeless orphan children, as a result of a terrible ruthless war.

It is dark in Hungary, and among the thousands of Hungarian refugees who have fled their homeland because of Communism. Actually, it is dark in 78% of the world's population since 78% of the world is not Christian. Even in our own country we are told that 48% of our people make no profession of Christianity.

When we realize there are 500,000,000 more heathen today than there were 50 years ago, we begin to visualize the effect of this appalling darkness. "And the light shineth in darkness; and the darkness comprehended it not."

VEHICLE OF LIGHT

To dispel this enveloping darkness, God has commissioned His Church to go into all the world with the luminous gospel of the Lord Jesus Christ. Actually, there is no such thing as a *small church*. A church is a *communion or fellowship of the saints*, and nothing can be small if the Lord is in it. The church is to be a fellowship of *truth*. The church is a fellowship of a presence (of the Lord). The church is to be a fellowship of *worship*. The church is to be a fellowship of *love*—the kind of love that sent Jesus to die for us, the kind of love that has motivated the Christian Martyrs through the years. We are to love all that God has made for His sake.

The church is a fellowship of service. The Christian church ought to outdo everyone in doing good.

APRIL—FOREIGN MISSION MONTH

On our denominational calendar of activities, April has been designated as Foreign Mission Month. This means that each of our preachers should preach at least one sermon on foreign missions, our responsibility to the heathen, or some other appropriate subject. Then too, we hope you will review the information of facts and figures concerning our own foreign mission

fields and missionaries. Who are our missionaries? Where are they working? What are they doing? How are they supported?

Also, I believe it will be most helpful if we will re-think our church program in the light of the post-resurrection messages of the Lord. Study the Great Commission! Are the heathen really lost? Is there any other way for anyone to be saved except through Christ? Do we really believe what we preach? Search the Scriptures for missionary verses. Meditate before God. It will enrich your own soul and make you a blessing.

During the month of April would be a good time for the pastor to teach a study course on our Missionary Manual. We will send one free to every pastor on request.

MISSIONARY ITINERATES

Rev. Thomas H. Willey Sr. will be in the states for a few weeks on an itinerate in the interest of our mission work in Cuba. Plans have been made for him to visit churches in Alabama, Mississippi, Arkansas, Oklahoma and Tennessee. Brother Willey also hopes to attend the Bible Conference here in Nashville, and will be speaking to the Missionary Prayer Band.

Brother Dan Merkh is doing itinerate work in the interest of our new field in Africa. He has been in churches in North Carolina, Virginia and Tennessee. He is also scheduled to appear in South Carolina, Georgia and Florida. In recent letter from Brother Merkh he makes the following statement, "Since January 13 to February 24, I have had 39 services with 61 decisions for consecration. A total attendance of 3,271 plus three radio audiences. Cash raised \$1,444.02 with pledges of \$3,857.60. Thank the Lord for this wonderful response that our people are giving."

Miss Volena Wilson has been doing itinerate work in western North Carolina and eastern Tennessee. An itinerate in Arkansas is being planned for her for the month of April. We are deeply grateful to each of our pastors and churches for every courtesy extended to our missionaries on furlough and to those who represent the foreign mission department.

Also, Rev. Leslie Elliott has been itinerating among some of our churches in southern Illinois.

MISSIONARY CONFERENCES IN TEXAS

Two major missionary conferences are scheduled for Texas during the month of

March. The first one is scheduled by the Central Texas District Association. The host church for this conference will be the First Free Will Baptist Church of Bryan, Charles Sapp, pastor. The conference begins Sunday, March 17, and continues through Wednesday, March 20. Another conference will be held in east Texas with the Free Will Baptist Church of Henderson, Texas, serving as host, Rev. Don Ellis, pastor. The dates, March 21, through Sunday, March 24. Conference speakers, Raymond Riggs and Homer E. Willis. Pray for these meetings.

BIBLE CONFERENCE—MARCH 31—APRIL 4

Speakers: Joe Ange, Durham, North Carolina; Ronald Creech, Florence, South Carolina; Tom Malone, Pontiac, Michigan; L. C. Johnson, Nashville, Tennessee. Dr. Johnson states, "We just want some old-time *country style* preaching at this conference, with nothing to promote except the Lord Jesus." Sure sounds good to me, and we hope that many of you will attend. All services will be held in the Bible College Auditorium, 3609 Richland Avenue, Nashville, Tennessee.

A SOMBER NOTE

Mrs. Chester Wright, mother of Mrs. Marie Hanna, our missionary in India, is at the point of death. The doctor offers no hope. Please pray for Mr. Wright, but especially for Mrs. Hanna in India.

DIMES FOR DIAMONDS

The dime folders for the truck project in Africa are now ready to be mailed. The folders will hold \$3.00 in dimes. Send for yours today and save 10c per day during April to help buy the truck and trailer for Africa.

Sincerely yours,
Raymond Riggs
Promotional Secretary-Treas.

From the Field

FOREIGN MISSIONS

"Please send us 30 coin folders to distribute to our workers to help raise money for our mission truck project. May the Master richly bless you in your work."—Rev. Howard Gage, Greenbrier Church, Pryor, Oklahoma.

"The G.T.A. of the Fellowship Church, Flat River, Missouri, wants to help raise the money that is needed for our missionaries that are going to Africa. Please send 15 or 20 folders and we will do our best to fill them. Our group will be happy to have a part in this project though it will be a small part. We also shall continue to pray for the missionaries everywhere."—Mrs. Harold Wilfong, G.T.A. Sponsor, Esther, Missouri.

NOTES — AND — QUOTES

By J. C. Griffin



THE WAGES OF SIN

Sin is awful. It kills everything that it touches. It is a deadly poison. It carries wages—the wages of sin is death. Let us now look at some of the effects of sin:

(1) Sin kills a Christian's influence. You may be a faithful Christian for a long time, but with the commitment of a few open gross sins, the public loses confidence in you. When the public loses confidence in a man, his influence is dead.

(2) Sin kills our influence with our children. I actually heard this confession when I was conducting a revival meeting in a certain church. I preached one night on the subject of "Achan in the Camp," and at the next service a brother who had gotten angry with the superintendent of the Sunday school and had quit going to church arose and said, "Preacher, I want to make a few remarks, if you are willing." "Go ahead, Brother," I replied. Then this man said, "Eighteen months ago I got mad with Brother ———, so I quit coming to church and told him to take the whole thing for I was through. I did not plan to backslide and go back into sin, but I did. I have gone so far my wife and children have lost confidence in me. My children are not saved, and I want to get right with everybody." Then this man called on all whom he had offended by his attitude to forgive him. He also prayed for God to forgive him, and his prayer was answered. A dozen people said by a show of hands that they were glad to forgive.

It had been a dull meeting—the Achan was right there in the camp. When Achan repented, the power fell and the fire began to burn; the light began to shine, and sinners were brought to the altar in numbers, thus enlarging the church. God wonderfully blessed. If you can just get the Achans out and get the filthy, covetous, worldlings killed by a shot of the Holy Ghost sent by the Word of God into their hearts, a revival will come. But you cannot have a success over dead works, with dead workers in the lead.

(3) Sin kills our influence with our neighbors. A man moved close to us one time. The community from whence he came was glad that he had left. One man said to me, "Preacher, you will have trouble with that man. We could not get along

with him at all." Well, a little investigation convinced me that there were six of one and a half dozen of the other. I never had a better neighbor in my life.

(4) Sin kills our reputation. Many years ago I was called to witness to a man's character. I was asked to state the general reputation of the man in question. Of course I was to say what I knew about his character. Well, what I knew, if I could have told it, would have done him no good, so I pretended to be about the dumbest fellow you ever saw. At other times I have been called on to witness to the characters of certain people when I was glad to say their characters were good. You know, there is a difference in *character* and *reputation*. *Reputation* is what people think you are; *character* is what you really are.

A little boy told his Sunday school teacher, "What you are speaks so loud I cannot hear what you say." This teacher was so sinful that the boy did not believe what she said. Her sins had killed her teaching in this young life. Perhaps there are many teachers who have no influence in the lives of their students just because of such circumstances. A teacher who practices sin and continues in sin is dead to self and others.

When I was a boy, I went out one night to a party in the home of a Sunday school superintendent. The party turned out to be a square dance. The superintendent got out on the floor and danced and swung his partner fast and long. Well, I lost confidence in him and never did regain that confidence. The picture still lives with me today.

(5) Sin kills the influence that worldly people, even though they are on the outside, look to see in a church member. I have known unconverted boys and girls to be driven from the church due to the sin in some man's life. I know a man today who is an awful drunkard, and who said to me when I was trying to help him overcome his weakness, "Preacher, the first drink of liquor I ever took was given to me by my Sunday school teacher." This is a sad picture. Just think of a Sunday school teacher giving a boy a drink of liquor and that boy becoming an alcoholic as a result of that one drink. Look out, Sunday school teachers, there is a day of reckoning. I am told that some Sunday school teachers even curse. People do not curse before me if they are acquainted with me—they know me too well.

(6) Sin closes the opportunity for good. You may have an opportunity to win someone to Christ, but the man you are trying to win may have better morals than you have. You might do things that he would not do, so you fail. A preacher once was trying to win a young man for the Lord,

but the boy saw the preacher do something that he would not do. So the preacher's influence over this young man was lost. The young man told the preacher, "I would not do what you do, and I do not care for any more of your teaching." Yes, preachers should be careful too.

(7) Sin kills our love for the fellowship of God's people. An old adage says, "Birds of a feather flock together." A drunken church member does not want to associate with a clean, honest, wholehearted, Spirit-filled deacon or Sunday school superintendent. He had rather sneak off on Sunday morning and get with the drunkard around the corner or in the back alley.

(8) Sin closes the door to a happy home. Millions of homes are wrecked yearly by sin. Homes are broken up by sin. Little, harmless, innocent children are made to cry for bread, and wives who were once beautiful, sweet, Christian girls, are dragged down to shame and disgrace to the extent that they are often ashamed to meet up with their old classmates or their pastor because they have been shoved so low by sinful husbands and because the poverty created by their sinful husbands brought about the practicing of sin.

(9) Sin closes the door to fellowship with God. John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). God cannot fellowship with a man or woman who continues to practice sin. Light cannot fellowship with darkness.

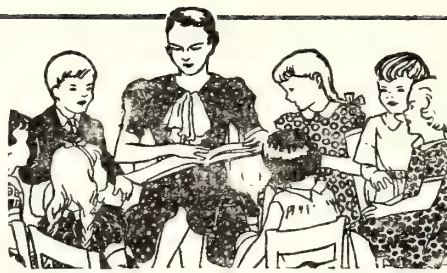
(10) Sin kills the joy of the disciple of Christ. "And these things write we unto you, that your joy may be full" (1 John 1:4). There are a great many people today who have just enough religion to make them miserable. These people are so called *unhappy Christians*. There are so many unhappy people who have at one time been in fellowship with Christians, and who at one time loved the church and Sunday school! But, alas, they have lost the joy of salvation, and many of them are too proud to say as David did, "Restore unto me the joy of thy salvation; . . ." (Psalm 51:12).

There are three things that cause every sin. They are the lust of the flesh, the lust of the eyes, and the pride of life. God's message to us is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

STORIES

FOR OUR

BOYS and GIRLS



THE MAIL BOX

The Little Slave Girl's Suggestion

Mrs. Betty Pelt

LONG ago there was a little servant girl who lived in Syria with Naaman and his wife. She had been captured by the Syrians when there had been a war between her country, Israel, and Syria. At first she had been sad because she had left her country, but now she was happy for she loved her mistress and she was treated with kindness in their home. She delighted in being helpful to her mistress.

"Do you want me to run to the well and fetch you some nice, cool water?" the little maid asked her mistress.

"Yes, please do," she replied, "and we'll sit here together and enjoy a refreshing drink, while we talk."

The little maid hurried to the shelf where the water jars were kept, took down her favorite one, and she was off to the well to get some water. There was only one well in the community and that was in the center of the village. It was always fun to go to the well, for there she could see all the other little slave girls. Many times they laughed and talked and whispered secrets as they filled their water jars. Today she must hurry, though. Her mistress had said they would sit together and talk awhile and it was always a special treat to talk all alone with her mistress. She loved her mistress dearly and it was her hope that she would grow up to be just like her.

"Here is the water," the little maid panted as she took the water jar from her head and placed it on the table. Her face was flushed and the dark hair around her forehead glistened in the sunlight as she and her mistress sat together on the stone patio.

"Little maid," her mistress began, "I'm very troubled and I need to talk to someone who understands. My husband is a great man, as you know, for he is the head of the Syrian army, but he has become very ill." "He has leprosy," she continued with tears in her eyes, "and you know what a dreadful disease that is. Painful sores cover his body and his skin is very white; and, little maid, there is no cure for leprosy," she cried desperately as she put her hands over her face and began to sob. It almost broke the little maid's heart to see her mistress cry

and she quickly flung her arms around her and they held each other close.

The little maid broke the long silence with a start. "I know someone who could cure my master's leprosy!" she cried. "If my master, Naaman, could go to my country, Israel, and find a man of God there whose name is Elisha, I know he could be healed," she exclaimed hopefully as she clasped her hands together.

"Can he really heal leprosy?" her mistress asked almost unbelievably.

"He is a prophet, my mistress, and his power is from God. I know he could heal my master, Naaman."

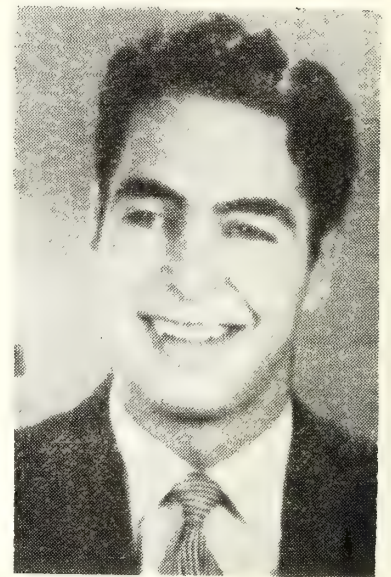
In the days that followed, the Syrian king wrote a letter to the king of Israel asking that Elisha be found. He was found and Naaman journeyed to Israel. Some time later, Naaman arrived at the home of Elisha in Israel, and Elisha sent word to Naaman to go down to the River Jordan and wash seven times and his leprosy would be healed. Naaman didn't want to bathe in the muddy water of the Jordan and he was about to leave in disgust without being healed, but one of his servants persuaded him to go on to the Jordan River and wash as he had been told. So he did as Elisha had told him and sure enough he was healed.

Back in Syria when word was received that Naaman had been healed, the little maid fell to her knees and thanked God that He had used her, even as a little slave girl, to help her master to be well again. —*The Hull Road Messenger.*

•
"Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world"—A. J. Gordon.

•
Reach up as far as you can, and God will reach down all the way—*Selected.*

•
You are today, what you thought yesterday.—*The Gem.*



RESIGNS PASTORATE

"On March 3, 1957, I resigned as pastor of the East Belmont Free Will Baptist Church, having pastored the church for the past six months. I am free for pastoral work now, and I am also very anxious to do evangelistic work. I have always been that type of preacher. In the past six months we have had about thirty-five decisions for Christ, baptizing about thirty, and had about that same number to join the church.

"I graduated from Bob Jones University in 1955, and am now teaching 'Personal Soul Winning and Missions' in the Piedmont Bible Institute. I am a married man and I love the Lord Jesus Christ and His work. I may be contacted at my home address."—Owen Ganey, 311 Ferrell Avenue, Belmont, North Carolina.

Over-Ripe Harvest

Rev. Carroll Alexander

My heart has been made to ache this day, as I have viewed the activities of worldly-minded teen-agers earnestly seeking for real satisfaction.

With every conceivable necessity of life and most of the luxuries, they sell their souls for a moment of pleasure. Still they are far from being satisfied. The parents of ten years ago failed to provide them with the knowledge of Him who *satisfieth the longing soul, and filleth the hungry soul with goodness.*

Today we see the heart-breaking results. Yet, many seats remain vacant in our Sunday schools.

Take your family to the Lord's house this and every Sunday. Save tomorrow's headache and eternity's heart-break.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).—*The Post.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Ormondsville Church, Host to Convention

The Ormondsville Free Will Baptist Church, Greene County, North Carolina, will be host to the Woman's Auxiliary Convention of the Central Conference of North Carolina on March 27, 1957. The theme for the convention will be "Progress Through Working Together with God" and the theme song will be "How Firm a Foundation." The Scripture verse for the meeting will be "... I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Corinthians 3:10). The music director for the convention will be Mrs. Marvin Moore.

The following is the planned program for the convention:

Morning Session

10:00—Devotions, Mrs. Adam Scott

- Welcome, Mrs. G. E. Mooring
- Response, Mrs. Bertha Harris
- President's Remarks, Mrs. Frank Walston
- Recognition Time
- News from Children's Home, Rev. S. A. Smith
- "Progress Through Our Children's Home," Mrs. J. C. Moye
- "Progress Through Our Programs," Mrs. J. C. Edmundson
- "Progress Through Our Benevolence," Mrs. J. O. Fort
- Congregational Song
- "History of Central Auxiliary Convention," Mrs. J. C. Moye

12:00—Lunch

Afternoon Session

1:00—Congregational Song

- Prayer
- "Progress Through Our Youth," Mrs. Bob Peele
- News from Cragmont, Mrs. L. E. Ballard
- Special Music, Mount Olive College
- News from Mount Olive College, Rev. W. Burkette Raper
- "Progress Through Enlistment," Mrs. Zelbert Cox
- "Progress Through Study Courses," Mrs. Floyd Cherry
- "Progress Through Field Work," Mrs. Bill Taylor
- Business Period

—Installation of Officers, Mrs. T. E. Tyndall
3:00—Benediction

Mrs. J. C. Edmundson

Dunn, N. C.—The Woman's Auxiliary of Pleasant Grove Church met February 23. The meeting opened with group singing. Mrs. Lena Griffin presented the devotions, followed with prayer by Mrs. Barber. Those taking part in the program were Janice Partin, Lucille Lucas, Lois Bryant and Hazel McLamb. The meeting was closed with prayer.

On March 2 the auxiliary met in the home of Mrs. Janice Partin. The meeting opened with group singing, followed with the Scripture reading by Mrs. Lena Griffin. Clina Faircloth led the ladies in prayer. Mrs. Tessie Davis read the minutes and called the roll. There were 10 present. Following the business session, the hostess, Janice Partin, served refreshments.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Church met on Tuesday, February 26, in the home of Mrs. A. F. Lawter. Following the opening hymn, Mrs. J. D. Hawkins led the ladies in prayer. Mrs. Lawter then gave the devotions.

Those participating in the program were Mrs. Shirley Brannon, Mrs. Loretta Canapps, Mrs. Sara Childers and Mrs. Effie Taylor. Mrs. Leverne Childers dismissed the group with prayer. Delicious refreshments were then served by the hostess to the 18 members and 2 visitors present at the meeting.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met Monday night, March 14, 1957, with fourteen regular members and one new member present. The meeting opened with group singing, and prayer was offered by Mrs. Paul Ingram.

Mrs. Rivers Winstead, program chairman, introduced the program. The following members took part in the program: Mrs. Harold Dunn, Mrs. David Jones and Mrs. Hubert Jones. During the business session the group decided to have a youth revival as their pre-Easter week of prayer. The ladies were then dismissed with prayer.

Rocky Mount, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its monthly meeting on March 5, 1957, at the church. Mrs. Odelle Tripp,

president, called the meeting to order. A duet, "Whispering Hope," was rendered by Janice Cobb and Janice Crusenberry.

The program was given by Mrs. Crusenberry. Mrs. Otto Merritt then led the group in prayer for the sick. During the business session various reports were given and approved. Mrs. Marion Hughes was appointed as delegate to the district convention. There were seventeen members and three visitors present at the meeting.

Wise, Va.—The Woman's Auxiliary of the Glamorgan Chapel Church met at the home of Mrs. J. C. Osgood, Thursday evening, March 7, at 7:00 o'clock. The president, Mrs. Osgood, called the meeting to order. Mrs. Ollie Mullins, program chairman, opened the meeting by singing together "What a Friend We Have in Jesus," led by Mrs. Carrie Miller.

Mrs. Lila McDilda led the group in prayer. The subject for discussion was "God's Plan in Praise and Prophecy." The first topic was presented by Mrs. Faye Sams and the second topic by Ava Arnold.

A short business session was held. The roll was called and the ministers of the last meeting were read and approved. The ladies voted to send flowers to their pastor, the Rev. L. J. Fields, who is a patient in the hospital in Norton.

A committee was appointed to make a menu for the meal to be served on March 30 when their church is host to the district convention. Twelve regular members, three new members and one visitor were present at the meeting. Pollyanna gifts were exchanged and the birthdays of three members were observed with handkerchiefs and cards. Following the meeting the hostess served a delicious plate with Russian tea. The next meeting will be held at the church on April 4.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church met at the home of the president, Mrs. Eunice Honeycutt, on Friday night, March 8. Mrs. Honeycutt called the meeting to order and then gave the devotions using 2 Timothy 2:15; 3:14-17 as the Scriptural basis for her devotional thoughts.

The auxiliary decided to stage a contest among its members. The group was divided into two circles with Mrs. Attis Jackson and Mrs. Harvey Barefoot as circle captains. At the end of the year the circle that had had the best attendance will be rewarded.

Mrs. Velmon Tew, program chairman, introduced the program. Those participating in the program were Mrs. James Spell, Mrs. Alton Jackson, Mrs. Wallace Tew and Mrs. Warren Jackson. Following the adjournment the hostess served refreshments.

(continued on page sixteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Preview of N. C. State League Convention

Young people of Free Will Baptist churches from the mountains to the sea will be in attendance at the State Free Will Baptist League Convention, meeting in St. Mary's Church, New Bern, North Carolina, on May 3-5. The convention theme, "For Him—My All," will bring to the platform some of the best speakers within the ranks of the Free Will Baptist church.

The convention will open Friday, May 3, at 7:30 p. m. with "Pop" Melvin leading the singing in that manner of his known to thousands of youth throughout the southeast. An old-fashioned "red hot" evangelistic service led by a transplanted Tar Heel, Eugene Waddell of Portsmouth, Virginia, will be Friday night's big feature.

Saturday's program is packed with a variety of good things. To start the day, four young people will thrill us as they speak of giving their all to Christ under the headings of "Self," "Leisure," "Talents," "Possessions."

James Earl Raper, another transplanted Tar Heel down in Greenville, South Carolina, will challenge our hearts Saturday morning with a message on "Willingness Versus Selfishness." Saturday afternoon will reveal the highlight to be a workshop on "How We Do It"—covering such phases of league work as sword drills, Bible quizzes, study courses and socials. Every leaguer will be able to take home enough ideas on how to do it better in his league to last a year.

And Saturday night? What an evening packed full! The program will consist of the convention choir singing a 30-minute program of "Hymns of the Cross"; the latest pictures from our mission fields and then a sermon as only Clarence Bowen can preach it. Remember Clarence? He's another transplanted Tar Heel, now in Nashville, Tennessee. For several years Clarence was field secretary for the State Convention of Leagues in North Carolina; promotional secretary for many years of the National Free Will Baptist League Board; pastor of East Nashville Church for some 9 years and now a popular faculty member

of Free Will Baptist Bible College. "For Him—My All in Consecration" will be Clarence's subject.

Now, look at Sunday morning. The State-wide Intermediate Sword Drill, participated in by scores of youth, will be held under the direction of Leah McGlohorn. This, you don't want to miss. For the eleven o'clock hour and final message of the convention, that man who directs the foreign missionary activities of the Free Will Baptist church, Raymond Riggs of Nashville, Tennessee, will challenge our hearts to give "Our All" to evangelizing the world.

Right now, on your calendar, circle the dates May 3-5. Reserve them to attend this great youth convention. Pastors, league directors, youth directors, young people by the hundreds will want to get in on this inspiration packed week end.

St. Mary's Church will provide all the facilities for entertaining the convention under the direction of their fine pastor, the Reverend Cecil Campbell. St. Mary's Church, together with the other churches in the New Bern area will provide rooms for all attending the convention. Each person will be responsible for his own meals.

Mount Olive College Treasurer's Report

The following is the treasurer's report of Mount Olive Junior College, Mount Olive, North Carolina, for the month of February, 1957:

Balance, February 1 \$ 6,383.37

Receipts

Gifts:

Eastern Conference	\$ 416.58
Central Conference	355.51
Western Conference	309.70
Cape Fear Conference	266.69
Albemarle Conference	19.75
Blue Ridge Association	24.00
South Carolina	15.00
Mount Olive and	

Community	1,530.00
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Goldsboro and	
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Community	287.00
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Other Communities	15.00
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Other Income:

Student Accounts	2,645.30
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Bookstore	794.13
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Lunchroom	199.00
Mimeograph and Secretarial Service	6.77

Total Receipts	6,864.43
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Total to Account For	\$13,247.80
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Disbursements

Salaries	\$4,456.05
Social Security Tax	100.28
Travel	154.52
Office Supplies and Expenses	57.53
Printing and Promotion	66.00
Bookstore Purchases	782.90
Food	936.67
Household and Kitchen Supplies	139.62
School Supplies	271.00
Utilities	577.31
North Carolina Sales Taxes	30.33
Library	797.07
Rent	313.50
Repairs	18.13
Student Help	111.00
Student Government	64.00
Annual Fund	44.00
Miscellaneous	30.00
Capital Outlay:	
Property Improvement	4.48
Equipment	451.67

Total Disbursements	9,816.06
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Balance, February 28	\$ 3,431.74
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M. L. Johnson, Treasurer

A Lie Sticks

A newsboy in order to sell his papers, told a lie. The matter came up in Sunday school.

"Would you tell a lie for a penny?" the teacher asked one of the boys.

"No ma'am," he answered decidedly.

"For a dime?"

"No, ma'am."

"For a quarter?"

"No, ma'am."

"For a thousand?"

Dick was staggered. A thousand quarters looked big. Wouldn't that buy a lot of things! While he was thinking, another boy called out behind him, "No, ma'am."

"Why not?" asked the teacher.

"Because when the thousand quarters are gone, and all the things you have got with them are gone, too, the lie is there all the same," answered the boy.

A lie sticks. Everything else may go, but it will remain, and you will have to carry it with you whether you want to or not. And what a heavy load it will be!—Selected.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



How Shall We Be Judged

(Lesson for March 31)

Lesson: Matthew 25:31-46.

Golden Text: Matthew 25:40.

I. INTRODUCTION

I believe for an adequate understanding of our lesson, the printed text of which embraces a passage almost never expounded today from our pulpits, we should, first of all, have a broad conception of the ministry of Jesus on the day in which this discourse was uttered, Tuesday of holy week. The discourses of this day appear in the following passages: Matthew 21:20—26:16; Mark 11:20—14:2; Luke 21—22:6, a total of approximately four hundred verses! This is the last day Jesus will speak, as we would say, publicly, to audiences in general. Wednesday was a day of silence, and on Thursday His discourses were exclusively to His disciples. What can Jesus say to the people of Israel, as the hour is approaching when they will conspire to put Him to death, falsely accuse Him before gentile rulers, fiendishly unite in heaping every conceivable shame upon Him, and rejoice in the agony and scandal of His crucifixion? What kind of a message can He have for this nation that is now to reject its divine Messiah? After they have beheld the only life of absolute sinlessness ever seen on this earth, after listening to One who taught as no other man taught, after being confronted for over three years with indisputable miracles, what can He say to them? There is only one message for these people on Tuesday of holy week, a message of condemnation and rebuke. Even on this day they would ask Him by what authority He was performing miracles. The three parables of Matthew 21:28—22:14 unanimously point to the great danger threatening those who were rejecting Jesus, of an ultimate rejection by God. The whole of Matthew 23 is devoted to the pronouncement of seven terrible woes upon the scribes and Pharisees, ending with Christ's weeping over the doomed city of Jerusalem, and the tragic lamentation, "Behold your house is left unto you desolate." In the midst of this day occurs that remarkable episode of the gentile's seeking Jesus at a time when the Jews had rejected Him (John 12:20-36).—*Peloubet's Select Notes* (1953).

The three parables in Matthew 25 serve

notice on Jew and gentile alike that their state after death depends on their being born again in this world, and then living a life that is acceptable to Him. There is no salvation by good works alone, but the student should remember John 15:2, 5, 8.

II. HELPFUL HINTS

1. When Christ comes in glory to His judgment throne, every man will have to face Him in a class with his own (Vs. 31-33).

2. Even before the world was formed, the Lord surveyed the future and prepared the saints a home (Vs. 34).

3. Though Christ lives today in a glorified state, He remembers the struggles of life in the flesh (Vv. 35, 36).

4. Gracious souls will likely think meanly of the service they have rendered on behalf of others (Vv. 37-39).

5. The only way Christians can do things for Christ is to do them first for their needy brethren (Vs. 40).

6. Those who live for the devil on earth will have to suffer with him in hell (Vv. 41-43).

7. Those who willfully neglect their brother would not serve the Lord if He were here (Vv. 44, 45).

8. If life eternal means life without end, everlasting punishment means hell without end (Vs. 46).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. "Coming! The Son of man really coming into this world again, with power and great glory? So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Rennyman. 'So absurd,' she said. 'When her income cannot be half what ours is! and I never think of sending to Paris for my things. I should look on it as morally wrong.' I spoke of the sermon. 'Yes,' said my wife, 'what a sermon! so solemn! I wonder that all are not drawn to hear our rector. What could

be more powerful than such discourses? My dear, by the way, don't forget to change Mary's opal ring for a diamond one. Dear me! The Christmas presents were all so on my mind, that I was thinking of them every now and then in church; and that was so wrong of me!' 'My dear,' said I, 'sometimes it seems to me as if all our lives were unreal. We go to church, and the things we hear are either true or false. If they are true, what things they are! For instance, these advent sermons! If we are looking for that coming, we ought to feel and live differently! Do we really believe what we hear in church? or is it a dream?' "—*Selected*.

2. *He Did It unto the Least—at the Cost of His Life*—A young doctor who had just returned from war service in France volunteered for missionary service and was sent to an interior province of China. He was there only about four years when he died. But this is how he died. He was ill with a raging fever. His temperature got up to 104. There wasn't a doctor within many days' journey. The nurse was there. She wired to the nearest station and said, "Send a doctor." The reply was, "We can't." "What shall I do?" she wired back. They told her. They said, "Above everything, keep him quiet. He has a fighting chance to live."

She settled down to bring him back from the jaws of death. Then this happened. One day she heard a tumult in the courtyard of their clinic. A group of people had burst their way in, in the same way as men in the days of Jesus let down a sick person right through the roof at Jesus' feet. The nurse came out saying, "Quiet! Quiet! What is it?"

There was an injured woman, just a poor, ordinary Chinese woman, but she needed immediate attention or she must die. And the nurse brokenheartedly said, "You must take her away. We are fighting for the life of the doctor. Take her away." But when she opened the door, having sent them away, here was the doctor up and dressed. He said, "Call the woman back." Out he went to dress the injuries for that poor woman, and then went back to his bed and died.

Surely in that day of reckoning the Master will say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."—*Adam W. Miller*.

What we put into our stomachs may give us strength or it may just give us an ulcer. Same way with our minds—*Selected*.

The first point of wisdom is to discern that which is false, the second is know that which is true.—*Lactantius*.

NEWS NOTES

(Continued from page nine)

The Pirtle Free Will Baptist Church was chosen as host to the next meeting scheduled for Monday night, April 1, 1957. The speakers elected for the meeting were the Reverends O. D. Winfrey and Wayne House.

National Superannuation Report for February

The Rev. K. V. Shutes, promotional secretary of the National Superannuation Board of Free Will Baptists, reports as follows for the month of February, 1957: Cash on Hand, February 1, 1957 \$ 841.04

Receipts

States Credited with Cooperative Plan of Support:

Alabama	\$ 2.07
Arizona	1.02
Arkansas	19.03
California	11.69
Florida	.08
Georgia	10.50
Illinois	12.36
Kentucky	3.95
Mississippi	.87
Missouri	16.15
New Mexico	1.27
North Carolina	9.05
Oklahoma	16.29
Tennessee	17.74
Texas	13.25
Virginia	15.43
Virginia (Designated)	15.43
From States:	
Alabama	30.12
Georgia	14.86
North Carolina	94.50
South Carolina	16.41
Virginia	3.63
Premiums on Policies	77.69

Total Receipts 403.40

Total to Account For \$1,244.44

WOMAN'S AUXILIARY

(continued from page thirteen)

Whortonsville, N. C.—The Woman's Auxiliary of Bethel Church met Friday night, March 8, at the home of Mrs. Bertha Silverthorne with seven members present. Mrs. Kathleen Slade presided over the meeting and gave the devotions, followed with prayer by Mrs. Clea Hill.

During the business meeting the various reports were given. The treasurer reported \$21.08 on hand. There were seventy-two sick visits made during the month, twenty-one trays carried to the sick, three phone

Disbursements

Premiums of Policies	\$155.37
Secretarial Service	40.00
Total Disbursements	195.37

Balance on Hand, February 28, 1957 \$1,049.07

Note: There will be a meeting of the National Superannuation Board at the Headquarters Building, Nashville, Tennessee, April 2, 1957, at 10:00 a. m.

Wounded for Us

Rev. Charles A. Thigpen

Isaiah 53:5, 6 says, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and, the Lord hath laid on him the iniquity of us all."

Did you ever think seriously concerning the fulfillment of these verses of prophecy? Please read carefully this technical report of our Lord's death for us.

A Detroit physician, Dr. H. A. Cameron, says, "Surgery has five classifications of wounds, and Jesus was wounded in all five of these ways: *contused wounds*, when they smote him and buffeted him; *lacerated wounds*, when they scourged him; *penetrating wounds*, from the crown of sharp thorns; *perforating wounds*, when they crucified him; *incised wounds*, from the spear thrust in his side."—*Highland Park, Mich., Church Bulletin.*

When reading the Bible, *not snapshots* but *time exposures* should be our rule.—*Selected.*

calls made, two cards and two flowers sent. Letters were read from the president and corresponding secretary of the Eastern District. The ladies decided to send \$10.00 to the district convention as a Founder's Day offering for Cragmont. Mrs. Glennie Banks and Mrs. Sara Lupton were appointed as delegates to the convention. Money was drawn from the treasury to pay a mission pledge for the Willeys.

Mrs. Venia Lupton gave the introduction to the program. Those presenting topics were Mrs. Bettie Whorton, Mrs. Sara Lupton, Mrs. Glennie Banks and Mrs. Kathleen Slade. The meeting was adjourned with prayer and Mrs. Silverthorne

served refreshments consisting of sandwiches, cake, coffee and hot chocolate. During the social hour the special feature for the month's program was given by Mrs. Sara Lupton who recited a poem entitled "Miranda Says."

Wilson, N. C.—The Woman's Auxiliary of the Wilson Church met Tuesday night, March 5, at the church. Mrs. Bill Jones, president, presided over the meeting. Mrs. J. W. Wiggins led the group in prayer.

The Ever Ready Circle had charge of the devotions with Mrs. Al Vester offering prayer and reading the Scripture. The remainder of the program was turned over to the study course chairman, Mrs. Kathleen Pipken, who introduced the speaker, Mrs. Matthew Hayes.

During the business session the secretary called the roll and read the minutes of the last meeting. There were forty-one members and four visitors present. The Fellowship Circle led in the attendance with 87% of their members present. The auxiliary voted to hold a pre-Easter week of prayer and to contribute to the tent fund, the Founder's Day project and to the First Western District Convention of North Carolina for the restoration of convention records. The treasurer then gave her report. The meeting was dismissed with prayer by Mrs. Earl Glenn.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Mary Renfrow

It was on February 12, 1957, that God in His infinite mercy saw fit to call from us our dear mother-in-law, Mrs. Mary Renfrow. She had been in declining health for a number of years, but the end came very peacefully. We know that she has just slipped away to a better place.

Mother was 72 years old, and a long-time member of the Stancil's Chapel Free Will Baptist Church, Kenly, North Carolina. She was an active member as long as her health would permit. Her funeral was conducted at the church on February 14 by the Reverends J. A. Evans and W. O. Lassiter. Her body was then laid to rest in the family cemetery under a mound of beautiful flowers. She leaves to mourn her loss four sons, two daughters, twenty grandchildren and five great-grandchildren.

A love so sweet and kind,
No one like her we'll ever find.
May God grant her everlasting rest,
Through all eternity with heaven's blest.

Mrs. W. E. Renfrow

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 27, 1957



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These are two half-time churches which together compose a full-time charge for the pastor, the Rev. LaRue Davis, 208 Riverview Street, Box 344, Belhaven, North Carolina.

EDITORIAL

SPRING BLOSSOMS

On this first day of spring, as we sit in our office writing this article, we are reminded of the beautiful spring and early summer scenes which we have beheld in past years; and we are wondering how many of these glorious manifestations of exquisite beauty from the hand of God we shall be permitted to see this year.

We are grateful to God for the rare privileges we have had of visiting the camelia gardens of the Gulf coast, the tropical gardens of the deep South, the orange blossoms of the citrus belt, the peace blossoms of Georgia and other states, the beautiful mountain laurels of the Great Smokies, the rose festivals, the blue bonnets of the Texas plains, the dogwood drives and many others. We also recall that, last year, we could not resist the urge to slip away with our family for one day's drive, just winding around and stopping to admire the blossoming azaleas along the Atlantic coast. It seems that, in this miracle of nature, God is letting His love and mercy burst forth in the unfolding of every flower.

We should be reminded at this season of the year, as nature is beginning her cycle with new life after the long sleep of winter, that our spiritual life which began with our regeneration from the dead will soon run the course of its first cycle, but that the eternal spring in the presence of God will come for all of us who fall asleep in Christ. This is the most blessed of all our hopes in Christ. Above all other joyous anticipations, we rejoice in the promise of our Master, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Here is the ultimate unfolding of the reason for all the mercy, long-suffering and sacrifice of God in our behalf, even the death of Christ on the Cross—that we might be saved from eternal banishment from God and Christ in eternity, and saved to everlasting fellowship with God. When we get there, we shall join with the saved of all ages in giving praise and glory to God for His goodness to us.

On the other hand, the beautiful flowers of spring should remind us that they are but the first outward manifestation of the process of nature which will lead toward the end of bearing fruit at the time of harvest. And we must be aware that many possible hazards stand between the blossoms and the ripened harvest. The plants must survive the storms, the droughts, the pestilence and the careless or deliberately destructive acts of unscrupulous men. They are also subject to the fertilization, protection and cultivation of the husbandman.

In our period of development from the blossoming of regeneration to the harvest at the end of the pilgrimage, we too must *run with patience the race that is set before us*. Paul gives us sound advice for the pilgrimage when he says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:4-13).

NURSERY STORIES BLOSSOM

In the Sunday school pupil packet for nursery department, second quarter, you will find that the leaflet, *Nursery Stories*, has undergone quite a change from what it was before. The picture below shows some nursery children as they admire one of the new leaflets.



The new *Nursery Stories* are four-page leaflets done in color so as to appeal to children of this age. Since the nursery pocket contains the *Acme Picture Lesson Card* which carries a Bible picture and a Bible story, we have designed the new leaflet to carry illustrations of present-day children engaged in activities which stress the theme of the Sunday school lesson for that particular Sunday. It also contains attractive illustrations of animals, birds, flowers, etc., in which the children will be interested, together with poems, mottos and a present day story making application of the central Bible truth taught in the lesson for that day.

If your Sunday school is not using the pupil packets and teachers' guides for nursery and beginners' departments, you should place your order with us immediately for these publications so that you may begin using them at the very beginning of the second quarter.

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THE FREE WILL BAPTIST

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A Stalwart Soldier Passes

(EDITOR'S NOTE: The following article is a adaptation of the text used by the Rev. Henry Melvin, pastor of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, for the funeral services of the Rev. M. A. Woodard also of Winterville.)

THE Reverend M. A. Woodard was born September 6, 1879, one of six children of the late Mr. and Mrs. Rufus Woodard of the Walstonburg community of Greene County, North Carolina.

In early life he became a Christian; and in 1903, at the age of twenty-four, was licensed to the gospel ministry by Howell Swamp Free Will Baptist Church, Greene County, North Carolina. After his years of preparation for the ministry at the Free Will Baptist Seminary, Ayden, North Carolina, he began his early ministry in the Midway Association of Free Will Baptists in South Georgia in the year of 1909.

In 1912 he married Miss Mae McDonald, of Colquitt, Miller County, Georgia, the daughter of the late Reverend W. A. McDonald, a pioneer Free Will Baptist minister of South Georgia. To this union were born three children, all of whom survive: Two sons, Woodrow and Donald; one daughter, Rachel, now Mrs. J. S. Carroll. Other survivors are one brother, William Woodard of Seville, Florida, and one grandson named after his grandfather, Randall Edward Marcellus Woodard.

The ministry of our brother continued in South Georgia and North Florida until the fall of 1921 when he returned to his native state and became the pastor at Davis, serving the Davis, Stacy, Sea Level and Lola Churches for three years. In 1924 he came to Winterville, North Carolina, as the pastor of the Winterville and Reedy Branch Free Will Baptist Churches. These he served jointly for a period of years. For the remainder of his active ministerial life, he maintained his home in Winterville and served, until his retirement ten years ago, various churches in this area.

For fifty-three years he was a faithful minister of the gospel in the Free Will Baptist church, and for thirty-two years was a member of the Central Conference of North Carolina, serving in many and various positions as an officer and member of its boards and committees.

My first acquaintance with Brother Woodard, known to me affectionately in the last four years as "Dad," was in Reedy Branch Church as he administered the sacred ordinance of the Lord's Supper. That was thirty-two years ago. Through these years this acquaintances grew into a strong bond of love, esteem and affection for him and his family—a bond that has by no



means been diminished, but rather deepened and strengthened as I have known him and them in the intimate relationship of pastor and people.

"Dad" Woodard, though short in physical stature, stood tall among his brethren as he walked among them. His life was characterized by a gentleness of spirit, warmth of friendship, cleanness of habits, a neatness of body and a dignity of behavior that was beautiful to behold. "Dad" was a preacher of the gospel, the highest tribute which can be paid to a minister of the Lord Jesus Christ. He held the pulpit, the place from which the ambassador speaks as an oracle of God, in the highest esteem. It was a place where the preacher should deal not in theories, opinions and philosophies, but the eternal verities and the "thus saith the Lord" should be proclaimed. The pulpit, to him, was a place sacred, hallowed and holy, demanding from the one that occupies it the highest reverence, sanest of thinking, and a deportment that is sublime by the simplicity of its dignity.

To his church and conference, throughout his life, he maintained the highest degree of loyalty and concern. These words of the poet aptly describe his love and devotion:

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end."

To his family, he was a devoted husband and loving father. For them he gave his best, and according to his material means, provided a house that was a home: a home of love and happy memories; a home rich in faith and hope; a home that was a safe refuge from the storms and vicissitudes of life; a home, no matter where life's interest might lead, to which the feet of the family eagerly returned at every possible oppor-

tunity, knowing that there love, affection and understanding would be found without stint.

For more than thirty years, "Dad's" life was variously connected with Reedy Branch Church as pastor, assistant pastor and member. He loved Reedy Branch Church; and with pardonable pride I can say that Reedy Branch Church loved him.

Some ten years ago, his retirement from the active ministry came. Into that retirement "Dad" carried a sweetness and a dignity that mellowed with the passing years. I am sure that all his fellow ministers held him as their ideal as a minister of the Lord Jesus Christ in retirement. We can well hope that we may grow old as gracefully and accept retirement with the same sweetness and dignity as he did.

On last Tuesday, at one-thirty in the morning, "Dad" fell asleep. He approached it in the same gentle manner as he did all of life—with full consciousness and command of speech. With that same dignity which was so characteristic of him, he "laid his armor down and stacked his arms of the Christian ministry" with the full assurance that:

"When I come to the river at ending of day,
When the last winds of sorrow have blown;
There'll be somebody waiting to show me the way,
I won't have to cross Jordan alone.

"Tho' the billows of sorrow and trouble may sweep,
Christ the Saviour will care for His own;
Till the end of the journey, my soul He will keep,
No! I won't have to cross Jordan alone.

"I won't have to cross Jordan alone,
Jesus died all my sins to atone;
When the darkness I see, He'll be waiting for me.
I won't have to cross Jordan alone."

To the scores of friends, loved ones and neighbors; to this dear companion with whom he walked for nearly forty-five years; to you, Woodie, Rachel and Don; I would not say, "Do not weep," for I weep with you. But to each of us I do say: "Do not weep as those who have no hope"; for eternal hope and confidence we do have: "Dad" died triumphant in the Christian faith. This is not his day of defeat but his day of victory—his day of eternal homecoming, the day when he no longer looks through a glass darkly. With eyes that are clear and undimmed he looks full into the wonderful face of His wonderful Lord, beholding the brow that was pierced with many a thorn, the hands and feet that were nail pierced, and from whose wounds flowed the blood that is the eternal redemption of "Dad"; and not for him only, but for all those of us who love Him and watch for His appearing.

Not Of Ourselves

Carrie Amerson Mosher

MRS. MEINERT was standing at the kitchen sink, peeling potatoes for supper when her son, Sheldon, came whistling up the driveway, entered the kitchen by the back door, grasped her by the shoulders, turned her gently around, and kissed her warmly on each cheek.

"Guess what, Mom!"

"I'm sure I haven't any idea, but it must be good. You're simply beaming," answered his mother.

"I've been promoted, and Bill gave me a ten-dollar a week raise. Is Father home? I want to tell him."

Sheldon went to the garage workshop where he knew he would find his father, and told him the good news. He was still bubbling over with it at dinner.

"What is this promotion you are talking about?" asked his mother. "You didn't really tell me anything about it."

"Well, I don't know just what to call it. You know the shop is too small to have any real executives or anything like that, but I guess it will amount to something like shop foreman, or assistant manager. You see, Bill owns the shop, and runs it, and works right along with the men whenever he has time, but the business is growing and lately he has hired quite a few new men, but he has business that takes him out of the shop sometimes, and when customers come in, they have to wait until he gets back. Well, my machine was close to the front, and I took to talking to some of the customers, and sometimes, I could help them out, and they wouldn't have to wait for Bill. So then he began to leave instructions for me, in case certain customers came in, and I would take care of things until he got back. Today, he called me into his office, and told me that he was pleased with the way I took care of things in his absence, and said that he needed help managing the place, teaching new men their jobs, and making sure that orders were ready at certain times, and things like that, and he wants me to help him out. He gave me a ten-dollar raise, and he said that if everything works out, there is more where that came from."

"But, Shel, honey, isn't that a great deal of responsibility?" His mother could hardly believe her ears. Her little boy, just out

of school—of course, it was only a small business, but it was growing—would he be able to handle such a job? Or would he prove to be too young, and then be disappointed and hurt? And what of the men who had worked there so much longer than Shel? Wouldn't they resent him? Oh, the things a mother's heart can see, when they threaten the happiness of her own dear children!

"Sure Mother," he answered, "But if Bill thinks I can do it—well, he ought to know."

"Of course, you can do it, darling," said his mother tenderly. "I guess I don't realize that you are grown up. It seems such a short time ago that you were in school, and having a tough time with your arithmetic, and things."

Like Mary of old, she "kept all these things, and pondered them in her heart," and when he had gone to work the following morning, she prayed that God would give him wisdom, and guide him, and help him discharge his duties satisfactorily. She prayed, too, that he would take more interest in the church. It seemed to her that he was falling away, and spending much more time at places of amusement, than in the activities of the young people of the church, for which he had once seemed to live.

Shel did some serious thinking as he walked the six blocks to the shop. He knew that there were men who had worked for Bill since he had first opened the shop several years back. They would not want to take orders from a young "man" just out of high school. Even the men just hired would resent him because of his youth. Perhaps he should decline Bill's offer, and suggest that he promote Clarence. But how could he? Bill had shown great faith in him, and besides, Clarence was an excellent generator man, and was needed in the shop, and Shel was the one who had had contact with the customers, and knew more about the work in the front. Well, if Bill trusted him, he would try his best to do his job, and earn his promotion. But he would be easy with the men, and not be bossy or arrogant, and he would win their respect.

Days passed, and Shel learned more and

more, and business called Bill out of the shop during the day for longer and longer periods. The men had shown no active resentment to Shel; in fact, most of them were quite fond of him. Gradually, he came to be known as the boss. And as gradually, he relaxed his efforts to be congenial to the men, and show that he was the boss. When trouble came up, a generator that was not rebuilt just to the standards, an armature ruined by carelessness on the part of the lathe operator, or any little thing, Shel would find the guilty one, and take him to task, publicly, and threaten to report him to Bill, and cause him to lose his job.

On one such day, in the middle of a profane tirade against one of the men, Shel happened to turn toward the service area, and saw that a car had pulled in, quietly, and there sat his mother.

"And see that it doesn't happen again," he finished lamely, his face flaming. He walked toward the car. Surely his mother had heard him. What would she say?

"Hello, Sheldon," she said, smiling. "I was just driving along and I noticed that the generator wasn't charging. Will you see what is the matter?" Were there tears in her eyes? Perhaps she had not heard him above the noise of the machines in the shop. He went to get the testing equipment. If he had only controlled his tongue! The trouble was quickly located, and removed, and his mother was gone, with a cherry, "See you tonight, honey."

Sheldon went into the office and sat down for a moment. He really must cut out that language. He knew that his mother had heard what he had said, but she would not say anything about it. She would probably cry about it, when she was in her own room, and she would pray about it, but she never would mention it to him. When he was little, she had taught him not to use bad language and he could hear her yet. "Thou shalt not take the name of the Lord thy God in vain." "Put . . . filthy communication out of your mouth."

Oh, he knew it all so well! But those men could be so exasperating. Especially Hank, who tested armatures. You could tell him a thing over and over and he still would not do it right. How could you cope with such men? Nevertheless, he must stop using such language. He knew how it hurt his mother, and he would stop it for her sake.

For several days, he was very patient. John had been careless with the spray painting, but Sheldon had calmly pointed out his error, and had surprised John immensely by simply saying, "Just use a little more thinner in your lacquer from now on, won't you?"

But then it began all over again. He

could hold his temper no longer. He had never yet reported a man to Bill, but now he threatened in no uncertain terms to have one of the men fired if things did not change. All the old profanity slipped out, and he could see looks of hatred thrown his way by many of the men who had been his best friends.

Immediately a wave of remorse and helplessness swept over him. They were deliberately aggravating him, it seemed. They resented him, just as he had thought at the start. He told himself that it was his own fault, and then defended himself. There was a great battle between himself and his conscience, and it was still raging on Sunday afternoon when he decided to call his friend Wilbur and get him to go out with him. Anything to divert his mind.

"Why don't you go to church with us?" his mother asked gently as she dried the supper dishes.

"I'm going out with Wilbur," he answered. "He'll be here any minute now."

He sat sullenly on the front porch, and watched his father and mother drive away to church. The phone rang and he went in listlessly to answer it. It was Wilbur.

"Sorry I can't go out with you," he said. "Father has a bad headache, and I have to drive Sis back to school. Would you care to ride along?"

"No—no, thanks," answered Sheldon. "See you some other time."

He hung up the receiver and went out the front door. He stood on the top step for a minute thinking. Maybe he would go for a walk by himself. He walked slowly down the street, and then, somehow, his steps turned toward the church. "Maybe it will do me some good," he muttered to himself.

The service had already started, and he slipped into a seat at the rear. He saw his father and mother down toward the front, but they would not see him.

He joined in the singing from force of habit. He knew all the old songs because he had literally been brought up in the church. Seemed kind of good to be back in church again. He had not been here for quite a while.

He did not hear much of the sermon. Oh, he heard it all right, but it just did not sink in! The preacher was talking about God giving strength in times of trial. Times of trial? Was not this a time of trial? Well, yes, but what he meant was real trial as when the apostles were being persecuted in the old days, or the trials of the missionaries in foreign lands. What could the power of God do in the case of a man who was told and told how to do a thing and still would not do it right? He lived over some of the episodes of the shop during the past week. Just where had he

been in the wrong? He could not let inferior work go out to the customers and not say a word, could he? And how could he manage he-men without using he-man language?

The sermon was drawing to a close, and the invitation to accept Jesus as Saviour was being given. Sheldon stood and joined in the singing again, but as soon as the benediction was spoken, he turned and went out the door. He did not want to shake hands with anybody, and he wanted to be gone before his father and mother came out.

He walked slowly down the street toward home, looking back over his life. He had practically lived in the church. He thought he knew the Bible fairly well, and had learned all the memory verses. He was accustomed to all the ways of church life. Yet there was something he lacked. He knew very well what it was. He knew that he had never taken the Lord Jesus Christ as his Saviour. He knew, too, that that was the reason for all his trouble now. He knew that if he would yield his heart to the Lord, he would be able to cope with the situations at the shop, and keep his temper, and control his tongue. He knew all those things in his head, but he did not want to accept them in his heart.

Suddenly it was clear to him. He had tried everything except the *one thing* he knew would work. He had to be a Christian in order to act like one. He could not be good just because his mother wanted him to, and he had to be a Christian to be satisfied with himself. And he knew how to be a Christian. He had only to accept Christ into his own heart as his Saviour. Slowly, he crept out of bed in the darkness, and knelt there, accepting the Lord Jesus as his Saviour from sin and yielding his life to Him, and asking for grace and help in his daily life.

He told his mother of his decision, before he left for work the next morning, and made her very happy.

He walked into the shop feeling that everything would be different. It was not. That is, it looked the same. Bill was there early, and was taking care of a customer. He watched the men arriving, and taking their places in the shop. He went into the office and hung his coat there and went out to see if a certain order had been completed. He greeted each of the men, and wondered how to tell them of his decision. They would laugh at him if he just came right out with it, and said, "I decided last night that I would be a Christian."

The day went along very much as usual. Mondays always were busy days. There did not seem to be any particular reason for it, but they were. Along in the afternoon, a peculiar noise was heard, coming from the lathe. Shel was standing close by,

and stepped over to see what was wrong. The operator had just ruined a very-much-needed armature by cutting too deeply into the commutator. He stood there, defiantly, knowing that the armature was needed but expecting the usual abuse from Sheldon, although it was too late to do any good. Sheldon calmly took the ruined armature, and went to find another core which could be wound. It would delay the order, he said, but it could not be helped. The operator stood with his mouth open for a moment, watching Shel and wondering what had come over him.

The next day was the same, and the next and the next. Trouble came up as usual, but when Sheldon had to reprimand a worker, he did it calmly, and without profanity, and the men began to try harder to do their work right. Finally, one of the men made so bold as to ask, "What's come over you, Shel? Did Bill get onto you for being so rough on the men?"

"No," answered Shel, "but I've let the Lord Jesus come into my heart and life."

Even Shel himself was surprised. He had known that the Lord would help him, and yet it did not seem quite possible. He felt no urge to swear, and he found that he could control his temper.

The raise that Bill had promised him had long since become a reality, and he was well established as the manager of the business, when one of the men said to him, one day, "You know, Shel, I never would have believed that Jesus Christ could make such a change in a man, if I hadn't know you, before and after."

It Is Not Easy

To apologize.
To begin over.
To take advice.
To admit error.
To be charitable.
To avoid mistakes.
To keep on trying.
To forgive and forget.
To keep out of the rut.
To shoulder deserved blame.
To maintain a high standard.
But it pays!

We judge ourselves by what we feel we are capable of doing, while others judge us by what we have already done.—*Longfellow*.

God said, "My grace is sufficient for thee" but few of us have tried to find how great the supply really is.—*The Gem*.

"The Lordship of Christ is the first step in missions"—*J. Allen Blair*.

NEWS NOTES

Piney Grove Church Announces Revival

A series of revival services will be held at the Piney Grove Free Will Baptist Church, Pitt County, North Carolina, March 31—April 6. The Rev. W. M. Everton will be the guest evangelist for the series of services.

The pastor, the Rev. James Evans, cordially invites everyone to attend these services.

5th Sunday Night Sing At Washington Church

The Washington, North Carolina, Free Will Baptist Church will hold its regular fifth Sunday night sing on Sunday night, March 31, 1957.

The public, all singers and singing groups are cordially invited to come worship the Lord in song and Christian fellowship.

Rev. Willis Wilson To Hold Revival

The Rev. Willis Wilson, Stokes, North Carolina, will hold a series of revival services at the Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, on April 7-14. The Rev. Wilson is pastor of the Piney Grove Church.

Everyone is cordially invited to attend these services.

Youth Revival at Harrell's Chapel Church

A youth revival will begin at the Harrell's Chapel Free Will Baptist Church in Greene County, North Carolina, on Sunday night, April 7. The services will begin at 7:30 p. m. each evening and will continue through Saturday night, April 13.

These services will be conducted by the Rev. Roger Tripp, pastor of the LaGrange, North Carolina, Free Will Baptist Church. He will be assisted by the pastor of Harrell's Chapel Church, the Rev. Graham Baker.

Special music is planned for each evening. Young people are especially invited to attend and to take part in the services; however, the invitation is open to all ages. Christians everywhere are urged to pray for the success of the youth revival.

Sunday School Workers' Institute

The Rev. William Mishler, promotional secretary of the National Sunday School Board, was welcomed by twelve churches when he came to Pine Level, North Caro-

lina, to conduct a Sunday school workers' institute March 4-8. There were eighty-six students in all enrolled in the institute and twenty-five were awarded perfect attendance certificates. The average attendance was 50.6%.

The theme of the institute was "Soul Winning Through the Medium of the Sunday School by Means of Better Organization, Training and Teaching Techniques." The Rev. Herbert Waid, pastor of the Pine Level Church, says, "We will not soon forget the challenge Brother Mishler gave us to accomplish more effectively this mission of winning the lost who can be reached by our own Sunday school."

Fifth Eastern District Sunday School Convention

The Fifth Eastern District Sunday School Convention of North Carolina will convene with the Spring Hope Free Will Baptist Church, Craven County, North Carolina, on March 31, 1957, beginning at 10:00 a. m. The theme for the convention will be "How Shall We Be Judged?" The convention hymn will be "He Keeps Me Singing," and the convention Scripture will be "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Music director for the convention will be James E. Davidson, and the pianist will be Mrs. William Har-

Coming Events

March 28—N. C. Sunday School Convention, Little Creek Church, Greene County.

April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.

April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.

April 14—Palm Sunday.

April 19—Good Friday.

April 21—Easter Sunday.

April 22—S. E. M. Alumni Association Meeting, Mount Olive College, Mount Olive, North Carolina.

May 12—Mother's Day.

May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 16—Father's Day.

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The following is the planned program for the convention:

Morning Session

10:00—Opening Prayer, President

—Welcome Address, Denard Purifoy, Superintendent, Host Church

—Response and Devotions, H. L. Ireland, Vice-President

—Program, Children, Host Sunday School

—Business Session, Walter R. Sandlin, President

—Lesson Sermon, Rev. Elmer Goodwin

—Announcements and Offering

—Offertory, Rev. Earl Hansen

—Dinner and Fellowship

Afternoon Session

1:00—Convention Hymn

—Devotions, Rev. David Thomas

—Recognition of Visitors

—Business Session

—Introduction of Convention Speaker, Elbert A. Mallard

—Convention Address, Rev. Cecil H. Campbell, Pastor, St. Mary's Church

—Children's Program, Phillip Prescott, Superintendent

—Young People's Program, James E. Davidson, Superintendent

—Adult Program, Elbert M. Prescott, Superintendent

—Benediction, Rev. James Lupton, Pastor, Host Church

The convention fellowship will be held Friday night, April 5, 1957, at the Trent Free Will Baptist Church at 7:30.

Dorris, California, Church Makes Progress

The Dorris, California, Mission Church is located one mile south of the Oregon State line and over three hundred miles from the nearest church. The church recently closed a revival with the Rev. Johnny Postlewaite, home missionary to Washington and Oregon, as the evangelist. The revival was termed a success by the pastor of the church, the Rev. H. D. Gentry.

The Rev. Gentry states: "We have about fifty-five in Sunday school and our property is valued at over \$15,000. We are less than twenty-four years old, and ours is the best attended church in town. We also have the nicest building. Our church supports the cooperative plan. We have recently purchased a Hammond organ for the church. We have full-time services, both morning and night. Besides being pastor of the church I am employed as a California border patrolman. Please pray for us here at Dorris, California."

Dedicatory Services At Hopewell Church

Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina, will dedicate their recently remodeled church building on March 31 at 3:00 p. m. This remodeling program was begun September 10, 1956, and completed January 23, 1957.

The dedicatory sermon will be delivered by the Reverend M. L. Johnson of Sims, North Carolina. There will be special music by Sherwood Parker and Vernon and Robert Norris. Former pastors of the church will take part in the program.

Hopewell Church was organized in September, 1886, by Elder R. A. Johnson from a mission which had been meeting in the Hopewell school house. At this time the twenty-five charter members erected a building which has been used continuously, with some improvements, until it was completely remodeled during the recent program.

During its seventy years of service the church has been served by twelve pastors; four of which are still living. The present pastor, the Rev. W. C. Clearman, has served since November, 1956.

The first Sunday school was organized January 1, 1924, with W. J. Alford as superintendent. The present enrollment is 206, with Ernest Whitley serving as superintendent.

When the church was first organized only one service was held per month—on the fourth Sunday. Later, services were held on second Sunday also. Recently a full-time program was begun. For a number of years the church has sponsored a woman's auxiliary and has recently organized a Boy Scout troupe. Plans are in the making to organize a young people's training program.

The public is invited to attend the dedicatory services.

Second Western District Sunday School Convention

The Second Western District Sunday School Convention of North Carolina will convene with the Rock Springs Free Will Baptist Church, Bailey, North Carolina, on March 31, 1957. The theme for the convention will be "Using Our Opportunities." The theme songs will be "To the Work," and the theme Scripture will be "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

The following is scheduled program for the day's services:

Morning Session

- 9:45—Song Service, Miss Phyllis Allen, Director of Music
- 10:00—Welcome, Miss Agnes Bissette
- 10:05—Response, Roy Earl Collie
- 10:10—Devotions, Mrs. Oscar Hinton
- 10:20—Business Session

10:25—Sunday School, Mr. Roman Lucas, Superintendent

11:00—Intermission

11:10—Song Service

11:30—Convention Message, Mrs. L. E. Ballard

12:00—Lunch

Afternoon Session

1:15—Song Service

1:20—Devotions, Mrs. J. D. Bissette Jr.

1:30—Special Music, Rev. Johnnie Eason and Rev. Dan Rivers

1:45—Reports of Officers and Directors

2:00—Local Program

2:10—Final Business Session

—Reports of Committees

2:50—Field Secretary's Report and Discussion

3:00—Adjournment

Rev. Joseph G. Ange Completes Revival at Arapahoe Church

The Rev. Joseph G. Ange, pastor of the Edgemont Free Will Baptist Church of Durham, North Carolina, recently held at revival at the Arapahoe Free Will Baptist Church, New Bern, North Carolina. He has the following to say concerning the revival:

"Truly God came down upon this village church in a most unusual way. On more than one occasion during this meeting entire families got right with God. On three different occasions hardened sinners came to the parsonage to inquire, 'What must I do to be saved?' Three times it was a glorious privilege to show them the way of salvation immediately. I saw members in the church get converted who had been church members for many years. I saw sixteen people step forward in one service to give their hearts and lives to God. In another service I saw five unsaved church members get saved the same night. I saw members who had ridiculed the pastor and the preaching of the Word come forward to confess and make restitution. All in all

Special Notice!

The State Mission Board of North Carolina will meet on April 23, 1957, at The Free Will Baptist Press, Ayden, North Carolina. This is a few days earlier than the regular date; but the secretary-treasurer will be out of the state on the regular date, and it is necessary to make this change for his convenience. All parties wishing to come before the board will please take notice of the new date.

J. W. Alford

it was a great seven days with sixty-eight recorded decisions for Christ.

"The God who visited the Arapahoe Church wants to give to all of us a real old-fashioned visitation of fire. Let us begin now to pray for God to visit us in an unusual way in the days that lie ahead. God is able. Let us believe Him."

Albemarle District Auxiliary Convention

The Woman's Auxiliary Convention of the Albemarle District of North Carolina will meet with the Belhaven, North Carolina, Free Will Baptist Church on April 18, 1957. Mrs. A. B. Chandler, program chairman, calls the attention of all auxiliaries of the Albemarle District to the fact that an error was made in the March issue of the "Look" sheet concerning the date of the convention. She also urges them to keep in mind that the correct date is Thursday, April 18, 1957.

Church in Making Freeport, Florida

The Liberty Association of Florida Free Will Baptists recently sponsored a two-week revival for the purpose of establishing a Free Will Baptist church in Freeport, Florida. The first week of the revival, March 10-16, was conducted by the Reverends C. A. Huckaby, W. B. Hughes and Rurl Johnson. The revival was continued for a second week, March 17-23, by the Reverends Rufus Hyman and Rurl Johnson.

The Reverends Hyman and Johnson report the following: "We have already placed fourteen names on the membership list as charter members when the organization of the church takes place. This number consists of six men, seven women and one teen-age girl. There are others yet to be added to this list.

"This is a great field for home missions. In our working in the community we have found many who are unsaved and are members of no church. Your prayers are needed for this place. There are some fine Christian workers in this group of charter members and we hope to report greater things in the near future."

Which position in your church do you occupy? Are you:

An attendant or an absentee?

A pillar or a sleeper?

A wing or a weight?

A power or a problem?

A promoter or a provoker?

A giver or a getter?

A worker or a worry?

A booster or a boaster?

A peacemaker or a strife-creator?

A supporter or a sponsor?

—Mrs. D. K. Harrell.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Where and what kind of a cruel end did all the apostles of Christ come to? How did each meet with his death? Was Paul beheaded? What was the date of his death? Where may I find such authentic information? Would I have to go to the old Greek Bible for it?—Amanda Deuval, Box 441, Comanche, Oklahoma.

Answer: I am not sure that I know just whom you have in mind when you speak of the apostles of Christ. He called out twelve from among all the other disciples that He had previously chosen and named them apostles, teaching them and commissioning them to go and minister among the Jews. "And when it was day, he called unto him his disciples: and of them he chose twelve; whom also he named apostles" (Luke 6:13). In addition to these twelve we find others called apostles after Jesus' death. In Acts 1:15-26 we have given the account of Peter's calling Christ's other ten living apostles together and directing them in the casting of lots to determine who should take the place of Judas Iscariot, who had fallen as a result of betraying Christ and in remorse for this act had committed suicide by hanging. The apostles cast lots and chose Matthias on the grounds of, "Let his days be few; and let another take his office" (Psalm 109:8).

In Fox's *Book of Martyrs*, edited by W. B. Forbush, Pages 2-5, we have some of the early Christian martyrs. Among these we have those called apostles. Some of these were numbered with the twelve. Judas Iscariot hanged himself before any of the other apostles met with their death. Stephen, one of the first seven Christian deacons ordained is the first Christian the Bible gives an account of having been martyred. His story is found in the 6th and 7th chapters of Acts. He was stoned to death.

James, the son of Zebedee and Salome and the older brother of John the beloved apostle, martyred ten years after Stephen is the next Christian mentioned in the Bible to seal his testimony with his own blood. He together with Peter and John seem to have been the most intimately associated with Jesus through all of His ministry. His mother and Jesus' mother were relatives. Herod Agrippa killed him with

the sword in the vicinity of Jerusalem. "... Herod the King stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword" (Acts 12:1, 2). Fox gives A. D. 44 as the time of his execution.

Philip, born in Bethsaida, in upper Galilee, was the next apostle to lay down his life in martyrdom for his witness in behalf of the Lord. His field of labor was upper Asia. He was scourged, thrown into prison and finally crucified at Heliopolis, in Phrygia, A. D. 54.

Matthew, the publican or toll-gatherer, was born in Nazareth. He wrote the gospel that bears his name in Hebrew, which was translated into Greek by James the Less. His field of labor was Parthia and Ethiopia. He was slain in Nadabah, Ethiopia, with a halberd, A. D. 60.

James the Less, the brother of Jesus, was bishop or pastor of the church at Jerusalem and the author of the epistle bearing his name. Fox says, "At the age of 94 he was beaten and stoned by the Jews; and finally had his brains dashed out with a fuller's club."

Matthias, the man Peter directed the other apostles in choosing by casting lot, is known little of after his election by the other apostles. Fox says of him, "He was stoned at Jerusalem and then beheaded."

Andrew, the brother of Peter, who brought Peter to Jesus, preached thought-out many Asaian nations, was crucified at Edessa. Mark, according to Fox, "was dragged to pieces by the people of Alexandria, at the great solemnity of Serapis their idol."

Fox has the following to say of Peter, "Jerome saith that he was crucified, his head being down and his feet upward, himself so requiring, because he was (he said) unworthy to be crucified after the same form and manner as the Lord was."

Paul, the apostle to the gentiles, formerly known as Saul of Tarsus, suffered in the first persecution under Nero. He was led by soldiers out of Rome to a place of execution, where he knelt down and prayed and after his prayer gave his neck to the sword.

Jude the brother of James the Less and half brother of Jesus was crucified at Edessa, A. D. 72.

Thomas, called Didymus, who when told of Jesus' resurrection declared that he would not believe it until he had examined the nail prints in His hands and the spear wound in His side, preached in Parthia and in India where he stirred up the rage of pagan priests and was thrust through with a spear.

Dr. Luke, the human author of the gospel bearing his name and of the Acts of the Apostles, is supposed to have been hanged on an olive tree by the idolatrous priests of Greece.

Simon Zelotes witnessed in Mauritania, Africa, and in Britain where he was crucified by his enemies in the latter country, A. D. 74.

John the beloved, the son of Zebedee and Salome and brother of James the Great, founder of the churches at Smyrna, Pergamos, Sardis, Philadelphia, Laodicea and Thyatira, also the human author of the gospel of John, three epistles bearing his name and, the Revelation was ordered to Rome where it is reported that he was cast into a cauldron of boiling oil, but was miraculously delivered. He was banished to the Isle of Patmos, but finally returned to Ephesus and died a natural death when a very old man. According to Fox he was the only apostle that escaped death by violent means.

Fox concludes his comments on the apostles as he says, "Barnabas was of Cyprus, but of Jewish descent, his death is supposed to have taken place about A. D. 73."

"And yet, notwithstanding all these continual persecutions and horrible punishments, the church daily increased, deeply rooted in the doctrine of the apostles and of men apostolical, and watered plenteously with the blood of saints."

And They Stayed Out

A tall, well-built preacher was conducting a revival service. There were two young men in the audience who frequently laughed or scoffed aloud. Finally the minister paused in his sermon and asked the young hecklers why they had come to the meeting. "We want to see some miracles performed," said one of them with a loud guffaw. The minister left the pulpit and walked down the aisle to where the two were sitting. Getting a firm hold on the collar of each, he propelled them out through the door. "We don't perform miracles here," he said, dusting off his hands, "but we do cast out devils."—*First Church, Albany, Ga., Bulletin.*

With the Christian there is always a way out, but often you have to look up to find it.—*Selected.*



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... but godliness is profitable in all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

Last week we were considering the first part of this text dealing with the profitability of godliness as it relates to this life. Now, as we come to the last phrase, we will think in terms of the profitability of godliness in that which is to come. There is a future life. There is, beyond the grave, a state of endless existence. In that invisible world there are two places to which we shall all go when we make our exit from this earth. One of those places is called heaven, and the other one is hell. Godliness has great promise of the former. Its first promise is the guarantee of an admittance into the Kingdom of God. There is an indissoluble connection between godliness and eternal glory. Piety on earth is a prelude to the bliss of heaven.

That godliness has promise of the life to come is everywhere attested in God's Word. John, the beloved disciple, said, "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). It seems as if John had forgotten every other promise, or rather considered every other promise as comprehended in the promise of eternal life—the life to come. Life flowing from Jesus Christ, the inexhaustible Fountain of Life. Life protracted through the endless ages, and synonymous with a blissful immortality. This is the life to come. It will always be life to come. When millions of ages, spent in the enjoyment of this life, shall have rolled away, it will still be life to come! Eternal life is the grand object to be secured through the incarnation and death of Jesus Christ to all who accept, obey and serve Him.

When David's son had died he said, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). Here we have the blessed promise of the reunion with departed loved ones who have lived godly lives, after having experienced a spiritual birth.

Then the promise of godliness for the life to come is rest, which is satisfaction with God in that, and the enjoyment of the results of our labor is to be found in that satisfaction. Rest is a sweet and nec-

essary thing. There's not much rest to be enjoyed in this world. The devil makes sure of that. And so Christians may conclude that godliness is profitable for a livelihood and little more—little more here, but much more hereafter. Here, a livelihood and afflictions; hereafter, rest and divine riches; and so godliness with contentment is great gain. In the heavenly Canaan, the land of promise, we shall be rich and happy. Yes, and with them, we shall find rest.

Only let it be remembered that, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Romans 2:7); and that, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). Some one has truly said, "Piety in rags is a thousand times more to be desired than thrones whose occupants do not fear God." For what is the value of all the honors and wealth of the world as compared with the value of godliness?

Does the promise which godliness gives of the life to come cheer your heart along the way of your earthly pilgrimage? I believe that every Christian must answer that question in the affirmative. For:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Eva Harper Hill

On November 1, 1956, the death angel came and took away Sister Eva Harper Hill. She was 70 years old the week of her death. She had been in declining health for several months, but she bore her afflictions with patience. She was a member of the Deep Run, North Carolina, Free Will Baptist Church, and the wife of Mr. Jasper Hill.

Brother and Sister Hill celebrated their fiftieth wedding anniversary one year prior to her death. All was done for her that loving hands could do, but it was to no avail. Her funeral was preached on November 3, 1956, in the church sanctuary by the Rev. Stephen Smith of Middlesex, North Carolina, assisted by the Reverends Clifton Rice of Kinston, North Carolina, and Alton Hill Jr. of New Bern, North Carolina. The body was laid to rest in

West View Cemetery under a beautiful mound of flowers.

Sister Hill leaves to mourn her passing her husband, three sons, two daughters and five grandchildren.

Her life's trials are over,

The victory has been won;

Though 'twas hard to part

We say, "God's will be done."

Mrs. Ruth Hardison

Mrs. Ethel Stewart

The death angel visited Rex Hospital, Raleigh, North Carolina, on Sunday, March 17, 1957, and took away one of the beloved auxiliary members of the Woman's Auxiliary of the First Free Will Baptist Church of Raleigh, Mrs. Ethel Stewart. She was held in high esteem by each of our members and we loved her very dearly.

We, as an auxiliary, extend our deepest sympathy to the family.

Woman's Auxiliary,
First Free Will Baptist Church,
Raleigh, North Carolina

My Prayer

Julia S. Hyers

The chimes in the church tower are playing,

"Blest Be the Tie that Binds";

Silently I am earnestly praying

The message finds

It's way into the hearts of all.

Within its sounds,

Help us to relinquish strife,

Let peace abound.

Our hearts in Christian love

Unite, I pray;

This is my prayer for all who hear

The bell today.

Witnessing

Sophie, the scrub woman, dearly loved her Lord. She would often say, "I am Sophie, the woman God called to scrub and preach!" She never missed an opportunity to witness to others of Christ. One day she was seen witnessing to a wooden Indian in front of a cigar store. What a sight this was to those standing by! They began to ridicule Sophie. She was a brave soul, however, and gave this answer to those who made fun of her: "I know I am nearsighted. I can't see too well. But I had rather preach to a wooden Indian than be a wooden Christian, and never open my mouth for Jesus!"—Selected.

To the man who himself strives earnestly, God also lends a helping hand.—Aeschylus

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Intercessory Prayer Band

This is a notice to all who are interested in missions, but especially to those in Group No. 5 of our Prayer Band who pray especially for foreign missions. The Rev. and Mrs. Thomas H. Willey and those who work with them in Cuba are trying to erect a printing press. They need a new building for the printing press. They have already made an appeal to the Free Will Baptists and have received approximately \$400, but they will need about \$800 more. We ask you to stop a few minutes and think how important this is to their work. Think how many more people they would be able to reach through the printed word. Now, won't you please pray earnestly that God will supply this need? Pray that Free Will Baptists everywhere will respond to this call for help. As you pray, ask God what He would have you do about it.

Attention! Group No. 7 of our Prayer Band who pray for our country, America. We have received information that Miss Wanda Edwards has withdrawn as a candidate for foreign missions. We ask you to add the Rev. and Mrs. Dan Merkh to your list of missionaries you are praying for. They are planning to go to Africa, but will have to go to language school in Switzerland first. Pray for their many needs as they prepare themselves for service to God.

Mrs. Marvin Moore,
Director

N. C. Western District Convention

The North Carolina Western District Woman's Auxiliary Convention will convene with the Stoney Creek Church, Wayne County, on Wednesday, April 3, 1957. The theme for the convention will be "Shining for the Master." The music director will be Mrs. Norman Ard, and the pianist, Miss Nellie Alford.

The following is the scheduled program for the convention:

Morning Session

- 9:50—Registration
—Congregational Hymn, "Send the Light"
—Devotions, Mrs. J. S. Richardson
—Welcome, Mrs. Harold Lancaster
—Response, Mrs. Woodrow Sasser
—President's Message, Mrs. M. L. Johnson

—Recognition of Ministers and Delegates

—Special Music, Kenly Church

11:00—Congregational Hymn, "The Light of the World Is Jesus"

—"Rays of Light from 1927-1957"

—"Early Rays of Light, 1927-1937,"

Mrs. W. H. Blalock

—"Growing Rays of Light, 1937-1947," Mrs. R. N. Hinnant

—"Brightly Beaming Rays of Light," Mrs. Hubert Narron

—"Challenging Rays of Light," Mrs. Carl Dudley, President, State Auxiliary Convention

—"A New Ray of Light," Rev. W. Burkette Raper, President, Mount Olive College

—Offering for College

12:00—Lunch

Afternoon Session

1:00—Congregational Hymn

—Children's Home News, Mrs. S. A. Smith

—Congregational Hymn

—Offering for Children's Home

—Declamation Contest

—Business Period

—Benediction

Mrs. Walter H. Blalock,
Program Chairman

Midway Association Holds Workshop

The second auxiliary workshop of the Midway Association of Georgia was held March 1, 1957, at the Jakin, Georgia, Free Will Baptist Church. Nine auxiliaries were represented with 34 members present. There was one new auxiliary represented and two visiting auxiliaries from Martin and Union Associations. Three ministers, the Reverends Knighton, Curtis and Harvey, were present.

The morning devotions and the welcome were given by Mrs. H. H. Reeves of the Jakin Church. Topics presented during the morning were: "The Purpose of Our Woman's Auxiliary," Albany Church; "Enlarging the Number of Members in Local Auxiliaries," Mrs. O. B. Everson; "Enlarging the Members of Auxiliaries in Our District Convention," Mrs. Edith Shiver. Afternoon topics were: "Helping Our Members to Be Interested in Missionary Work," Mrs. Ralph Bell; "Making Our Auxiliaries More Interesting," Mrs. Edith Shiver;

message from the field worker.

During the afternoon session a discussion was conducted on the needs of the Georgia youth camp, Camp Mount Bethel. A camp shower was discussed and it was decided that the shower should be put into the hands of the district convention. The auxiliaries of the Midway Association were asked to pay for the silver to be used at the youth camp. A motion was passed that each auxiliary give \$7.30. All auxiliaries are requested to submit this amount to the treasurer by May 1, 1957, so the silver can be ready for the first session at the camp. A special offering was taken which amounted to \$15.50. The workshop then adjourned to meet with the Oak Grove Church the first Friday in June, 1957.

Mrs. Walter Sheffield,
Corresponding Secretary

New Young People's Auxiliary Organized

The need for a young people's auxiliary in the Kinston, North Carolina, Free Will Baptist Church, was laid on Mrs. David Hansley's heart. She brought it before the woman's auxiliary of the church for discussion, and the ladies decided to organize the auxiliary.

The first meeting was held on July 22, 1957, with 13 high school boys and girls present. The number has grown since then to 27 boys and girls. The purpose of the Y. P. A. is to develop the young people of the church for world-wide mission activity. The Y. P. A. of the Kinston Church will meet on second and fourth Monday nights of each month at 7:30. The meetings have been held previously at the church, but the auxiliary plans to meet in various homes in the future.

The officers of the Y. P. A. are as follows: Mrs. David Hansley and Mrs. Jack Everett, directors; David C. Hansley, president; Joan Rice, vice-president; Sara Daughety, secretary; Eleanor Jenkins, treasurer; Linda Thornton, program chairman; Nolan Taylor, enlistment chairman; Ray Malpass and Elma Daughety, publicity chairmen; Joyce Nichols, Adrian King and Gene Malpass, social committee; Joan Rice, song leader; Sheila Jones and Adrain King, pianists.

We trust that everyone will be much in prayer for us and especially for our directors, Mrs. David Hansley and Mrs. Jack Everett, as they continue to work with the Y. P. A.

Sara Daughety,
Secretary

Belhaven, N. C.—The Y.P.A. of the Belhaven Church met at the home of Miss
(Continued on page fourteen)

NOTES — AND — QUOTES

By J. C. Griffin



WHAT A DAY!

"My sinner friend, what a day it will be for you when Jesus will have to say, 'Depart from Me, I never knew you.'"

"'But he shall say, I tell you, I know you not when ye are; depart from me, all ye workers of iniquity' (Luke 13:27)."

"What a day it will be when God will have to cut you off. 'For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth' (Psalm 37:9). What a sad day when God who is now pleading with you will have to turn His wrath upon you."—*The Convert.*

May we say that the wrath of God is in keeping with His love. God so loved that He gave His Son, His only begotten Son, to keep up from a demon's hell. But when sinful man deliberately and willfully rejects the Lord Jesus, he tramples under his feet the blood of the Lord Jesus. There is nothing that will arouse the anger of God the Father more than the rejection of the Son of God. As God's love reaches all who will believe on Christ to eternal salvation, so the wrath of God is kindled to eternal damnation unto all who refuse to believe on Christ. God is a God of love; but when God's love turns to hate, the condemnation is equal to His salvation which is offered to the sinner. So the penalty is eternal damnation—hell fire!

Manufacturer of Lies

Satan is a manufacturer of lies. He lied to Mother Eve, and she believed his lie in preference to God's truth. Human nature has never changed. Only when man believes God's truth is his nature man—changed from the love of sin to the love of God. "Thou shalt not surely die," said the old deceiver to Eve, and she swallowed the bait. But she found out pretty soon that she had obeyed the wrong master, and that she was spiritually dead to her Creator. Instead of having love for God, she was afraid of God. All those who believe lies of Satan in this life will be afraid of God when they come face to face with Him whose Son they have spurned, rejected and blasphemed.

One of Satan's lies is that God is too good to punish sinners who reject Christ. As Satan perverted the Word of God in the Garden of Eden, so he is still on the job perverting God's Word saying, "God is too good to punish His child in hell fire."

Do you see how the devil changes the Scripture and plays on the goodness of God?

Certainly God will not punish His child in hell, but it is the children of the devil that will be punished in *hell fire*. I point you to the Word of God. Of course Satan and his children do not like it; but Christ said it, and I believe it because it is in the Bible. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:36-44). So we see that God has children, and the devil has children. All people who do not repent of their sins and accept the Son of God as their personal Saviour belong to Satan's family.

The children of Satan, those who love his works here on earth and live in his service, will have to make their abode with their father in the great beyond—the place of Satan. Satan's abode is eternal fire under the wrath of God. All who confess their sins, truly repenting and believing on the Lord Jesus Christ, will inherit the joys of heaven.

Hell fire was prepared for the devil and his angels. Men and women prepare themselves for the fellowship of Satan in hell fire by rejecting Christ, the King of kings. If you prefer to serve Satan here, you ought to be honest enough not to complain about the rewards received in the abode of the devil in eternity. All that a man has to do to make his home with Satan in eternity is to reject Jesus Christ as the Son of God. Listen to this Scripture: "The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that offend, and that which do iniquity: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the

sun in the kingdom of their Father. Who hath ears to hear let him hear" (Matthew 13:41-43).

Will you notice that the offender and they which do iniquity shall be cast into the furnace of fire. My reader, be careful and believe the Word of the Son of God. Do not listen to the lie of Satan who talks about the goodness of God and refuses to accept the judgments of God. Satan is still at the old game of telling lies. He would deceive the very elect, if possible. Those who have tried to do away with the damnation of the wicked in hell fire are always trying to destroy every orthodox believer in Christ and to turn those who believe in the damnation of the wicked from their faith by preaching that God is too good. God was not too good to punish the wicked world in the day of Noah. He sent the flood, and the inhabitants of the earth perished. The goodness of God did not prevent the destruction of Sodom and Gomorrah. The wrath of God met those wicked, God-rejecting, adulterous, devil worshipers square in the face. Yes, God is good; but when God's goodness and love turn to wrathful hate it will be too late to escape the demon's hell!

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:10-15).

Someone may say, "Preacher, why do you write so much about hell fire?" My answer is because the devil's crowd keeps telling the lie that God is too good to punish Christ rejectors. Christ has gone to prepare a place for God's children. The place for the devil's children was prepared when Lucifer rebelled against God and became the devil.

Set not thy watch by the town-clock (the way of the world), but by the dial of Scripture, because that never faileth of going by the sun of righteousness.—Swinnock.

STORIES

FOR OUR

BOYS and GIRLS



Kite Trouble

Ruth Garner

NOPE, Mom, I don't have it," Nick said turning his pockets inside out. "Well—" Nick's mother said, with a puzzled look, "I thought sure I put a ball of twine in this drawer yesterday, and now it isn't here."

"You can see that I don't have it," Nick said, pointing at the things he had emptied out of his pockets. Then he stuffed his pockets full again, grabbed his sweater and went outside to finish getting ready for the kite flying contest that was to be that very afternoon.

Nick had just gotten a little way from the house and was crawling through a fence when an important conversation began to take place. It was between Nick and his conscience.

Conscience was saying, "You acted out a lie."

"But I *didn't* have the ball of twine," Nick answered.

"You had had it; you knew where it was," Conscience continued.

"All Mother asked me was if I had the ball of twine. And I said that I didn't, and that was the truth. I didn't have it right then," Nick argued. "And anyway, just as soon as I'm through with it I'll put it right back where Mother can find it." Then he hurried on and did not give his conscience a chance to get another word in.

Soon boys from all over the neighborhood began to gather—one at a time. Billie Miller was there too. Could not do without him; he was going to be the judge.

Now everybody with his kite was in a row. The judge was giving a few last minute rules on what was fair and what was not. Then Billie gave an old tub a good wallop with his foot to sound the gong—and they were off!

How they kept from running into each other and stumbling all over, I don't know. For their feet were going forward but their heads were turned backward—watching to see when their kites were going to take to the air.

"There goes two of 'em up," called Judge Billie, "and now there's Nick's. But look; Nick's kite is taking a nose dive, right straight for the ground."

"Too much tail," Nick said excitedly, jerking about a foot and a half of it off. Then he was back in the contest again. A little behind the rest, however. Then came a puff of wind that got under Nick's kite and lifted it up in the air. In fact it took such a quick flight that Nick could not let the string out fast enough, and it got all twisted up. Then he worked and he struggled, trying to get the knots out. And all the time the wind was whipping and tugging the kite trying to push it a bit higher. And then a puff of wind that did take it higher, but it had to break the twine to do it. The kite floated around in thin air for a while and then landed across a barbed-wire fence. That put Nick out of the contest for sure.

How about the twine that he was going to put back as soon as he was through with it? Here it was wrapped around tumble weeds, thistles, and what not! Nick gathered it up the best he could, picked up what was left of the kite and slipped through the fence, hoping that no one would see him going home.

He stumbled along with his head down—what should he do now? Could he slip it in the drawer and not say anything about it? No, anyone could tell by the way it looked that he had been using it. And if he told his mother what he had done he would probably get punished, so what should he do?

"Nick," called a voice as he passed by the garden. It was his mother who was stooping down and pulling weeds from the turnip patch. "What is all that you have in your hands?"

"No use to try to get out of it now," Nick said to himself. So he told his mother the whole story from beginning to end.

Now for the punishment he was sure he was going to get! But his mother kept right on weeding the turnips. Finally she said, "I see the devil is still on his job."

"Every since I was a girl," she went on to say, "yes, and even years and years before that, Satan had been trying to make boys and girls believe that a little white lie would not matter; and that as long as

they could get out of something without actually speaking a lie, that it was all right. It's his same old story; but it isn't true. A lie is a lie in Jesus' sight, whether it's spoken or just acted out. I'm glad you told me what you did, Nick; now we can ask the Lord to help you never to do that again."

And from that time on, when Nick was tempted to act out a lie, a ball of matted and twisted twine would come before him, reminding him that it always pays to tell the truth.—O. P. Boys and Girls.

Don't Take Any Chances

DURING a rainy season in India the whole valley was flooded and the inhabitants who escaped drowning gathered together on the peak of a hill—the only hill not covered with water. As they waited for the water to go down they saw a huge Bengal tiger swimming through the flood with a cub in her mouth. The natives were terrified at her approach for they well knew that the Bengal tiger was a fierce animal—more than once some child or careless adult had been killed and eaten by a tiger.

But the tiger, as it reached the place of safety, showed no signs of attacking them. Instead it lay peacefully down. Because of the terror she had for the flood, her ferocity had been driven out. An English army officer, who was one of the many people who gathered on the hill, went up to the tiger and sent a bullet from his revolver through her head.

"Why did you do it?" inquired the natives, "the tiger was not going to hurt us."

"The tiger was quiet and would do us no harm for the while because she was afraid of the water. But as soon as the water went down and old nature would have returned and she would have killed all of us."

This is true of evil friends and evil thoughts. For a time their evil influence on us will be held down. But sooner or later they turn and will devour us. The only way of safety is to destroy them. Let Jesus help you make your friends and think your thoughts.—Unknown.

The nearer you get to the Cross, the hotter the battle; therefore take heed lest you fall. (Read 1 Corinthians 10:12.)—Highland Park, Mich., Church Bulletin.

A hearse is a poor vehicle in which to ride to church. Why wait for it?—Goshen F. W. B. Church, North Belmont, N. C.

Character is what we are when we think no one is watching us.—First F. W. B. Church, Albany, Ga.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Statement Board of Foreign Missions February, 1957

Cash in Bank, February 1, 1957 \$15,253.96
Receipts 8,677.06

Total to Account For \$23,931.02
Disbursements 7,866.00

Cash in Bank, March 1, 1957 \$16,065.02

STATE QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 2,800	\$ 267.32	\$ 2,532.68
Arkansas	2,800	363.99	2,436.01
California	2,800	171.67	2,628.33
Florida	1,800	118.03	1,681.97
Georgia	3,700	301.34	3,398.66
Illinois	4,000	582.14	3,417.86
Kentucky	2,100	105.69	1,994.31
Maine	300	100.00	200.00
Michigan	14,300	1,962.71	12,337.29
Mississippi	1,700	201.86	1,498.14
Missouri	10,300	2,118.43	8,181.57
Nebraska	100		100.00
New Mexico	200	43.40	156.60
North Carolina	20,250	3,960.46	16,289.54
Ohio	2,900	326.10	2,573.90
Oklahoma	6,500	822.14	5,677.86
South Carolina	4,100	794.44	3,305.56
Tennessee	9,100	1,209.74	7,890.26
Texas	3,600	458.55	3,141.45
Virginia	3,600	1,073.26	2,526.74
West Virginia	2,700	302.17	2,397.83
Miscellaneous	3,565	471.60	3,093.40
Totals	\$103,215	\$15,755.04	\$87,459.96

News from the National Home Mission Board

March and April are mission months in the state of North Carolina. Rev. N. Bruce Barrow is the chairman of the mission board, and will serve as promotional secretary for this period of time. The National Home Mission Board is cooperating with Rev. Barrow in this effort.

The father of Mrs. Johnnie Postlewaite, Rev. George Scott, is very ill at the Baptist

Hospital in Springfield, Missouri. It was necessary for Mrs. Postlewaite to leave her work in the state of Washington to go the bedside of her father. Prayer is requested for the entire family. The Postlewaite are doing a good work as missionaries in the Northwest.

Remember the annual Bible Conference at Nashville, Tennessee, April 1-4, 1957. The National Home Mission office will be open, and an invitation is extended all who attend the conference to visit the office.

Some Accept—Some Reject

Dan Cronk

Praise the Lord for the Santals. Every few weeks some people around Junglabita are asking for baptism. The new converts at Baromkoda which Carlisle baptized last year have witnessed to their own village and some seven or ten more are asking for baptism.

We are having church every Sunday morning in Kishanganj—only Trula, myself, our Hindu caretaker, Christian cook, a Christian nurse from the hospital and her husband, when he is there, and any of our village Christians who happen to be in town. It's fairly discouraging. But God is leading people in, however. There is a Mohammadan boy who comes often, and says he believes in Christ and wants to be a Christian. Who knows? He may be the first Mohammadan convert here. Pray so. He may be sincere for he often brings his friends who are a high type people. The other day he brought a friend and just to show you a little of the way our conversation went, I repeat a bit of my witness. He knew the Koran and had studied the Bible and many other things. My witness ran such: Missionary—me: Abdul—the Mohammadan.

Missionary: What does the Koran say about Christ?

Abdul: His name is Isa-el-ruah-allah Christ in whom the Spirit of God dwells. He is the hookum (law of God). He is a prophet, a friend of God.

Missionary: Yes, in Jesus is the Spirit of God for He is actually God. What are Christ's works?

Abdul: In the Koran it tells that when Christ was to be born the Spirit speaks to Mary. After He is born, people ask for

the Christ and Mary says that the Babe will answer for Himself. They ask Him and the new Baby speaks. Later He turns clay pigeons to live ones, etc.

Missionary: Jesus Christ was a miracle worker. He did works of God because He was God. However, when we wish to learn of Mohammad we turn to the Koran, and if we wish to learn of Christ we must turn to the Bible because it has the full story.

Abdul: Jesus was only a prophet, we must not say that He was the Son of God. God will not have sexual relations with women. He cannot beget a son. We reverence Christ as a holy Man.

Missionary: Jesus cannot lie. He himself says, "I am the Truth." He calls himself God. He says that He is the only way to the Father. (Here I presented Christ as Saviour.) What does Mohammad say about you and your sin? What will happen to your past sin and its consequences? What is your hope for the future? What is God?

Abdul: Oh, oh, oh . . . What is God? That's very difficult. He is . . . (Then he gave me some of the ninety-nine names of God in the Koran, etc.)

Missionary: You have named God, but you have only said what He is not and given His titles. You can never know what God is apart from Christ because Christ is the revelation, the manifestation of God. God is what Jesus is. Jesus is the clothed upon with flesh—Word of God. Jesus can't lie.

Abdul: (Enters long discussion.)

Missionary: (I return to my questions about him and his sin and its consequences. Tell me in a simple way how you can find salvation. And so he begins another long discussion.)

This is just a general idea of the difficulty of witnessing to a Moslem; a rough running translation of his meanings, but you can get the idea.

Then in contrast to this, there was an opening to witness to the Hindu clerk in charge at the bank. I began to witness but he soon carried the conversation by force and very few words was I able to get in. His idea was that we Christians think that we are better than others and that only we are going to heaven and that we have a monopoly on worship. He wanted me to know that all the holy men are dear to God: Abraham, Mohammad, Jesus, Krishna, Buddha, etc. That all religions have the same high ethics and tell people to be moral. That God is One and has different names among different people. That all religions worship God. That idols are only to keep the mind on God, are symbols of His presence and are not to be worshiped in themselves. All religions are different avenues to God. Men are all men in the world and have one blood. God is One.

(Continued on page fourteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Moye Honored by College

The students of Mount Olive Junior College, Mount Olive, North Carolina, dedicated the 1957 edition of their yearbook, *Olive Leaves*, to the Reverend J. C. Moye Sr. of Snow Hill, North Carolina, in recognition of his deep interest in the college.

The Reverend Mr. Moye recently made the largest gift in the history of the college in the form of a trust fund for the library. Due to illness Mr. Moye was unable to attend the dedication service at the college, but Miss Hilda Boykin of Wilson, editor of the yearbook, made the presentation to Mr. Moye in his home.

The following is a copy of the dedicatory message as it appears in the college yearbook:

"The Reverend Mr. Moye has been a lifelong crusader for the cause of education. In his community he served for many years as a member of his local school board.

"He was a liberal supporter and diligent promoter of the former Eureka College, Ayden, North Carolina. His passion for education has not abated during the generation when his church was without a program of higher Christian education.

"With the birth of Mount Olive Junior College, Mr. Moye saw the fulfillment of a lifelong dream: namely, the coming of an institution of higher learning supported by his church that could adequately meet the educational needs of young men and women.

"To assure a steady growth for our college, Mr. Moye has made the largest gift in the history of the school in the form of an endowment for the college library which is named in his honor."

Florida Youth Camp Needs

Dear Friend of Christ:

Greetings from the Florida State Free Will Baptist Youth Camp near Cottondale, Florida. Plans have been made for a two-week session of youth camp June 23—July 5. The old-time camp meeting will be held July 22—August 2, with Dr. Homer Willis as the evangelist. The week for the woman's auxiliaries will be July 22-26. At all of these sessions there will be wonderful services, singing, preaching and Christian fellowship, together with home-cooked meals and Bible instruction classes. Make plans now to attend one of these sessions, if not all of them. The expense will be very little.

There are some improvements and necessities which we would like to tell you about. We must put overhead ceiling in the dormitories and rockwool insulation overhead. We need an electric fan for both dormitories and the dining hall, another dining table so that everyone can eat at the same time, shelves in the kitchen for storage, a counter between the kitchen and dining hall, awnings over the west windows, an ice water fountain, and a tent for classrooms and prayer meetings. The tent could be purchased for a reasonable price at an Army surplus store. The camp also has a need for a deep freezer, since there are people who have promised to keep it filled. The camp would benefit greatly if it had a movie projector. All of the above items are badly needed and we can afford them. We could buy most of them at wholesale prices with the cash. If 100 people would give \$20 each, then we could have all of improvements and other needs ready to use when the camp opens in June.

I am sure that you will wish to help in this drive to furnish the camp with the necessary items to operate efficiently. So please mail your gifts to the following address: Florida Free Will Baptist Youth Camp, C. A. Huckaby, Route 4, Chipley, Florida. Please do not send money, but make a check or money order out to Florida Free Will Baptist Youth Camp or to W. W. Eiland. Do not confuse this with the new dormitory fund. Please mail your gifts on or before Monday, April 8.

We shall be looking forward to seeing you at the camp grounds this summer.

Yours in Christ,

Chester A. Huckaby, Superintendent

MISSIONS

(Continued from page thirteen)

approached in different ways.

He was a harsh arguing man and I soon left off the discussion. I admitted that all the major religions have an element of worship, ethical standards and moral injunctions. That the great religious leaders were not all bad as were not all Hindus. I pointed out that there are, however, religions which have no worship as we think of it, no God in any sense. I pointed out that Jesus says that He is the only true incarnation of God. We Christians have to be as narrow as Christ was. Ours is a

revealed religion and Christ says He is the only way. It is true that we have a common humanity which must be separated from religion. So on and on.

Next week we have our annual conference at Sonapur. We are praying for a real outpouring of the Spirit. A missionary who can speak Bengali is one guest speaker. A Santal man is coming for the Santals. Also Thomas Joky for Niligiris, who helps Miss Barnard with her books, is here. He is being a real blessing to our boys and people. He is a keen witness. In Calcutta, after the E.F.I. Conference, Thomas and I were in a taxi going to the train. We talked to the cab driver who spoke excellent English. We found that he was two years along in college. When we paid the fare, Thomas said, "Look friend, you own this taxi, right?" He said, "Yes." Thomas said, "Well, you are driving it and will take better care of it than a man hired to drive it, won't you?" He said, "Yes." Thomas says, "Well, your body is your taxi and Jesus will take it to heaven." He says, "But I am a Sikh." Thomas said, "Oh, but only Jesus will drive it to the right place. He made it and He is its rightful owner. Any other driver will never get it to heaven."

Woman's Auxiliary

(Continued from page ten)

Aleta Spencer, 508 Main Street, on Thursday night, March 7, at 7:30. There were 25 members present.

The program was opened with Scripture by Marie Tetterton, Daniel Gray Adams and Lou Adams. Prayer was offered by the pastor, Rev. LaRue Davis. "Open Doors to Africa" was the program topic and was written by Mrs. Josephine Stevens who is serving in Africa as a missionary at this time. Those who took part in the program were Aleta Spencer, James R. Adams, Michael Miller, Wanda Edwards, Thomas Drew, Linda Flowers, Richard Pugh and Rev. Davis. Mrs. Davis read a poem in keeping with the program topic. At the conclusion of the program, a prayer request listing the needs of the missionaries in Africa was read. Prayer was offered by the group in behalf of these needs.

James Ray Adams, president, presided over the business meeting. Wanda Edwards acted as secretary. She read the minutes and called the roll. The "penny-a-meal" project was turned in by the members. It was agreed to let this project run for two more weeks. Mrs. Davis assigned the program for the next meeting. Each member was asked to bring their favorite verse of Scripture, along with the answers to the 10 Bible questions to the next meeting. Psalm 19:14 was used for the benediction by the group.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Jesus Faces the Cross

(Lesson for April 7)

Lesson: Matthew 26:1—27:10.

Golden Text: Matthew 26:39.

I. INTRODUCTION

Jesus knew His death to be of such lasting importance to us that He instituted an ordinance whereby believers might be constantly reminded of it until He should come again for them. He commanded that believers commemorate His suffering and death by observance of the Lord's Supper, a gospel ordinance which He instituted on the night before His crucifixion.—*The Bible Student* (F. W. B.).

Suppose any human being, great or small, had commanded that his death should be observed by a perpetual ordinance by all nations and peoples. Wouldn't you say that this command would have been ignored?

II. HELPFUL HINTS

1. The Lord's Supper will not save people, but it will bless the saved who partake of it (Vv. 26-28).

2. Those who commune with Christ in spirit will someday commune with Him in person (Vs. 29).

3. There is no better place than the garden of prayer to find relief for the troubled soul (Vv. 36-38).

4. Those who would know and do the Lord's will must first surrender their wills to Him (Vs. 39).

5. The strongest of men will succumb to the flesh if they sleep on the job and neglect to pray (Vv. 40, 41).

6. Had Jesus not drunk the cup of death for us, we could never have deliverance from the bondage of sin (Vv. 42, 43).

7. Those who sleep when they should be awake will perhaps sleep on until it's too late (Vv. 44, 45).

8. Christians should arise and be on their way to meet the force of Satan with courage and faith (Vs. 46).

—*The Bible Teacher* (F. W. B.).

9. Yes, in every trial and moment of darkness, Christ goes with us, but a little farther. We share His yoke but He bears the heavier end. God may cause us to descend into the valley of the shadow of death but we are not alone. And He who accompanies us, goes always a little farther.

III. ADDITIONAL TRUTHS

1. As we enter the last week and the last hours of our Lord's pathway to the Cross we do so with reverent step and in holy awe. We are like the disciples who followed Him and saw the set face and resolute bearing as He walked on that sorrowful way. We draw near to the holy of holies and with hushed spirits we think and ponder the mystery of His sufferings. His sufferings were vicarious and redemptive. He laid down His life to take it again. The events preceding are most important and none more so than the events of the upper room and of the Garden of Gethsemane.—*The Gist of the Lesson*.

2. With the cup Jesus followed essentially the same procedure as He did with the bread. Paul tells us that Jesus drank from the cup and then passed it to the disciples (1 Corinthians 11:25). We shall notice that He also gave thanks to the Father before giving it to the disciples. Isn't it marvelous that, even under the extreme burden of the knowledge of His imminent suffering and death, Jesus should give thanks for the privilege of passing through this ordeal. He could do this only because He knew that shedding of His life's blood was the only hope for man's redemption.

When He offered the cup, Jesus said, "... Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Vv. 27, 28). He stressed that all should partake of the contents of the cup, indicating that all should have the blood applied to their hearts who should be saved. He further emphasized that the blood which He would shed on the Cross would be available to all who seek its application on the basis of their faith in Him.—*The Bible Student* (F. W. B.).

3. Then cometh Jesus with them unto a place called Gethsemane. Jesus had His Gethsemane anguish. Think ye that ye will escape your Gethsemane? Nay!

"For all who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair!
God pity those who cannot say,
'Not my will, but Thine,' who only pray,
'Let this cup pass,' and cannot see,
The meaning of Gethsemane!
Gethsemane, Gethsemane,
God help us through our Gethsemane!"
—Selected.

4. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Vs. 39). No soldier's mind or heart has ever carried the load of sorrow or the weight of grief that was borne by Jesus as He slowly trudged deeper into the garden from the three disciples. His footsteps have echoed down through the ages, and millions of hearts have responded to their muffled sound in sympathy and love. When He was about a stone's cast from them, He fell on His face and prayed. The shadow of death covered Him; storms of sorrow and billows of grief swept over His prostrate form. In such a crisis there were no open gates except the golden gate of prayer, so He called on the Father out of the depth of gloom and bitterness.—*The Advanced Quarterly*.

5. This story was told by an American Air Force officer: "It was Sunday morning on the Island of Guam. Some little children had gathered at the chapel. They would have been juniors in Sunday school in America. They were all old enough to remember that the Japanese had come and killed many of their fathers and mothers and little playmates. But what were the little children talking about so excitedly? They were talking about the pennies and nickels and dimes they were carrying. One had a whole silver dollar. It must have looked as big as a wagon wheel to him. They had earned all the money themselves bringing coconuts and bananas to the tents of the American soldiers and sailors. These poor, ragged, little brown children had brought offerings for the children of Japan! In a flash, I saw the graves of parents and loved ones. I remembered the agony and suffering these little ones had endured at the hands of the enemy. When told that the boy with the silver dollar had seen both his father and mother killed by the enemy soldiers, I looked through tears at his dollar on the offering table for Japan. It looked much bigger than a wagon wheel to me!"—Selected.

6. In studying this lesson, we should keep John 3:16 in mind. Only love will explain why He suffered so much for us. And in this time of unequalled suffering He could take time to wash the feet of His disciples who had been arguing over who would be greatest.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

Saying and doing are two things.—*Matthew Henry*.



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The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. This series is the first in a cycle which will cover the entire Bible.

MANUALS, WORKBOOKS AND PACKETS

A listing of the literature for the five departments in this series is as follows:

Nursery Department (Ages 2, 3)

- (1) A teacher's manual.
- (2) A teacher's cutout packet.
- (3) Pupil cutout packets.
- (4) Pupil workbooks.
- (5) Little Songs for Little Singers

Beginners' Department (Ages 4, 5)

- (1) A teacher's manual.
- (2) Pupil workbooks.
- (3) Little Songs for Little Singers
- (4) Cutout inserts in the center of the workbook and below the cutting line on the pages of the workbook.

Primary Department (Ages 6-8)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pupil cutout packets.
- (5) Primaries Sing

Junior Department (Ages 9-11)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pupil cutouts.
- (5) Youth Sings

Intermediate Department (12-15)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pictures to be painted by the pupils.
- (5) Matting with which to frame pictures.

PUBLICITY ITEMS

Your daily vacation Bible school will reach its full potential enrollment only if you give it wide publicity. We offer the following materials:

Publicity Posters

This is a large attractive color picture which can be displayed to advertise the school. Order as many as you have places for display.

Handbills

These color handbills carrying the date, place and time of your school should be placed in the homes of your area. Order an ample supply.

Post Cards

These beautiful post cards should be mailed to every prospective pupil of your school. Be sure to order enough of them.

Headbands

These flashy publicity items will be worn proudly by every pupil in your school.

Buttons

These metal buttons which advertise daily vacation Bible school are made in the form of pins. Every pupil should have one.

Name Tags

You should order enough of these name tags so that one may be given every pupil who attends the school for even one day.

SUPPLEMENTARY MATERIALS

The items listed below will be extremely helpful to teachers in the school; however, they are not essential materials in teaching the course:

The Creation Story (An Album of Phonograph Records for Nursery and Beginners' Departments), \$1.95.

Ark Full of Animals (A Bible Story Book for Nursery and Beginners' Departments), \$1.00.

Bible Zoo Game (A Fun Game in Rhyme for Primary and Junior Departments), \$.60.

Games for Boys and Girls, by E. O. Harbin, (Games for All Departments), \$2.00.

Recreation Time for All Ages, by Ronald F. Keeler, (Recreation for All Departments), \$1.10.

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FREE WILL BAPTIST PRESS

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Ayden, North Carolina

Please send me the following items:

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 3, 1957

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DURHAM, N. C.



All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.
—C. F. Alexander.

EDITORIAL

YOUTH BANNER

For a number of years now, *Youth Banner*, our publication for the youth of the denomination, has been strictly a story paper. We have been proud of the good Christian stories which have been published in it, and hope that much good has been accomplished through their influence upon the lives of our young people. However, beginning April 1, we revised the content of the publication so that we hope it will render a broader service to our youth.

From the circulation of this publication, one would assume that a great many of our people are not acquainted with it; for it is not reasonable to believe that any Christian home would neglect the small subscription price of the paper and, in turn, supply the money for their children to buy trashy and harmful reading matter with which to clutter up the house. It is a fact which the publishers of teen-age literature know that, despite the movies, the radio and television, young people are going to do a great deal of reading. Since this is so, it would seem that parents would be rendering a great service to their children by providing good, clean, Christian reading matter for them.

Here are the facts about *Youth Banner*, as it begins coming off the press for April:

(1) We have secured the services of a devout Christian to write youth stories with a definite Christian emphasis. She is well qualified with college training, and is just past teen-age herself. She dedicated her life, many years ago, to special service for the Lord, and has rededicated herself to this particular type of service. Mrs. Betty Jo Rivers is the daughter of the editor and the wife of a Free Will Baptist minister, the Reverend Daniel L. Rivers, who is a student at Southeastern Seminary, Wake Forest, North Carolina, and pastor of the Friendship Church, Zebulon, North Carolina.

(2) The Rev. L. E. Ballard, Selma, North Carolina, will secure information, publicity and other material concerning the youth camps of the several states in the denomination and will keep this most worthy cause before our youth. He is anxious to secure information from all states and areas concerning what is being done by way of youth work. You may send him any items of interest concerning youth camp work in your state. He will be particularly interested in securing your summer camp schedule, pictures of your youth camp buildings, names and backgrounds of your instructors, the number of years your camp has been in existence, testimonials of campers of other years and any other information which you think will be of interest to the public and good publicity for your camp. Please send all youth camp materials to *The Reverend L. E. Ballard, Box 83, Selma, North Carolina.*

We know of no person who is better qualified, from the standpoint of experience in working with youth and interest in leading youth to a closer fellowship with Christ, to perform this service for *Youth Banner* than Mr. Ballard. Aside from the fact that he has spent a great many years in this work, he was the originator of the publication. Several years ago, while he was serving in the editorial department at the Free Will Baptist Press, he began the publication; now, since we have assumed our responsibilities here, we are happy to have him assume the responsibility for this part of the undertaking.

(3) The stories will be interpreted in picture form by Mrs. Carolyn Elliott, full-time illustrator on our office staff. She has been with us since last October and, among other things, has done the illustrations for our "Rising Sun" series of daily vacation Bible school literature which we are offering our churches for use in

their daily vacation Bible schools this summer.

(4) Members of our office staff, particularly Miss Joan Averette, a very active member of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will assist us in answering the questions of our young people through the column, "Chit-Chat." Miss Averette, being just twenty-one years old, is in a position to understand the problems which face youth today.

(5) Other columns in the publication which encourage reader participation are: "Shutterbug," in which we will reproduce the best snapshot sent in to us each week by a young person; "Frame Up," in which we will reproduce the best drawing sent in each week by a young person; "It's All Yours," in which we will reproduce the best four-stanza poem sent in each week by a young person. We hope that these columns will not only hold the interest of our young people, but will also serve as an outlet for expression of their artistic nature and make for greater development in the finer things of life.

We sincerely believe that, if the church is going to denounce the trashy, sexy, suggestive, cheap literature which young people can pick up at many newsstands, the church should accept the obligation of giving direction to its youth in reading material; and the church should accept the responsibility of furnishing at least a part of the religious literature which it recommends for its youth. Some Christian reading matter can be made available for them in the church library, and we are glad to see that some churches are maintaining ever-growing libraries.

We urgently recommend that churches order enough copies of *Youth Banner* so that every young person in the church community between the ages of nine and eighteen may be given a copy of each weekly issue in Sunday school on Sunday mornings. If you will order five sets or more per quarter—enough so that five pupils can each have a copy every Sunday in the quarter—the price will be 25 cents per set. The subscription price for individual copies is \$1.25 per year.

We believe that the plan which will minister best to the youth of your church will be for you to place your order for *Youth Banner* along with that for the other literature, telling us how many copies you will need each Sunday. Then, before the first Sunday in each month, we will mail you the required copies for that month.

We shall be depending upon you to help us render this service to the youth of your church. We shall be glad to send copies for your inspection upon request.

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THE FREE WILL BAPTIST

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He Loved Christ More

Harry M. Savacool

IT was in London in the early fall of 1867. Rev. William Taylor, a tall handsome man with a long flowing beard, was pacing slowly up and down the spacious bedroom of the house where he and his family were guests. Seated in a chair, with their six-months-old baby in her arms, was his wife. Asleep in bed were two more sons, six and twelve years of age. Convalescing in Switzerland from a serious illness was their oldest son.

"Anne, I cannot bear to be separated from you and the children again. When I met you at Sydney, Australia, eighteen months ago I had not laid eyes on any of you for over four years. Even since that I have hardly seen you except on shipboard from Australia to South Africa and from South Africa here. Almost every day we were in South Africa I was traveling and preaching, often hundreds of miles from you."

"That is so, William," replied Anne Taylor in her quiet voice. "I have seen little of you since we left California twelve years ago. First it was evangelistic tours all over the northeastern United States and Canada. Then you went off to the South Pacific and we were left alone. It has been a hard struggle rearing the children without a father."

The minds of both went back to the day eighteen months before when he had met his family at the docks in Sydney, Australia. He remembered vividly the long steamer trip of a thousand miles as he hastened to meet his family, none of whom he had seen in four years. He had received a telegram stating that his son, Stuart, was seriously ill. The steamer was filled with men of the "sporty" type, on their way to a shooting match in Sydney. He followed his usual custom of using the time on shipboard to write his books. So amid the card playing, smoking, and coarse jesting, in spite of the fact that he was very anxious about his son, he wrote a book which ultimately sold over 30,000 copies.

They both remembered vividly the scene on the dock when he had taken his little

son Ross in his arms and said, "Ross, do you know me?"

"Yes, Papa," the little boy had replied.

"How did you know me?"

"My mother told me it was you."

Such was the sacrifice that the Taylor family had made in order that William Taylor might travel over the world preaching the gospel.

On recommendation of the doctor the whole family had taken passage on a sailing vessel for South Africa with the hope that the long set voyage would help restore Stuart to health. As soon as they arrived, and were comfortably settled, William Taylor was uneasy to be at the task of preaching the gospel. He preached in a few churches in Capetown and had such amazing results that he was in demand everywhere. Leaving his family he traveled thousands of miles, far into the interior, preaching both to white and natives. In all of his seven months in South Africa he did not spend four weeks with his family.

When they arrived in London just before Christmas in 1866, he started conducting evangelistic campaigns in the Wesleyan churches, as soon as the family was housed. In the spring of 1867 he took time to take his family to the Paris Exposition and then on to Switzerland to spend the summer, but he himself hastened back to campaign for Christ in England and Ireland.

It was now the fall of 1867. Mr. and Mrs. Taylor felt that their boys should be established in one place for their education. After long thought and much prayer it was decided that their old home in California was the best place. William Taylor was strongly tempted to go with his family. He tried to reason with himself that he could preach the gospel just as well in California, where he had been such a power for Christ as "California Taylor" in the gold-rush days. However, deep down in his heart he had a conviction that God had called him to a great work of reviving the churches over the whole world. He knew the great need for the message of heart purity. He was sure that if like the apostle

Paul, he planted the seed at strategic spots over the world the gospel message would spread. Torn between his desire to be with his wife and growing sons and his conviction of God's call to a great task, he did not hesitate long. Neither did his heroic wife hesitate.

As William Taylor paced the floor, reluctant to make the final decision that would mean more long years of separation, Anne Taylor made the decision for him. "William," she said, "there is no need of fussing about it. You know that twelve years ago I said that I was ready to make any sacrifice necessary for you to use your special talents to serve Christ anywhere in the world. Much as I dread the responsibility of raising our sons alone in California, if you feel that God calls you to continue your traveling evangelistic ministry, I am ready to do my part. You can book a passage tomorrow for us on a ship for America."

So it was that within a few days William Taylor again bade his family a sorrowful farewell on the pier at Liverpool as they sailed for America while he turned his face to the work God had called him to.

This separation from his loved ones was to continue for many years, in fact until the feebleness of old age made it impossible for him to travel. While Anne Taylor in California strove to be both mother and father to the Taylor family her husband carried on his evangelistic and missionary work, first in the West Indies, then back to Australia for fourteen months, then to Ceylon. After Ceylon he entered India where he inaugurated his plan of self-supporting missions, which was to be a passion with him for the remainder of his life. After years of labor establishing self-supporting missions in India, interrupted only by a short period in England doing evangelistic work with Dwight L. Moody, he turned his feet to South America. After establishing a chain of missions in this hard field he found himself suddenly delegated by his denomination to supervise all of its missions in Africa. At an age when most men are thinking of retiring he plunged into the fever-ridden climate of Central Africa to evangelize for Christ. William Taylor literally sacrificed home and family to carry the gospel of Christ to the ends of the earth. He loved his family but truly he loved Christ more.—Selected.

Hating anyone is like burning down one's own house to get rid of the rats.—*First F. W. B. Church, Albany, Ga.*

Life's victories are not won on the battle field, but on the testing field of life. Are you holding up there?—*The Gem.*

All of This! And Heaven Too?

Don Hillis

WHEN years from now your income will be up twenty per cent. You will have a four day working week and probably a guaranteed annual wage. You will own two of the 81,000,000 cars on the U. S. highways. One of your cars will be jet propelled. You will be able to fly from New York to London in five hours.

Your house will be heated and lighted by the sun. The built-in cooking units will be cleverly hidden behind sliding doors. Automatic eyes will open and close the windows as the temperature and weather change. Plastic cans, precooked meats and microwave cooking methods will be common place. Your color T. V. set will cost you about \$300, while your wrist-watch size radio will be purchased for \$25 at any corner drugstore.

"The most profound change to take place in the world will be the elimination of world war—you will have peace."

These are not the predictions of a fanatic. They have been made by Mr. Leo Cheme, who is the Executive Director of the Research Institute of America. He and his organization spend \$6,000,000 annually in the study of such matters. He ought to know!

Peace and Prosperity

The Bible declares and history demonstrates that peace and prosperity are two of the most dangerous *friends* that any nation can have. They led Israel into idolatry again and again. They ate the foundation from under the Roman Empire. They foreshadow the rise and fall of this great land of ours. They have led strong men to destruction. Lot, Samson, Paul, Demas and thousands like them have suffered at their hands.

This mounting hurricane of prosperity presents to the earnest Christian an unbelievably subtle temptation. The spirit of a covetous materialism (which is idolatry) can overtake him as quietly and unobservedly as the falling of a shadow across his path. To keep us with the current of

social progress, he finds that a bigger and better paying job is indispensable. This in turn requires a bigger and better office, farm or factory. A bigger and better car and home naturally follow. Nor is this jigsaw complete without a bigger and better church.

Once upon a time, the story goes, there was a man who decided to build bigger and better barns. Jesus very frankly said that the man was a "fool" for investing in wood, hay and stubble instead of investing in gold, silver and precious stone. Jesus' analysis makes good sense.

Public Enemy No. 1

This god of materialism is the most evident and best advertised of all pagan gods in America. Newspapers, magazines, billboards, store windows, offices and homes, vie with one another in giving him space. He is incarnate in a thousand shapes and forms and he is ever present. He is attractive to the eye and a thing to be desired. His devotees number in the millions. Even churches succumb to his attractions. Our 97,000,000 American church members are worshiping in more expensive structures, sitting in more comfortable pews and singing out of better bound hymnbooks than ever before. The church can so easily say, "I am rich and increased with goods and have need of nothing."

How very closely this approximates the man who was clothed in purple and fine lined. He fared sumptuously every day while one of his fellow men sat at his gate, cold, hungry and sick.

On the mission fields of the world today the dogs of a dozen idolatrous religions are licking the sores of a cold, hungry and sick humanity. We have the God-given "garments" to warm the heart; the "bread" to feed the soul and the "balm" to heal the wounds. Woe be unto our Christian experience if we do not joyfully share these treasures.

God or Mammon?

The deadly scourge of complacency often

follows in the train of peace and prosperity. Faith (the one thing that pleases God) then disappears. "When the Son of Man cometh, will He find faith on the earth?" asked Jesus. Adversity has often proven to be a truer friend than progress, poverty than prosperity, and conflict than peace.

If the task of world evangelism is to be accomplished it will be done by men who have set their affections on things which are above; who seek first the Kingdom of God and who look for the glorious appearing of our great God and Saviour Jesus Christ. If we are to save ourselves and others from this eating and drinking, giving and taking, buying and selling, greedy and grasping generation, then we must look for that "City which hath foundations, whose Builder and Maker is God."

If we are to win nations for which Christ died then we must practice the deliberate discipline of consciously and conscientiously walking in the footsteps of that missionary who counted not his life dear unto himself but looked upon all personal gain as refuse in order that he win men for Christ.—*Gospel Herald*.

How Deep Is the Sea?

Nathanael Olson

ALL the continents in the world could be placed in the Pacific Ocean and there would still be eighteen million square miles over. But the Pacific isn't the deepest; neither is the Atlantic!

According to the United States Navy, the deepest place is in the Philippine Sea! It is six and a half miles down under. At this point, there are seven tons of pressure per square inch! The Empire State Building, highest in the world, is 1,248 feet high! Twenty-seven Empire State Buildings could be stacked on top of each other in this ocean depth, and there would still be 624 feet of water to spare!

Mount Everest, which has recently been conquered by man, is the world's highest mountain. Its highest point is 29,141 feet. If Mount Everest was put in this deepest ocean spot, there would be 5,179 feet of water above its peak!

Micah, the prophet, said, ". . . thou (God) wilt cast all their sins into the depths of the sea" (Micah 7:19). That's what God does for the repentant sinner. If you confess and forsake your sins, they will be cast into the depths of the sea of God's pardon. "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

There are seven pounds of pressure per square inch in the ocean's deepest point. In God's ocean of pardon, there is the pressure of His divine love—all the love

shown by Christ in Gethsemane, at Calvary and at the resurrection. Once our sins are cast in the sea of His pardon, the pressure of His love keeps them in the depths of the past!

Ask God for His mercy and pardon, and your sins will be cast into the sea of God's forgetfulness.

A woman asked her friend, "Will you forgive me for the wrong I have done?" Her friend replied, "Yes, I will forgive you, but I can never forget." How unlike the forgiveness of God! God forgives and forgets.

David, the psalmist, said, "The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them

that fear him" (Psalm 103:8-11).

David again declares, "As far as the east is from the west, so far hath he (God) removed our transgressions from us" (Psalm 103:12).

In 1909 Peary discovered the North Pole. In 1911 Amundsen discovered the South Pole. But there is no east or west pole! North to south can be measured; east to west cannot. Therefore, there is no measure to God's pardon, for as far as the east is from the west, so far hath he removed our transgressions from us.

Isn't God's love and pardon wonderful? Have you experienced His forgiveness through Jesus Christ, His Son? If you do not know that your sins are in the sea of His pardon, make certain of it now. "... whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).—*American Tract Society.*

"I Can't Kick"

P. M. Peterson

HOW are you today?" I greeted my next door neighbor the other morning.

"I can't kick," he answered cheerily.

That is literally true, for Martin is crippled up with arthritis. He does not walk, but sort of crawls along by the aid of two canes, so, "he can't kick." Only one leg bends a little at the knee, and is getting worse. The other one is stiff from the hip down.

There is, of course, nothing unique in that, unfortunately. A great many thousands are in a like condition and some of them worse. It is the cheerfulness of the man that is contagious.

Although he cannot move without his two canes, he manages to do quite a bit of work. He mows the lawn even though he does not have to. This is how he does it. He moves a foot or two, then hangs his walking sticks in his back pockets, pushes the mower as far as he can reach, takes his sticks from his back pockets, moves another foot or two, hangs his sticks in his back pockets, and repeats the performance until he has the lawn mowed.

By the same process he uses the scythe and the hoe, and yet he gets a good deal done in the course of the day.

It takes Martin most of half a day to walk the one-eighth of a mile to the post office and back again.

"Want a ride, Martin?" I ask.

"No, thanks," he says, "I need this motion to limber me up!"

Martin is an old-fashioned Christian and a faithful church man. By leaving shortly after the Sunday school bell rings, he gets

by the four houses that separate his house from the church and arrives in time for the morning service. He greets people that scurry by him, not in a kind of sorry-for-himself, resigned, sort of tone of voice; but with a cheerful, "I can't kick!"—*Gospel Herald.*

Giving Thanks

Mrs. Mamie Gibbons, Turbeville, S. C.

FOR commonplace blessings, let us daily give thanks. For the glorious sunshine, the free air, the sparkling water, the silvery moonlight, the twinkling starlight, let us give thanks—daily these gifts are accepted thoughtlessly. Yes, we do not realize how numerous God's blessings are.

If some morning we should awake to find that in place of the sunshine all were darkness without a glimmer of light, then would we cry for the glorious beauties that only God can give.

We should be thankful for other blessings such as health (if we are so fortunate as to have good health), for a mind to appreciate the beauties of nature, for eyes to see the gurgling brook, for a voice to sing or speak praises—for all of these things, thank God, the Giver of all good and perfect gifts.

For friends and family, for a heavenly Father who is our ideal Friend and who delights in answering our prayers, again we should be thankful. Forget not to appreciate your loved ones here; be grateful for thoughtful favors however slight. It costs

nothing to speak a loving word or appreciation or to say, "Thank you." And how such words are treasured by those to whom they are spoken!

The beautiful spring with all its glories is almost here. Are we grateful enough for the beauties so freely bestowed upon us at this season? Let us be thankful for the pure, delicate, bright-hued flowers; the greening trees; the soft, peaceful grass; the praise songs of the birds which the human voice can only imitate. Oh, beautiful is the springtime of color, song, freshness, fragrance and purity! Thank God for the powers to sense these beauties—to realize that God sends them. May we ever be grateful for them.

If for Church Members

If all church members:

Who heard more would repeat less.
Who saw more would add less.
Would pray more and play less,
Do more and say less.

Smile more and frown less.
Sing more and complain less.
Share the load more and shun it less.
Admit more and hide less.

Praise more and condemn less.
Give more and keep less.
Amen more and quench the spirit less.
Forget more and remember less.

Push more and sit less.
Pull more and drag less.
Talk Bible more and shop less.
Look up more and down less.

Go to church more and other places less.
Be on time more and late less.
Shake hands more and visit less.
Listen more and talk less.

Drink water more and alcohol less.
Cover their bodies more and show less.
Read Christian literature more and other things less.
Praise the Lord more and themselves less.

God's Kingdom would grow more and hell less.

—Mrs. Sarah Williamson, 1009 Albemarle Ave., Tarboro, N. C.

Sympathy is two hearts tugging at the same load.—*Selected.*

Jesus is coming again. Will you be ready to meet Him?—*F. Y.*

NEWS NOTES

Spring Revival at Reunion Chapel Church

The Reunion Chapel Free Will Baptist Church near Vanceboro, North Carolina, announces its spring revival which will begin April 15, lasting through April 20. The Rev. T. O. Terry will be the visiting evangelist for the meeting. The Rev. Charlie Dixon is pastor of the church.

Song services will begin each evening at 7:30. The public is cordially invited to attend these revival services.

Rev. Bobby Jackson to Hold Albany, Georgia, Revival

Revival services will be held at the First Free Will Baptist Church, 1601 Gillespie Avenue, Albany, Georgia, April 14-21. Services will be held at 10:00 a. m. and also at 8:00 p. m.

The pastor of the church, the Rev. H. L. Knighton, states: "The Rev. Bobby Jackson will be our evangelist. He is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and of Bob Jones University, Greenville, South Carolina. He is well known throughout our denomination, and is a very popular evangelist.

"The public is invited to attend all the services. I would like to ask all Christian friends to pray that God will truly give a revival."

Evangelist Oliver B. Greene Completes Grace Revival

Evangelist Oliver B. Greene and his party of four have recently completed a revival in the Grace Free Will Baptist Church, Greenville, North Carolina. The pastor of the church is the Rev. Rashie Kennedy.

He states: "There were 135 people who went to the prayer room, either to accept Christ or to rededicate their lives, during the two-week revival. There were 34 people to join the church. This was the greatest revival the Grace Church has ever experienced. We praise the Lord for the *Lord hath done great things for us, whereof we are glad.*"

During the month of April the Sunday morning services of Grace church will be broadcast over Radio Station WGTG at 11:00 a. m. All shut-ins and those who may be hindered from attending church are encouraged to tune in for the program. The Rev. Kennedy says, "Pray for us that the program may be a blessing to all."

Saint's Delight Church To Assume Full Time



REV. RALPH CLEGG

On April 7, 1957, the Saint's Delight Free Will Baptist Church, Franklin County, North Carolina, will begin full-time service for the Lord with morning and evening worship services each Sunday and Bible study and prayer meeting each Wednesday evening. The pastor of the church, the Rev. Ralph E. Clegg, began his pastorate of the church in the summer of 1951.

The church attributes much of its growth and progress to the pastor's efforts and services. When Mr. Clegg entered into his duties as pastor, the Sunday school had 71 on roll and it now has 196 on roll. The membership of the church was 187 and it

Coming Events

April 9—Central Conference Ministerial Association Meeting, Ayden, North Carolina, Free Will Baptist Church.

April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.

April 14—Palm Sunday.

April 19—Good Friday.

April 21—Easter Sunday.

April 22—S. E. M. Alumni Association Meeting, Mount Olive College, Mount Olive, North Carolina.

May 12—Mother's Day.

May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 16—Father's Day.

too has grown considerably, having 254 on roll at the present. The prayer meeting which has been recently started has an average attendance of 75.

Many improvements have been made in the building structure. A Sunday school department has been added to the building, and a nursery has also been added to the Sunday school department with Germicidal lights. An air-conditioning system, new pews, oak flooring, a heating plant, new light fixtures, new windows and doors have been added to the church sanctuary.

The clerk of the church, Mr. David Dickerson, states: "We thank God for every soul that has been saved under the ministry of our pastor, Rev. Clegg. We also thank God for sending such a man of God to pastor our church. We extend a cordial invitation to everyone to worship with us at Saint's Delight Church."

New Church Organized At Freeport, Florida

A new church was organized at Freeport, Florida, on March 22 with 17 charter members. The organization took place at the close of a revival sponsored by the West Florida Liberty District Association with the Reverends W. B. Hughes and Rufus Hyman as the speakers.

Officers for the new church were elected as follows: Rev. R. O. Johnson, pastor; Jack Johnson and Ed Garrett, deacons; James Pitts, Ed Garrett and R. O. Johnson, trustees; F. Pippin, secretary; James Pitts, Sunday school superintendent; Mrs. Sterling Brown, general treasurer.

The Rev. Chester A. Huckaby submits the following statement: "Services for the present will be held twice each month on second and fourth Sundays. Arrangements are being made to obtain a building to worship in until a lot can be purchased and a church building erected. Anyone knowing of any Free Will Baptists living in or near Freeport, Niceville or Fort Waldburg, Florida, is asked to please write to the Rev. R. O. Johnson, Freeport, Florida, so he may visit them. Everyone is asked to be much in prayer for this young church.

"The following ministers are to be commended for their untiring efforts and sacrifices in conducting the revival and the organizational meeting: Reverends W. B. Hughes, R. O. Johnson, Rufus Hyman. Brother Dykes, a layman who served as pianist, and the brethren from the Sister Church who drove around 50 miles to attend the revival and to offer their assistance are also to be commended for their fine Christian spirit."

Training Institute at Ruth's Chapel Church

A training institute for officers and teachers was held March 15, 16, 1957 at Ruth's

Chapel Free Will Baptist Church, New Bern, North Carolina.

All were welcomed to the church by Rev. J. C. Griffin, pastor, who also conducted devotional services. Rev. Raymond T. Sasser, president of the state convention, was present to assure those in attendance of the pleasure of state officers in being present in the district. The opening prayer was by Walter R. Sandlin, district Sunday School association president.

Rev. L. E. Ballard, state field secretary, stressed the importance of a Sunday school training institute. He explained that the Sunday school is the right arm of the church and should be in the very best position to teach the Bible to both adults and children. The Rev. Mr. Sasser spoke on the importance of the Sunday school, emphasizing that church people should not only be interested, but should be enthusiastic concerning the progress of the Sunday school.

Rev. Charles Keith explained how to organize a weak Sunday school into a working Sunday school, emphasizing that all should work for a better Sunday school. Mrs. L. E. Ballard served as music director during the sessions, and Mrs. J. C. Griffin as pianist. Churches represented were Ruth's Chapel, St. Mary's, Arapahoe, Core Creek, Antioch, Juniper Chapel, Saints Delight, Edward's Chapel, Bridgeton, Pleasant Acres and Washington. There were eight pastors and about 68 officers and teacher in attendance at the two night sessions.

Sunday School Fellowship Meeting at Trent Church

The Fifth Eastern District Sunday School Fellowship Meeting will be held at Trent Free Will Baptist Church near Merritt in Pamlico County, North Carolina, on Friday, April 5, 1957. The following is the scheduled program:

Fellowship in Song—Mrs. H. E. Swayer
Welcome—Harold Spruill
Response—H. L. Ireland
Devotions—H. L. Ireland
Business Session—Walter R. Sandlin
Fellowship Address—Mrs. J. R. Bennett
Special Music—Oriental Ladies' Quartet
Benediction—W. L. Moretz

Youth for Christ Rally At Rock of Zion Church

The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, will be host to a Youth for Christ Rally on Saturday night, April 13, at 7:30. The Rev. Paul Lee of Stacy, North Carolina, will be the guest speaker for the meeting.

Everyone is cordially invited to attend the rally and to enjoy the Christian fellowship.

Youth Revival at Edgewood Church

The Rev. Guy Owens will be the evangelist for a youth revival at the Edgewood Free Will Baptist Church, Macclesfield, North Carolina, April 7-13. The pastor, the Rev. Billy Jackson, will assist Rev. Owens in the services, as well as the young people of the church.

Everyone is cordially invited to attend this revival. The reporter, Jean H. Webb, states: "Our purpose is not to get new names on our church roll, but to win souls. Please pray for us during this week of revival."

Study Course Held at Bethany Church

The Bethany Free Will Baptist Church, Winterville, North Carolina, held a study course at the church on Thursday, March 7, 1957. The plans for the course were made in cooperation with the pastor, the Rev. Walter Reynolds, and the members of the woman's auxiliary.

The program for the course was carried out as follows:

Thursday Afternoon Session

4:30—"The Man, Paul, and His Letters to the Local Church," Rev. Walter Reynolds

—"The Mission of the Church," Rev. Walter Reynolds

5:15—"The Message of the Church" (Romans), Mrs. Brantley Speight

(—"The Problem of the Church" (Corinthians), Mrs. Brantley Speight

6:00—Covered Dish Dinner, Served by Auxiliary

Thursday Evening Session

7:00—Film, "The Conversion of Paul"

7:30—"The Church and the Future" (Thessalonians and Philippians), Mrs. Walter Reynolds

Richburg Accepts Full-Time Duties at Children's Home

The Rev. H. W. Richburg recently accepted full-time duties as superintendent of the Free Will Baptist Children's Home at Turbeville, South Carolina. The Rev. Richburg makes the following statement concerning his change from the pastoral ministry to the duties as superintendent of the home:

"This is to express our sincere thanks to God for the many friends which He gave us in our pastoral ministry, and also to thank those of you who made life so sweet for us while we were your servants in the pastoral ministry. Although we have resigned in that field, we are still the servants of more since we have accepted the field which makes us servants to the entire denomination. We place our confidence in

you, for if we had not had confidence in you we would not have been here.

"As we read the words of the psalmist as recorded in Psalm 27:10, 'When my father and my mother forsake me, then the LORD will take me up,' our hearts are challenged. Will we let the Lord work, or will we hinder Him? Can God use you to accomplish that which He wills? We are sure we can hear you say with one great voice, 'Amen, amen.'"

"Let us say again, thank God for vision, and especially for those who have seen the soul of a little child cast out to dry up and have undertaken to do something about it."

Sunday School Convention At Long Ridge Church

The Sunday School Convention of the Third Union Meeting District of the Eastern Conference of North Carolina will convene at the Long Ridge Free Will Baptist Church located between Mount Olive and Pine Hill, North Carolina, on April 5 at 10:00 a. m. The president of the convention is Mr. Harold Dunn of Kenansville.

The local Sunday school will present a playlet, "Adventures in Faith," as part of the program. The pastor of the host church is the Rev. Wesley Price, and the superintendent of the host Sunday school is Mr. Buck Hill. All Sunday schools of the district are urged to be represented at this meeting.

Youth Rally at Spring Branch Church

There will be a Youth for Christ Rally at the Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, on Saturday night, April 6, 1957, at 7:30. Everyone is urged and invited to attend this rally.

The program for the rally has been planned as follows:

7:30—Song, Led by President

—Prayer

—Devotions, Owen's Chapel

—Choruses, Led by Mr. Albert Proctor

—Special Music, Aspen Grove

—Special Music, Spring Branch

—Bible Quiz, King's Cross Roads

—Special Music, Dilda's Grove

—Sermon, Rev. C. H. Overman

—Business Session

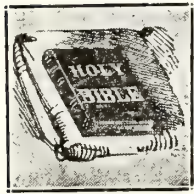
—Benediction

Revival Now in Session at Rain's Cross Roads Church

The theme for the spring revival now in session at Rain's Cross Roads Free Will Baptist Church, Johnston County, North Carolina, is "Reaching our Youth for

(continued on page ten)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"; in the light of, "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."—E. G.

Answer: The Scriptures make it definitely clear that God never has or never will forsake His children. In child training (chastising) them He may appear to His children to have withdrawn temporarily from them. He must have appeared thus to Joseph while he experienced what is recorded of him in Genesis, Chapters 37 to 43, for being bound in Egyptian prison was no fun. It could have appeared to Daniel that such was happening to him when he encountered his experience as a slave in Babylon and what he experienced in the den of lions, as set forth in the sixth chapter of Daniel, if he had not had faith. But God was only allowing the incident to prove to a heathen who He, the God of heaven, was and upon whom one might lean under all circumstances. He also proved to Daniel that loyalty and obedience pays off. God had proven who He was and at the same time proven the never-failing faith of Daniel's three friends when He allowed them to pass through the fiery furnace without a smell of fire on their garments as is disclosed in the third chapter of Daniel. "(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them" (Deuteronomy 4:31); "Be strong and of a good courage, fear not, nor be afraid of them, for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. . . . And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deuteronomy 31:6, 8); "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be

with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

In the New Testament we have similar promises. When sending His disciples out to witness He said, ". . . lo, I am with you always, even to the end of the world" (Matthew 28:20); ". . . I will never leave thee, nor forsake thee" (Hebrews 13:5).

Even though He thus promised, so far as we know, His disciples met with the most cruel treatment of any group of people. Among them were His twelve apostles only one of whom escaped a violent death by cruel persecutors. This does not mean that He was not with them, for indeed He was with them. Stephen, the first Christian martyr, prayed for his assassins and as he was dying committed his soul unto Jesus whom he saw standing up in heaven to receive him.

Albert Barnes, in *Barnes Notes on Psalms*, Volume 1, Page 328, says:

"It is not now universally true that the 'righteous' are not 'forsaken,' in the sense that they do not want, or in the sense that their children are not constrained to beg their bread, but the following things, are true: (a) that religion tends to make men industrious, economical, and prudent, and hence tends to promote prosperity, and to secure temporal comforts; (b) that religion of itself impoverishes no one, or makes no one the poorer; (c) that religion saves from many of the expenses in life which are produced by vicious indulgence; and (d) that, as a general rule, it saves men and their children from the necessity of public begging, and from the almshouse. Who are the inmates of the poor-houses in the land? Who are the beggars in our great cities? Here and there, it may be, is one who is the child of pious parents, reduced by sickness or misfortune, or a want of practical good sense—for religion does not alter the constitution of the mind, and does not impart the *skill* or *talent* on which so much of the success in life depends; but the great mass of persons in our almshouses, and of beggars in the street, are themselves intemperate, or are the wives and children of the intemperate. They consist of those whom religion, as it would have made them virtuous and industrious, would have saved from rags and beggary. It may not now be literally true that any one who has

been young, and who is become old, could say that he had not once seen the righteous forsaken nor his seed begging bread; but the writer of these lines, who has this day—the day on which he pens them (December 1, 1859)—reached the sixty-first year of his life, and who is constrained to say 'I have been young,' though he may feel a reluctance to add, 'but now am old,' can say as the result of his own observations in the world, that, as a great law, the children of the pious are *not* vagrants and beggars."

Godet, in his commentary on Luke, Vol. 2, Page 177, says of Luke 16:21: "The licking of the poor man's unbandaged wounds by those unclean animals as they passed, is the last stroke of the picture of his nakedness and forsakenness." Of course this is just the opposite condition to that which David in Psalm 37:25 describes for the righteous or the descendants of the righteous. However, on the other hand this poor destitute soul's suffering is only temporary and his heavenly Father makes ample provision in providing an angelic escort to conduct his soul into the presence of and deliver him to Abraham, who apparently watched over the spirits of the redeemed dead until Christ was crucified, rose from the dead and ascended into the presence of God the Father where He resides at His right hand.

Paul, while he was yet alive, said that to be absent from the body (flesh) was to be present with Christ and Stephen, while dying, said he saw Christ standing where evidently He was waiting to receive his soul and where undoubtedly He will be until the resurrection of the just.

Just Suppose

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from Church.

Just suppose the Lord would make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just suppose all who lie about their giving or paying tithes should be stricken dead as were Ananias and Sapphira for lying about money matters.—*Elm Grove Church Bulletin*, Ayden, N. C.

Tomorrow may be too late. Give God your best today—Today—bitter or better—which? why? Give thanks for blessings and quit fussing over trials.—*Selected*.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNAH, N. C.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Peter 4:18)?

In my articles the last two weeks I asked you to think of the profitableness of godliness both in this life and in the life which is to come. And, as indicated by the text above, I want to direct our thoughts to the final doom of the ungodly.

I hasten to call your attention to the fact that the term, *If the righteous scarcely be saved*, does not imply doubt of the issue, or of God's ability to save, but refers to the fact that we are weak, and our trials are many and great, and difficult to be overcome. The Bible teaches, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them" (Hebrews 7:25), and after having been converted, "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved" (Mark 13:13), and again, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:6). So we see that the overcoming, enduring or holding fast is a thing not to be passed by lightly.

On the other hand the ungodly, who die in their sin, go to their destruction. Oh! could I describe their unhappiness in this life, could I paint the anguish of their dying moments, could I point out the terrors of damnation, reminding all that all this results from a lack of piety—ungodliness. Might I refer to fallen angels showing in what remediless ruin their ungodliness has involved them?

Matthew Henry says, "The ungodly and the sinner are unquestionably in a state of damnation. *Where shall they appear?* How will they stand before their Judge? Where can they show their heads? *If the righteous scarcely be saved*, the wicked must certainly perish."

Now, let us consider carefully the following verses from the Second Epistle of Peter, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah, the

eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, and seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:4-9). These verses show that God's severity on sin, in whomsoever it is found, is an awful fact. They point to the vengeance He executed on sinning angels; to the destruction that fell upon those of the old world because He saw "... that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5); to the destruction of the cities of the plain, Sodom and Gomorrah. These acts of severity mentioned in these verses, and numerous other places in the Bible, are to be examples for all ages. They are not to be shelved as bits of past history.

Sinner, dying sinner, beware lest you learn experimentally what terrible consequences result from sin!

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolution of Respect

On Sunday, November 4, 1956, the death angel called Brother Herbert Mercer to his heavenly home. His stay on earth lasted 65 years. He had been in declining health for awhile before his passing.

Brother Mercer became a member of the Original Free Will Baptist Church of Sandy Plain, North Carolina, at an early age and was a faithful member as long as his health permitted. He was also a Mason.

Whereas it has pleased God, the All Wise Providence, to call from us this dear one, be it resolved:

First, that we bow in humble submission and due recognition of God's holy will in calling the spirit of our beloved brother to be forever with Him.

Second, that we extend to his family our

deepest sympathy and love, hoping that they may find comfort in Him who called their loved one.

Third, that a copy of these resolutions be sent to the family, a copy to "The Free Will Baptists," and a copy be kept by the church and entered in the church minutes.

Prayerfully submitted,
Mrs. Claudia Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Mr. Grover C. Foreman

Mr. Grover C. Foreman fell asleep on December 23, 1956, to celebrate the birthday of his King, the Lord Jesus Christ, face to face.

For some time Mr. Foreman had suffered from a diabetic condition and heart trouble. In his weakened and nervous condition, Satan tried to draw him away from Christ. Realizing this, Mr. Foreman became more zealous of God's Word and prayer. Shortly before his death he expressed his assurance and joy in Christ, and when he became speechless, the radiance of his face and smile was symbolic of his inward peace and victory through Jesus Christ who giveth victory to all who seek His face and abide in His love.

He was a faithful member of the Sidney Free Will Baptist Church near Belhaven, North Carolina, for many years. May the Lord comfort and sustain his wife, Mrs. Addie Higson Foreman, and the children as they await their summons from on high to be reunited with him where there will be no more pain nor sad farewells.

Church reporter,
Mrs. Edwin Roper

God Loves You

God loves you, not because you are attractive or lovable, but because it is God's nature to love. God loves you because He is love.

For God not to love would be for God to violate His own nature. Therefore the most unattractive, unlovely man who ever lived is a candidate for God's love.

God loves us whether we deserve to be loved or not. Whether there is anything within us to merit His love or not, we can count on Him to love us.

Of course, if you reject God's love, there is nothing God can do about it. For God to force you would be contrary to His love.

God shows his love for us in that "... while we were yet sinners, Christ died for us" (Romans 5:8).—Fairmount Park Church Bulletin, Norfolk, Va.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

News Briefs from Mount Olive College

New Catalogues

The 1957-58 catalogues of Mount Olive Junior College, Mount Olive, North Carolina, are now off the press. Pastors, prospective students and other interested persons may obtain a free copy by writing the college.

New Yearbooks

The 1957 edition of *Olive Leaves*, the yearbook of Mount Olive Junior College, has been received. The yearbook is a comprehensive coverage of the college through pictures. Each member of the student body and faculty is shown as well as scenes depicting the scholastic, spiritual, social and recreational aspects of the college. A few extra copies remain and may be purchased at the regular price of \$5 per copy. Address your order to Mount Olive Junior College, Mount Olive, North Carolina.

President,
W. Burkette Raper

Fairmount Park Y.P.A. Meets

The Y. P. A. of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, met Saturday afternoon, March 16, 1957, at the home of its president, Jackie Whitehurst. Following the singing of choruses, June Rivenbark led the group in prayer. Paulette Sawyer was chosen as chairman for a new mission project. Mary Wallace was chosen to represent the auxiliary in the district declamation contest.

Mrs. Eugene Waddell presented a challenging program to the group. Refreshments were then served by the hostess. Dorothy Pittman will be hostess to the next meeting on April 20.

New Lovewell League Assists New League

On March 3, 1957, the Intermediate Free Will Baptist League of New Lovewell Free Will Baptist Church, Route 1, Richton, Mississippi, went to Buckatunna, Mississippi, Free Will Baptist Church, a newly organized and erected church, to pre-

sent a program in the usual manner in order to familiarize the Buckatunna intermediates with just what goes on in a league meeting.

The goal of the meeting was to organize an intermediate league at the Buckatunna Church. This league was organized with 15 charter members. Brother Johnnie Bushy is superintendent of the newly organized league. This league desires the prayers of those who love the lives and souls of intermediates and who see the need for correct training in the lives of young people.

Secretary of New Lovewell Intermediate League,

Jarma Lee Jones

Y.P.A. of Faith Church Meets

The Y. P. A. of the Faith Free Will Baptist Church, Kinston, North Carolina, met at the home of Shirley Taylor on Monday night, March 11, 1957. The meeting was called to order by the president, Sue Taylor. Following the opening hymn, Mrs. Vicy Taylor led the group in prayer. Lida Hoffinan read the Scripture reading, 1 Kings 10:1-7. Shirley Rouse, secretary-treasurer, read the minutes and called the roll. She then gave the treasurer's report.

A new project of the Y. P. A. is to organize a larger choir and to furnish choir robes. Several members of the group participated in the program for the evening. Mrs. Brian, a guest, then presented a short talk. The Y. P. A. was dismissed by praying together the Lord's Prayer. The hostess then served refreshments to the 12 members and 6 visitors present. The next meeting will be held at the home of Donald Taylor.

Reporter,
Kay Spence

G.T.A. of Faith Church Meets

The G. T. A. of the Faith Free Will Baptist Church, Kinston, North Carolina, met Monday night, March 4, with Mildred Rouse as hostess. The secretary called the roll with everyone present. The group was pleased to have two new members, Linda Taylor and Dianne Tyndall, making the

number on roll 14.

The G. T. A. decided to raise enough money to send the president, Faye Taylor, to a youth conference at Cragmont Assembly, Black Mountain, North Carolina. This will be the group project for the next two months.

The group was dismissed with sentence prayers with all 14 members taking part.

NEWS NOTES

(continued from page seven)

Christ." This revival began March 31 and will continue through April 6. The Rev. Dale Burden of Columbia, South Carolina, is serving as the evangelist.

The Rev. Herbert Waid, pastor of the church, states: "Brother Burden graduated from the Free Will Baptist Bible College, Nashville, Tennessee, last year and is now studying at Columbia Bible College, Columbia, South Carolina, and pastoring at Mt. Elon, South Carolina."

Rock Springs Church Announces Revival

Revival services will begin at Rock Springs Free Will Baptist Church near Bailey, North Carolina, on Sunday night, April 7, 1957. The Rev. Dewey Boling of Clayton, North Carolina, will be the evangelist for the services. He will be assisted by the pastor of the church, the Rev. Johnny Eason.

Services will begin on Sunday night at 7:30; however, throughout the week the services will begin each night at 7:45. Everyone is asked to be much in prayer for this revival. A cordial invitation is extended to all who possibly can to attend the services.

Davenport to Conduct Grifton Revival

The Rev. Frank Davenport will be the evangelist for a revival at the Grifton, North Carolina, Free Will Baptist Church beginning April 15 and continuing through Saturday, April 20.

Services will begin each evening at 8:00 o'clock. The pastor of the Grifton Church, the Rev. C. J. Harris, urges the public to attend the revival services.

Revival Services at Hull Road Church

Revival services will be conducted at Hull Road Free Will Baptist Church, Snow Hill, North Carolina, during the week of April 7-13. These services will begin each evening at 7:30. The guest speaker will be the Rev. J. W. Everton, pastor of Daniel's Chapel Church, Wilson County, North Carolina.

(continued on page eleven)

NOTES — AND — QUOTES

By J. C. Griffin



WHITEWASHED OR WASHED WHITE?

"There is a great difference between being whitewashed with religion and washed white in the blood of Christ. Nicodemus was a most religious man, but he needed to be washed white. '... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God' (John 3:3). When Nicodemus expressed his surprise at the Lord's teaching, he was met by the solemn declaration, 'Marvel not that I said unto thee, Ye must be born again' (John 3:7). You may be respectable, moral, upright, kind, amiable and *ligious* without being washed white in the precious blood of Christ. (See 1 Peter 1:19 and 1 John 1:7.)

"The Lord Jesus said, 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it' (Matthew 7:13, 14). Multitudes throng the broad way—some on the clean foot path and others on the dirty foot path. Few find the strait gate; they mistake other gates for the strait one. Some mistake *mere religion and churchanity* for Christ and Christianity.

"Which road are you traveling—the broad or the narrow? Which class do you belong to—the whitewashed or the washed white? Have you been born again? Have you been converted and become as a little child? If not, listen to Christ's declaration: '... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven' (Matthew 18:3). If you have never experienced the great change, you are an unsaved, unsanctified, unforgiven soul. Believe on the Lord Jesus Christ and you will be cleansed from every sin. (See Acts 16:31.)"—*The Convert.*

Sin! Sin! Sin!

Yes, on every hand we see and hear of crimes and all kinds of sin. There are sinners in the church and out of the church. Church members gamble, commit adultery and drink unto drunkenness. Some of the worst crimes are committed under the cloak of religion. Not too long ago it was reported that a Roman Catholic priest and his woman were found dead in a motel.

There is no telling how long this affair had been going on, but God says, "Be sure your sins will find you out." As Billy Sunday used to say, "The chickens will come home to roost."

Recently we heard of a Protestant minister who had been dishonest in his obligations. Not too many years ago I knew a preacher (or one who called himself a preacher) who stole the love of another man's wife. Finally he took the woman to live with as his own. Yes, there are many who are whitewashed. But thank God, there are yet many who have not defiled themselves with the things of Satan—yes, many who have been washed in the blood of the Lamb, the Son of God who washes the soul perfectly white and cleanses it from all sin. John tells us, "... if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Our part is to *walk in the light.*

God Does the Cleansing

If we are ever cleansed from sin, it will be the precious work of God. We can walk right up to God by *the way, the truth, and the life*—that is, the blood-bought way. If we are ever saved, it will be through the shed blood of the crucified Son of God. Your pastor cannot cleanse you; no priest can cleanse you from sin; no so-called church can save a single soul from hell fire. No bishop or no person on earth can blot out a single sin. But God, who gave His only begotten Son to die on the Cross for our sins, can and does save us when we go to Him in the name of the Lord Jesus Christ, confessing our sins.

John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Notice that John says *all unrighteousness*. Nothing is left out when we are cleansed from *all unrighteousness*. Praise the Lord for such blessed assurance!

When our body is sick and suffering, the doctor patches us up for awhile, and then we are as bad off as ever. But when God cleanses it, it becomes a new creation. He does not work us over, but He creates a new person—not new in the flesh, but in soul relationship to Almighty God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

Youngsters Commit Dastardly Crimes

We hear a great deal about boys and girls committing awful crimes. There is a cause for these crimes, and most times the cause lies right at the family fireside where Mother and Father have set the example before their youngsters. I have often said, and I say it again, "The cause of so much juvenile

delinquency is due to the neglect of the parents." Parents neglect to obey God in training children. We are commanded to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Paul says, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). But millions of children hear Father and Mother cursing each other and fussing, often when Satan has taken control of them through alcoholic beverages. Thus a child is taught to drink, curse, swear, lie and kill by his own parents. What ungodly parents lack in training their children for service in the fold of Satan, the movies and television accomplish the finishing touch. The average child knows more about sex now at the age of ten and twelve years than young adults knew fifty or seventy-five years ago.

American literature is also another means of training children for the work of the devil. There are books so rotten that they defile not only youth but grownups. Not too long ago, I found a booklet on the lawn next to the church that was as rotten as the lowest regions of death and hell. It had been read by someone; it showed signs of having been handled much. Only a dirty, filthy mind could read such a Satan-inspired book, yet our country allows bookstands to sell these filthy, rotten publications which are spewed out of the regions of the damned and read by our own teenagers! No wonder all sorts of crimes are committed by children. When will America wake up to the destroying serpents of slimy, filthy, character-destroying literature? Parents, be sure to see what your boys and girls read!

NEWS NOTES

(continued from page ten)

Mr. Everton attended the Free Will Baptist Bible College, Nashville, Tennessee, and has for several years served as pastor of churches in Eastern North Carolina. He has served longest at Daniel's Chapel Church, his present pastorate.

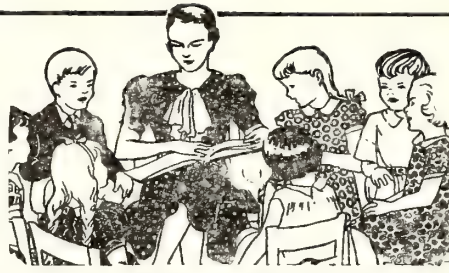
In addition to the messages of Mr. Everton the services each evening will include singing by the congregation, together with special music by members of the choir.

The Rev. Michael Pelt, pastor of the church, states: "We are indeed happy to have Mr. Everton as our guest speaker during our revival. We ask the members of our church to give this series of special services the full support of their prayers and time in attendance and in inviting others to attend. We invite our friends who are members of other churches in this area to come to these services and share the blessings of God with us."

STORIES

FOR OUR

BOYS and GIRLS



Sue's Dishonesty

Margaret N. Freeman

THE soft earth made a squishing sound as Sue's brown boots sank lower in the mud. With a sucking noise, she slowly pulled one foot out only to sink in deeper with the other. Her brother, Ralph, laughingly called:

"Oh Sue, race you across the yard and up to the front porch!"

Sue gave a quick yank and dashed across the yard, and clambered hastily up on the porch.

"Some speed for a girl!" whistled Ralph, stopping to pull off his boots before he walked up the porch steps.

Just then the children's mother called them in to lunch, and they trooped in hungry and laughing.

"Ralph, come and look at this porch floor!" called his mother after lunch. "You must clean off all those muddy tracks before you leave for school."

Ralph glanced at Sue who lowered her eyes.

"But, Mother," he protested, "I didn't—there's just five minutes until school time, and then I'll be late. This is the very last day of the six weeks and I haven't been tardy or absent once, so if I'm not late today, I'll get out early. We boys are planning to play ball over in Shorty's back yard."

"I know, Ralph," said his mother kindly. "I'd gladly do it for you, but I haven't time. You know I promised to get the markets for Daddy and they'll be on in two minutes. By the time they're over the Ladies' Auxiliary will meet here, so you'll just have to do it this time, Ralph. You know you're always neglecting to remove your overshoes. Maybe this will help you to remember," she finished kindly.

Ralph glanced at Sue, angry entreaty in his eyes, but she was carefully tying her head scarf and refused to meet his eyes.

As Ralph got up off his knees, the one o'clock whistle blew shrilly. The floor shone cleanly in the warm sunlight. His mother smilingly thanked him, and Ralph ran off down the path.

Sue was eleven and only one year older than Ralph. They were both in the same grade at school, for Sue had been sick and

had been put back a year. Her eyes kept watching the door, and everytime it opened, she glanced up eagerly.

"Oh, if he'd only hurry!" her mind kept shouting. "I should've told Mother I did it," she thought. "Maybe Ralph will be on time yet," another thought comforted her. But the last bell rang, and still Ralph had not appeared.

"Isn't Ralph coming this afternoon?" asked the teacher in surprise.

"Yes, Miss Riley," answered Sue in confusion. "He'll be here soon."

"Strange he's late," mused the teacher. "He would have been dismissed early this afternoon. However, this means he must stay until four o'clock. You may go home early though, Sue."

Sue thanked her with a shame-faced smile.

The door opened noisily and Ralph slipped into his seat.

"You're late, Ralph, reproved the teacher, "which means you cannot go home early today."

"No'm," muttered Ralph, seeking refuge in his geography lesson.

Somehow Sue couldn't study. Her problems all came out wrong; she missed three words in spelling instead of spelling them all perfectly as she usually did, and when the teacher asked her the capitol of Nebraska, she responded "Omaha" in an absent-minded manner.

"If you don't pay more attention, Sue, you may not leave early either!"

"Come, Sue, I'm waiting for you to come home with me and play," called Clara Belle.

"I can't after all. I have to go right home!" gasped Sue.

"Is something wrong?" questioned Clara Belle, glancing at Sue's distressed face.

Sue nodded and raced home. The ladies had all left for their homes, and she flung herself in her mother's lap, sobbing bitterly.

"What is wrong, Sue?" asked her mother in alarm.

"Oh, Mother, I'm such a wicked, bad girl!" sobbed Sue, and with fresh bursts of tears, she told her story.

Her mother sat quietly, saying nothing.

"Mother, do you think Jesus and Ralph will ever forgive me?" she sobbed.

"I'm sure they will, if you're truly sorry, dear," her mother answered softly. "I feel badly that I unjustly accused Ralph of something he did not do. He's usually the culprit, so I took it for granted."

"I should have confessed," said Sue, "but I did so want to get out early so Clara Belle and I could play, but I just couldn't stand it any longer."

"I'm sorry, Sue, but I think you'd better go to bed for the rest of the day," said her mother gently. "Telling a falsehood is very serious, and acting one is just as bad."

That night as the family gathered around the table for their evening meal, Sue was not there to smile brightly across at Ralph as she usually did.

"Where's Sue?" he asked in surprise.

"She's being punished and is in her room. I think you know why," his mother answered soberly. "I'm so sorry for the injustice to you, son."

"Oh, that's okay, Mom. I was awfully mad at her, and you, too," he confessed, "but the fellows were still playing ball when I got out and we had so much fun playing I forgot all about it!"

Pineapple-up-side-down cake, Sue's favorite dessert was served. Sue loved sweets so.

"Please, Mom, may I take Sue a piece?" Ralph begged.

Mother's eyes shone, and so did Sue's as she met her brother's eyes over the generous piece of cake.—*My Pleasure.*

No Pilot Ready

One night during a severe storm a vessel was seen beating about near the entrance to the Golden Gate, making signals of distress and asking by signal for a pilot to guide it through the gate, to the harbor within. It kept on beating about and signalling for some time, but its signals were not answered, and so after a while the imperilled ship turned its prow again toward the stormy sea, for whose perils it was seeking to escape. The ship was never heard from again.

There is many a storm-tossed vessel today seeking guidance through the golden gate into the harbor but many of us who profess to be Christians and know the way into the harbor well will not take the trouble to go out and face the storm and bring the distressed vessel safely into harbor. Thus we leave them to the perils of the deep and they are never heard of again. Oh, that God would arouse us sleeping Christians to a sense of our duty, and that we would hear the cry of God and go out to bring the storm-tossed safely into harbor.

—Torrey.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

South Carolina State Workshop

The South Carolina State Woman's Auxiliary Convention has set April 6 as the date for an auxiliary workshop for the entire state. The workshop will be held at the First Free Will Baptist Church of Florence. Included in the program will be sketches of our missionaries and the fields of our denomination. There will also be a study of the standard and special helps for the various officers.

All of the local auxiliaries are urged to be represented. The workshop will begin at 10:00 a. m. and will be dismissed at 12:30 p. m.

Mrs. Rufus Coffey

Prospect Church, Host to Convention

The Cape Fear Woman's Auxiliary Convention will be held at Prospect Free Will Baptist Church, Johnston County, North Carolina, on April 10, 1957. The theme for the convention will be "Thankful for the Past—Challenged by the Future." The Scripture verse for the convention will be "Looking unto Jesus the author and finisher of our faith; . . ." (Hebrews 12:2).

The following is the planned program for the convention:

Morning Session

- 9:30—Registration
- 10:00—Song
 - Devotions, Mrs. Henry Crumpler
 - Welcome, Mrs. R. K. Cannady
 - Response, Mrs. Ed Taylor
- 10:20—Past Presidents' Messages
 - Roll Call and Reading of Minutes
 - Recognition of Ministers, Visitors and Delegates
 - Appointment of Committees
 - Special Music, Mrs. Earl Avery and Mrs. Bruce Gomedella
 - "Review of Past Accomplishments—Preview of the Future"
 - Mrs. A. M. Stone, Study Course Chairman
 - Mrs. Harvey Barefoot, Program and Publicity Chairman
 - Mrs. Helen Pittman, Enlistment Chairman
 - Song
 - Mrs. Felton Godwin, Orphanage

- Chairman
- Morning Offering
- Worship Hour
- Benediction and Lunch

Afternoon Session

- 1:00—Song
 - Devotions and Memorial Service, Mrs. D. V. Barbour
 - News from Mount Olive College
 - Special Music, Mrs. H. E. Dorman
 - Mrs. Paul Lassiter, Benevolence Chairman
 - Mrs. Owen Thomas, Youth Chairman
 - Reports of Committees
 - Business Meeting
 - Installation of Officers
 - Dedication Prayer
- 2:30—Adjournment

Mrs. N. D. Clark

Pink Hill, N. C.—The Woman's Auxiliary of Gray Branch Church met on March 6 with the president, Dorothy Humphry, presiding. The opening prayer was led by Adell Deaver. Following the business meeting, the program chairman, Pearl Smith, introduced the program. Pearl Smith and Addie Starnes rendered a special song. Those participating in the program were Bernice Grey, Dorothy Humphry, Nora Smith and Ada Hines. Pearl Smith then led the group in special prayer. Addie Starnes dismissed the group with prayer, and refreshments were served by Adell Deaver and Betty Jean Stanley.

Pitt County, N. C.—The Woman's Auxiliary of Piney Grove Church met Monday night, March 11, in the home of Miss Hilda Little. The program subject was "We Need a Revival for Such a Time as This." Emphasis was placed on the fact that the church will soon be holding its spring revival. The need of a visitation program was pointed out.

It was reported that the auxiliary had \$50 to apply on the purchase of a typewriter to be used in making up the church bulletins. A motion was made and carried that the auxiliary send \$10 to Mount Olive Junior College for the purchase of library books. The mission offering amounted to \$1.66. The hostess, Miss Hilda Little, served refreshments following the adjournment.

Raleigh, N. C.—The Woman's Auxil-

iary of the First Free Will Baptist Church met at the church on Monday night, March 18, for the second general meeting of the year. The meeting was called to order by the president. After the opening hymn and prayer, the business session was held. Several committee reports were given. Following the business session, the Rev. Hubert Waid conducted a study course on evangelism. Mrs. Ralph Beamon dismissed the twenty-three members and six visitors present at the meeting.

Gordon, Ala.—The Woman's Auxiliary of the Springhill Church conducted an installation service on the night of March 15. A large open Bible was used with lavender and white ribbons extending from it to gold keys which were presented to the officers who stood in a semicircle behind the table. A banner with the words, "Send Thy Light," was used for the background. The flower arrangements also displayed the auxiliary colors, lavender and white. Mrs. Mary Edna Cook of Dothan conducted the installation program.

The officers were installed as follows: Mrs. Ebbie Burkett, president; Mrs. Gayle Whitaker, secretary; Mrs. Harvey Cherry, corresponding secretary; Mrs. Mae Brunson, treasurer; Mrs. Ida Tolar, vice-president; Mrs. Hugh Jeffcoat, study course chairman; Mrs. Lura Danford, program-prayer chairman; Miss Lizzie Brunson, youth chairman; Mrs. Thelma Cook, personal service chairman.

Following the installation program everyone enjoyed refreshments during the social hour.

Richton, Miss.—The Woman's Auxiliary of the New Love Well Church met in the home of Mr. and Mrs. Joe Brewer of Richton on Wednesday, March 13. The Rev. Tillis Walley led the singing. The Rev. J. T. Quick gave a lecture on what an auxiliary should do. The purpose of the meeting was to give those of the home a spiritual uplift since they were unable to go to church to worship. The auxiliary holds its meetings in the homes of shut-ins. The auxiliary also holds meetings to make items for the auxiliary to sell. The auxiliary urges other auxiliaries to hold meetings in the homes of those who are unable to attend church. Rev. Tillis Walley dismissed the meeting with prayer. The auxiliary desires the prayer of each and every Christian that it may be more earnest in its work for Christ.

Nashville, N. C.—The Woman's Auxiliary of Mt. Zion Church sponsored a study course March 5-8 at the church. The book of John was discussed by the pastor, the Rev. R. N. Hinnant. The auxiliary reports that there was good attendance each night. Special singing was rendered by local members.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From the Field

"I am sending \$5 as a gift from the newly organized Pleasant Acres Free Will Baptist League to be applied to Chapels for Cuba. Our league was organized the first Sunday in October, 1956. At present there are 48 members. The church enrollment is only 38. We are happy to have the Rev. T. O. Terry as our full-time pastor. On Friday, February 22, 1957, actual construction was begun on our new educational unit. We hope to have it ready for use in a few weeks. Please pray for us."—*I. L. Smith, Route 4, Box 364, New Bern, North Carolina.*

"Please find enclosed \$5 from the Faith, Hope and Charity Sunday School Class of the Harrison Free Will Baptist Church. May it help support the home mission teams."—*Russell Milam, Ohio.*

"You will find enclosed \$5 for the month of March for national home missions. God bless you."—*Mr. and Mrs. L. G. Sparks, Oklahoma.*

"I received the \$20 for our mission in Mexico."—*Jose Carrillo, one of our blind native preachers.* Note: We were able to send \$60 last month the native preachers, and only \$20 this month. Please pray and give to this project.

"I really appreciate your efforts in this noble and worthy cause, and may the Lord bless you as you carry on. I will be glad to be on service to you at any time."—*Rev. W. L. Jernigan, South Carolina.*

"I am enclosing a check for \$6 for home missions. Our Sunday school will send a like amount each month."—*Nellie Morris, Florida.*

"We think you are doing a fine job. The Lord bless you in your work."—*Rev. Albert Halbrook, Missouri.*

"Enclosed is our check for \$17.29."—*Mrs. Harry Willis, North Carolina.*

"The Free Will Baptist church here at Buhl, Idaho, has about 45 to 55 in attendance at regular services. We have built a nice church building. It has classrooms in the basement, a pastor's study and a nurse. We also have a parsonage. Our people are doing a good work. Our prop-

erty has a value of about \$20,000. I feel like I am at a real mission post. Pray for us."—*Rev. Virgil Florence, Idaho.* Note: We have one other church in Idaho located at Jerome.

"Please mail me 5 of your dime folders as I think we of the First Church in Artesia can use to help support the truck and trailer fund. We pray daily for our missionaries everywhere. We need your prayers here. I think our league will be interested in this fund. I enjoy the Prayer and Praise Letter very much; it informs us about the missionary work."—*Mrs. Irene Wood.*

"Our mission offerings have increased since Mrs. Edwards was here. We received \$10 Sunday before last and \$30 last Sunday. This is, of course, in addition to the cooperative fund."—*Rev. C. A. Huckaby, Chipley, Florida.*

"Please accept this gift of \$5 from the Faith, Hope and Charity Sunday School Class of Harrison Free Will Baptist Church for the support of home mission teams. May God bless the work."—*Mrs. Nellie Purdy, Route 1, Minford, Ohio.*

"I am enclosing \$2 to be used where it is needed. May the Lord bless the work of home missions."—*Mrs. Sarah Kirby, Route 1, Pikeville, North Carolina.*

"Enclosed is \$5.70 from Union Grove Free Will Baptist Church."—*Mrs. Thelma English, Clerk, Atkins, Arkansas.*

"I am sending a money order for \$4. Please send \$2 to foreign missions and keep \$2 for home missions."—*W. F. McDuffie, Blakely, Georgia.*

"I am sending \$1 for home mission work. I can't send much for I have no income. May God bless the work of missions."—*Julia Vaughn, Hindsville, Arkansas.*

"This is a sacrificial offering from the Woman's Auxiliary of Hobbs, New Mexico."—*Shirley West, Hobbs, New Mexico.*

"We, the Salem Free Will Baptist Sunday School, are enclosing \$6 for home missions. We are also going to send \$6 each month."—*Mrs. Nellie Morris, Cottdale, Florida.*

From Cuba

The New Year Convention, January 1, 1957, in the Bible College at Pinar del Rio, Cuba, was one of great and rich blessings through the ministry of Reverends Joe Ange of Edgemont Church in Durham, North Carolina, and Durwood Long of Harmony Church, Dukes, Florida.

We want to take this occasion to thank the congregation of these two wide-awake pastors for making it possible to have them on the mission field. They endeared themselves to our Cuban Free Will Baptists.

This year was one of great difficulty. Our crowds were cut in half due to the fear that can be felt all about us. The poor Christians are intimidated by the fact that the whole nation is under Tommy Guns. Every soldier is in battle array and every police is heavily armed. Many of these police and soldiers are my friends. Yesterday one sat in front of the post office with his chin resting on the barrel of his old U. S. Springfield. I said, "Son, you are a brave man, you are doing something I would never do." "What," he said, "put my head over that gun?" I said it might go off and I would have no head. We are giving them Testaments and they are reading them on the streets.

We are greatly in need of your prayers. It is a very unusual thing to get permission to hold a big public gathering like this at this time; but, thank God, we have the fullest confidence of the people in power. The ministry of your missionaries goes on.

Brother Joe Ange endeared himself by his willingness to go back into the hard places, into the cliffs over terrific roads and visit our chapels in the Havana province.

This great missionary pastor is a man our whole denomination is proud of. His messages will live forever in the hearts of those who heard him. Durward, who is like a son, has a masterly style in his preaching, clear, positive, spiritual. We are proud of these men. Amidst trying conditions, we dedicate our energies to a new spiritual advance in the mission fields of Cuba and the world.

Thomas H. Willey Sr.

THE MAIL BOX

RESIGNS PASTORATE

"I have resigned as pastor of Parker's Chapel and Snow Hill Free Will Baptist Churches. This resignation will be effective at the end of this church year. Any church interested in my services may contact me at my home address or by phoning 2985."—*Rev. W. H. Willis, 1504 Hyman Avenue, Kinston, North Carolina.*

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Hosanna—Crucify

(Lesson for April 14)

Lesson: Matthew 21:1-11; 27:20—26.

Golden Text: Matthew 27:22.

I. INTRODUCTION

Matthew's dedication to the task of presenting Jesus as the King of the Jews, the promised Messiah, perhaps reached its pinnacle when the writer quoted Zechariah 9:9 in substance when he said, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Vs. 5).

In this act Jesus fulfilled prophecy concerning the Messiah. Just as in every other instance in His life and ministry, Jesus was careful now to fulfill prophecy concerning Himself that those who beheld might accept Him as the Messiah. He rode the donkey down the street to His coronation as David and Solomon had done. However, this Son of David accepted a crown of thorns.

In this lesson Jesus visits Jerusalem for the last feast of His earthly life. We must be reminded that Jewish worshipers from all over the world also visited Jerusalem at this time to keep the Feast of the Passover. The city was teeming with multitudes of visitors, in addition to the regular inhabitants. This was the setting for Jesus' triumphal entry to the city.—*The Bible Student* (F. W. B.).

Jerusalem had a population of some thirty thousand people, but at the three great annual feasts there were often more than a million visitors present.

II. HELPFUL HINTS

1. The Lord knows exactly where to find the things He needs in His glorious work (Vv. 1-3).

2. The Word of God must be fulfilled, no matter who spoke it nor when it was said (Vv. 4, 5).

3. Those who go at the Lord's command will not return empty handed to Him (Vv. 6, 7).

4. There is still a very great multitude who expect the Son of David to become their King (Vv. 8, 9).

5. Not only was Jesus the Prophet to come, but also our High Priest, and our coming King (Vv. 10, 11).

6. There are still many people in the world today who rather have a murderer than Jesus around (Vv. 20-23).

7. Water can never cleanse the hands stained with the innocent blood of Christ (Vs. 24).

8. Those who chose Barabbas instead of Christ are asking for the curse of His blood upon their heads (Vv. 25, 26).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. A drunk wandered into "White Chapel," London, England. The city was engulfed in one of those old-fashioned London fogs. Said the partially-intoxicated man, "The minister preached on Christ's triumphant entry into Jerusalem, astride a Syrian colt on which no man had ever sat. I was intensely interested. I knew Syrian colts. I was in the employ of a nobleman as a trainer. My employer loved Syrian colts. I trained over a score of such animals, and of all the vicious, stubborn, deceitful beasts that ever lived, a Syrian colt excelled them all. Just when you thought you had him well in hand, he would plant his heels into your back. When I realized that here was an untrained Syrian colt, carrying the Lord Jesus into Jerusalem, with people singing and waving palms enough to scare any colt, I said to myself, 'Jesus Christ was a great jockey.' When the minister called for the lost ones to come to the Saviour, I said to myself, 'If Jesus could do that with an untrained Syrian colt, what couldn't He do with me?' I went to the altar and was saved! I said to Jesus, 'Ride me, as You did that Syrian colt, and may every ride be a triumphant entrance into the heart and life of another sinner.'"—*The Bible Expositor*.

2. In what is known as "the triumphal entry," Jesus came to Jerusalem as the King of the Jews to offer Himself to the nation. Rulers and people finally rejected Him, but at the first the common people heard Him gladly. There are four accounts in the Gospels of this event. It marks the beginning of what we call Passion Week. John 12:1 says that Jesus came to Bethany six days before the Passover, and as He would rest on the Sabbath, this was probably the first day of the week, afterwards called Palm Sunday.—*The Gist of the Lesson* (1957).

3. The writer does not agree with those who teach that it was the same people that

cried "Hosanna, hosanna" who also cried "Crucify Him! crucify Him!" The third evangelist, Luke, in describing this event speaks of those who cried Hosanna, and they were disciples. It was not the multitude of disciples that cried for His death, but the priests, Sadducees and their followers. It is interesting to observe that Luke, in describing His crucifixion, speaks of those who watched His death scene and records that "all the people that came together to that sight . . . smote their breasts" (Luke 23:48). In Jewish religious practice, the smiting of the breast is an act of repentance and contrition. It is seen in orthodox synagogues on the Day of Atonement as Jewish people confess their sins.—*Select*.

Personally, we believe that some who shouted "Hosanna" may have, a little later, joined in the cry for Jesus' crucifixion, but we believe that there were many who did not.

4. Jesus did not die in extreme weakness, or in a state of unconsciousness due to the loss of blood. The time between His crucifixion and death was much briefer than normally it was for a crucified man. His last cry was with a loud voice and He Himself gave up His Spirit to God. (See Mark 15:37; John 10:18; and 19:30.) There were a number of miracles which took place at the crucifixion of our Lord. The enveloping darkness while He was on the Cross was one; the rending of the veil of the temple at the time of Christ's death was another; the earthquake was a third. Note carefully that the resurrection of these buried saints was *after His resurrection* so that Christ was, as Paul tells us, *the first fruits from the dead* (1 Corinthians 15:20-23). The veil here refers to the inner curtain separating the Holy place from the holy of holies described in Exodus 26:31, and 36:35. Josephus tells us that the height of this veil was fifty-five cubits which would be approximately eighty-two feet. It was a very heavy material corresponding to its great size. Its rending at 3 o'clock in the afternoon must have been at the time when the priests were offering the evening sacrifice. An earthquake would have torn the curtain in several directions—the tearing from the top to the bottom can only be accounted for by a miracle. The deeper meaning of this is unfolded in Hebrews 9:3-15. Our Lord's death, while brought about by the rejection of the Jewish people, leads at once to the conversion of a Gentile, a centurion, the first trophy of our Lord's redeeming sacrifice and the first confession probably from the Gentile world that Christ is indeed the Son of God—*Peloubet's Select Notes*.



The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. This series is the first in a cycle which will cover the entire Bible.

MANUALS, WORKBOOKS AND PACKETS

A listing of the literature for the five departments in this series is as follows:

Nursery Department (Ages 2, 3)

- (1) A teacher's manual.
- (2) A teacher's cutout packet.
- (3) Pupil cutout packets.
- (4) Pupil workbooks.
- (5) Little Songs for Little Singers

Beginners' Department (Ages 4, 5)

- (1) A teacher's manual.
- (2) Pupil workbooks.
- (3) Little Songs for Little Singers
- (4) Cutout inserts in the center of the workbook and below the cutting line on the pages of the workbook.

Primary Department (Ages 6-8)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pupil cutout packets.
- (5) Primaries Sing

Junior Department (Ages 9-11)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pupil cutouts.
- (5) Youth Sings

Intermediate Department (12-15)

- (1) A teacher's manual.
- (2) Pupil workbook covers, punched so as to enclose the completed pupil work sheets.
- (3) Pupil work sheet packets.
- (4) Pictures to be painted by the pupils.
- (5) Matting with which to frame pictures.

PUBLICITY ITEMS

Your daily vacation Bible school will reach its full potential enrollment only if you give it wide publicity. We offer the following materials:

Publicity Posters

This is a large attractive color picture which can be displayed to advertise the school. Order as many as you have places for display.

Handbills

These color handbills carrying the date, place and time of your school should be placed in the homes of your area. Order an ample supply.

Post Cards

These beautiful post cards should be mailed to every prospective pupil of your school. Be sure to order enough of them.

Headbands

These flashy publicity items will be worn proudly by every pupil in your school.

Buttons

These metal buttons which advertise daily vacation Bible school are made in the form of pins. Every pupil should have one.

Name Tags

You should order enough of these name tags so that one may be given every pupil who attends the school for even one day.

SUPPLEMENTARY MATERIALS

The items listed below will be extremely helpful to teachers in the school; however, they are not essential materials in teaching the course:

The Creation Story (An Album of Phonograph Records for Nursery and Beginners' Departments), \$1.95.

Ark Full of Animals (A Bible Story Book for Nursery and Beginners' Departments), \$1.00.

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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 10, 1957

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BETRAYED
WITH A
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And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, master; and kissed him.

—Matthew 26:47-49

EDITORIAL

THE NIGHT OF JESUS' AGONY

If you were free to do as you pleased, what would you do on the night before you knew that you were to be subjected to inhuman cruelty, denied and forsaken by your dearest friends and forced to suffer an apparently shameful death? As we sit at our desk and write this article, we wonder what our own reaction would be in comparison to that of the Son of God who came to earth for the very purpose of going through this awful ordeal.

In all seriousness, we wonder if we would not be bitter, disillusioned, heart-broken and vindictive toward everyone concerned. Because we are so earthly minded and our sense of values is so distorted and imperfect, we might well think that our enemies had at last triumphed over us and that our life had been lived in vain. We might also feel that we had just right to mistrust the loyalty and motives of our friends; we might feel that they did not do all they could to keep us from coming to this sad end.

Let us look now at the attitude of Jesus on this night before His crucifixion to observe His courage, His unselfishness, His unwavering dedication to purpose, the unrestricted love He had for the frail human beings and the unforgiving spirit which He exhibited for His enemies. In the light of His self-control when He faced the supreme crisis of His earthly life, most of us should be made to blush in shame for our cowardice and unwillingness to let God work out His will in our lives.

Bread of Suffering and Wine of Death

When day began to give way to the shadows of night, Jesus and His disciples made their way to an upper room which had been prepared for them to keep the Passover, a feast that foretold His death for the deliverance of God's people from the slavery of sin. They went inside the room, closed the door so that no rays of light might penetrate the darkness outside, and began the solemn feast. During the course of this meal, Jesus revealed to the group that one of the number would betray Him to the Jews. While they were all questioning as to who would do such an outrageous thing, Jesus turned to Judas and said, "What you are going to do, go ahead and do it quickly." Perhaps Judas was stunned by Jesus' knowledge of his evil conspiracy with the Jews to sell His Lord for thirty pieces of silver, but he gave no indication of it to the other disciples; neither did Jesus expose him further to the group.

When the Passover was finished and the disciples were still at the table with the Lord, He instituted the Lord's Supper. He took some of the unleavened bread of the supper and, after blessing and breaking it, gave pieces to the disciples, saying, "Take, eat, this is my body which will be broken in death for you." Then He took some of the wine which was on the table, poured it in a cup, and passed it to the disciples, saying, "This is my blood which will be shed as the atonement for your sins. All of you must drink some of it." The real meaning of this sacred ordinance would soon be stamped indelibly upon the minds and hearts of these confused disciples.

Water of Humility and Service

When the disciples had partaken of the bread and wine, Jesus arose from the table, girded Himself with a towel, and began to wash the disciples' feet with water which He had poured in a basin for the purpose. The disciples were just as confused by this act of the Master as they had been about the bread and wine, but they would soon know the joy and peace which comes to the soul of the obedient servant who emulates in deed this sublime exam-

ple of humility in loving service to their brethren in Christ. And throughout the ages, there would be some who would join them in this lowly service to receive the same peace and joy that they would experience.

Walk of Heaviness

Having closed the services in the upper room, Jesus led His disciples in a walk of heaviness to the outskirts of the city, across the little brook, Kidron, and into the Garden of Gethsemane. Throughout this journey, the Master was giving the disciples some of His most pointed teaching concerning their coming service in the Kingdom of God. Then, just before He crossed the little brook and into the Garden, He paused and prayed His memorable prayer which is recorded in the seventeenth chapter of John. One can only understand the heart of compassion of the Master for those who serve in His Kingdom, and His yearning for their safety and protection, as he reads this chapter over and over to let the truth of Jesus' concern for him take first root in his life.

Sweat of Blood

At the entrance to the Garden of Gethsemane, Jesus stationed eight of the disciples and took three with Him a little farther into the garden. The twelfth, Judas, had already slipped away to commit his act of betrayal according to his pre-arranged plan with the Jews. We cannot be certain just when Judas left, but we are sure that he was not with the group at this time.

Jesus left Peter, James and John somewhere in the garden with instructions to watch while He prayed alone a little farther in the garden. While these weary disciples slept, Jesus agonized before God in prayer until the sweat of His brow became as drops of blood. In this agony He won the victory of submission to the will of God.

During this night, Judas, who betrayed Jesus, shed tears of remorse; and finding no forgiveness for his dastardly act, he committed suicide. Peter also cursed and denied three times that he knew Jesus, but he also wept tears of repentance. The record is not given of other tears which must have flowed freely that night as Jesus was shamefully treated by His enemies. Yet, on the next day, Jesus could breathe a dying prayer for all men, "Father, forgive them; for they know not what they do."

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Not by Power or Might

"... Not by might, nor by power, but
by my spirit, saith the LORD of hosts"
(Zechariah 4:6).

PAUL said that it was the spirit that quickeneth. In 1 Corinthians 2:4 he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." What is the meaning of the word *demonstration*? If I were to sell you a washing machine, I would set it up, fill it up with water, throw in the garments, plug it in, flip the switch, and start the thing washing and churning. That would be demonstrating the washing machine. Then Paul came and demonstrated the workings of the Spirit.

When a man with all the learning and worldly wisdom one can acquire gets into the pulpit and he is void of the Spirit of God, his preaching falls on deaf ears and will never pierce the conscience of mankind. It will be like pouring water on a duck's back. It is the Spirit that quickeneth or *makes alive*. Paul said, "... not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6).

I like to hear perfect English, yes, but I would rather hear a man preach and break a few rules of English if he is filled with God's Holy Spirit than to hear a man who is not filled with His Spirit. Some people once told a certain radio preacher he broke so many rules of language that it was pitiful. But I can add that he broke more stubborn hearts than most preachers ever do.

Did you know that the Methodists would not ordain D. L. Moody because he was not an educated man? But he launched out anyway and did more good than any one of the rest. Am I fighting education? No, a thousand times, no! But I am saying that an education without the Spirit of God will not break the hearts of sinful men. Let us see what Paul said about the Word of God: "For the word of God is quick, and

powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The Holy Spirit pierces the subconscious and makes man uneasy and dissatisfied in sin, whereas man's own wisdom cannot do it. No, I am not fighting education, but I am fighting the idea of man's trusting his own wisdom instead of trusting the Lord. I am reminded of a preacher who lost his written sermon and told his congregation that he had would have to trust the Lord for his sermon, but that he would try to do better the next Sunday. So brother, don't try to choose your text and pray God to bless you in delivering it, but pray God to give you a text and He will help you deliver it.

I once heard two men preach at a quarterly meeting. One was an educated man and the other one was not so well learned, but the man who was not well educated blessed my soul much more than the first. The educated man gave us more mental food, but the other man gave us more spiritual food. And, after all, it's the spiritual food that we hunger for most.

Paul says that to be spiritually minded is life; and *life* is what Jesus Christ came to give. He came to give us *life—more abundant life*. Jesus said that He was the Way, the Truth and the Life. A church without spiritual life is dead while it lives. It is no more than a hull—the kernel is gone. One can judge a church as soon as he enters the house. If the church members try to get all the back seats and hide behind one another, you know at once that it is a lifeless church—powerless, twice dead and plucked up by the roots. A live church always likes to fill up the front pews first.

When a choir gets nervous and has stage fright, they have not been made perfect in love. "... perfect love casteth out fear: because fear hath torment. ..." (1 John 4:18). Oh, that the people of the Lord would move up just a little bit closer to the

Source of life. Then His commandments would not be grievous and it would be joy and satisfaction to obey Him.

Many of us pray for a Pentecostal shower, but when God hears our prayers and begins to shower blessings upon us, we hold an umbrella over us. We are afraid to express our joy. David said that he would praise God with his voice. He also said that his cup runneth over. Praising God with your voice is just as necessary as with your gifts. Suppose you take all the shouting out of the ball games or out of the political conventions. Would not they become monotonous? The games usually have cheer leaders. Oh, that our churches could have a few cheer leaders!

Does your cup ever run over? One time a certain dry codger got up to testify in church and said that his cup got full lots of times, but it had never run over. A little boy behind him said, "Mister, I bet a dollar it's got wiggle-tails in it!"

Determination Wins

Determination is not all that is needed to win a race or accomplish a difficult task, but it is the deciding factor in many instances. We need preparation for the particular task at hand, and willingness to put our best into it, but determination often completes the job which otherwise would go unfinished. The little story related below illustrates the point:

A gentleman was walking past a home in a certain city. There was a high board fence between the sidewalk and the yard. A pole in the yard stood against the top of the fence, at a sharp angle. As the man was passing the spot where the pole stood he heard the words of a child, spoken in a tone of bewildered disappointment.

He stopped and looked over the fence. There he saw a little boy of about four years trying to climb the pole. The child did not see the man and kept on in what seemed to be a futile attempt to reach the top of the pole. He made several attempts, and every time he slipped or fell. Finally, he backed off a few steps from the pole and looked at it. Then speaking with grim determination, he exclaimed, "Climb it or die!" Then rushing to the pole, he climbed it to the very top.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank (Daniel 1:8).

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

Is the Tithing System Sound?

Elder Colonel Pendleton
170 Wharf Avenue
Nashville 10, Tennessee

IT has been very truly said, "Carrying on the Lord's Work takes grace, grit and greenback."

Now we all know that this is so. Where is this greenback coming from? For the answer, let us go to the Scriptures of truth.

The priests and those that ministered about holy things were the Lord's servants (Joel 2:17). In Numbers 18:20-24 we learn that the Lord supported them with the tithe. Therefore, we can conclude that the Bible plan of church finance is not only sound economically, but it is also truly spiritual. It strengthens the basis of approach to our heavenly Father and encourages faith in His blessed Word of promise. It is a forceful aid in keeping the prayer channel open between man and his God (Malachi 3:10-12). It binds the interests of the Christian more closely to God because it adds to that thrilling joy of working with Jesus and the heavenly Father in saving the lost.

God's plan is the tithing system, the paying of one tenth of one's income. We find that this arrangement is naturally of ancient origin. Even before the days of the wilderness church, it was known and practiced. The patriarchs recognized paying as a moral obligation (Genesis 14:18-20, 28). In the fulfilling of this duty, they acknowledged that God was the Owner of all things (Psalm 24:1, 50:100-123), that all wealth comes from God (Deuteronomy 8:18). We see that Jesus recognized the binding obligations of the tithing system (Matthew 23:23). Under His Melchisedec priesthood, which co-exists with the New Testament dispensation, all Christians are admonished to pay tithes and to esteem the privileges as paying them to Jesus Christ (Hebrews 7:1-16).

When one renders the tithes to the storehouse he must not feel or believe that he is making God a gift. It is merely returning to God a portion of that which He

has entrusted to man's keeping, that portion which God has reserved for Himself. It is an honored acknowledgment to God that He is the Owner of the property over which God has appointed us as stewards. It is left with each individual to determine what is his honest tithe. But whatever it is, it may not be apportioned promiscuously by the one who owes the tithe, to such charitable and religious objects as may be of peculiarly personal interest. It is to be brought to the storehouse, the treasury of the church (Nehemiah 13:12; Malachi 3:10), and from there disbursed by delegated authority.

Please let us realize that the tithing plan is not merely an academic topic for interesting discussion, or a question of moral philosophy, but rather it is the setting forth of the Scriptural view of a sober, workable proposition that belongs to God's church on earth. Yes, offerings, as well as tithes, are required in the divine economy for the maintenance of all lines of religious work. As indicated, these offerings are voluntary and are given from the nine tenths which belong to the individual, and which he may use for religious and humanitarian activities as he deems wise (1 Corinthians 16:1-10).

It is evident that God has entrusted to men and women an abundance of means for carrying forward His work of mercy and benevolence; yet today there is a dearth of available funds for this great work. It must therefore be equally evident that many are disloyal and are withholding the tithes from the divine treasury that belongs to Almighty God. As a result, the work of God languishes, and thousands of precious souls for which Jesus died perish in their sins.

As I see it, there should be a careful discrimination between tithes and offerings. What think ye? Hence, our Lord's entreaty, "Bring ye all the tithes into the

storehouse, that there may be meat in mine house, . . ." (Malachi 3:10). Let all Free Will Baptists realize that this is a command of Almighty God and ought to be obeyed.

Therefore, we may conclude that no person can read this earnest counsel and divine instruction, face the great promise and responsibility, and ever be the same as before. God says that not obeying this makes the person an offender; yea, he is charged with robbery (Malachi 3:8). Does not the tithing system challenge the loyalty of every child of God? God did not put such tremendous emphasis upon paying the tithes in any dispensation unless there was something inherently and eternally right and reasonable about it in all dispensations. Two severe tests of loyalty to God in the Old Testament times were warning the wicked and tithe paying. Is it not doubtful whether there are any more important practical tests of love, faith and loyalty in the New Testament dispensation?

By bringing the tithes to God, we are helping to send someone to preach, so the lost may hear the good news of salvation. Lost souls are hungering and thirsting after the righteousness of God. Remember that just one soul saved is worth more than the whole world. Consider the sufferings and punishment that Jesus Christ endured and the awful death He died on the cruel Cross to purchase salvation for us. Then after His resurrection He said, "Go tell all people, and, lo, I am with you even to the very end of the world."

In Romans 10:13-15 the Holy Spirit, through Paul, said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him . . . of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Please let every child of God remember that there are spiritual blessings connected with obeying God in *bringing all the tithes into the storehouse*. It is a wonderful stimulant to faith; it strengthens obedience in all other lines; it brings light to the mind on many other subjects; it is a safeguard against greed and stinginess; it makes benevolence a fixed affection in the soul and not a spasmodic action; it makes us appreciate our nine tenths more; it makes God's special providence more real to us; it makes the conscience tender, and gives sweeter access to our heavenly Father in prayer.

The faithful tithe payer is made rich spiritually. God does not have to depend upon any man and his money to carry the good

news of salvation to all men. He is not affected by the covetousness of human hearts, not limited in His plans because men refuse to give up their hoarded gold, silver or stocks and bonds. Let us realize that it is not for these reasons that God earnestly entreats His people to render Him service in gifts of heart and hand, but rather because of His great love for humanity. He desires to give all His people the priceless privilege of being His helping hand and working with Him.

The Winter is Past

"For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Solomon 2:11, 12).

I AM sure that Solomon never had as a contemporary or, as a successor, a peer in the compilation of words for sheer beauty of expression or for unsurpassed wisdom. Maybe he did not have more than one predecessor, and that in the person of his father, David.

As we meditate on the beautiful text above, we find that Solomon, though cumbered with all the cares of the rulership of a great kingdom and confronted with the problems that no doubt arise with such a responsibility, still had time to see and appreciate the common little things that play such a great part in the fulfillment of our complete happiness.

Let us picture, if we may, a world of perpetual winter—a land that on each morning awakened to the same drab and overcast skies, to the same endless monotony of frozen earth, where the drab monotony was not even broken by the song of a bird or the sight of a blade of grass. I am sure that if this could be our experience, if even for a little while, then the words of the above text would have a new meaning for us—a meaning that many of us would find ourselves unable to express, but nevertheless priceless.

The winters come but to make more welcome the advent of spring. One of the most priceless gifts of our heritage from God is our capacity to love all things beautiful—the sudden bursting forth of the daffodils along the country lanes that maybe mark the former site of a long vanished homestead, the overnight appearance of the tiny bluets, the emerald green of the moss underneath the trees of the forest, countless number of purple violets, or the sudden spilling over of wild roses as they

Let me say that every Free Will Baptist should be like the noble Bereans of Acts 17:11 and be willing to do what Mary said in John 2:5, ". . . Whatsoever he saith unto you, do it." There is always a great blessing in doing what Jesus says. When we do that, we can claim this great promise: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

drape themselves gracefully over the broken remains of what was once a stone wall at the edge of some long-neglected field that will also become a veritable mass of black-eyed Susans.

It is also wonderful to watch the coming home of the birds to their old haunts of last year, to hear the unsurpassable notes of joy in their singing that tell the world the very joy of living and speaks of the sure hope and expectancy of spring.

Whosoever it may be that has had the privilege to stand at the close of day and marvel at the beauty of the sunset, or see the new spring foliage of the trees, grasses and flowers washed clean by a late afternoon shower and to see the sinking sun break through just in time to crown all this splendor with a sparkling rainbow, then surely that one has felt the nearness and kinship of a great and creative God. As we look on the rainbow, we are reminded of the promise which God made to Noah after the flood that the earth would not again be destroyed by water. God said, "When I see My bow in the clouds, then I will remember."

In the same measure that God remembers His promise to Noah, He also remembers the needs that are in the hearts of His people. He remembers the faintness and discouragement that so often overwhelm the heart of man and how the enemy of man is ever seeking to close his eyes to all the better and nobler things of life. So God gave us the spring with the birds, the flowers, the spring showers and the rainbows. In the coming of spring we find everything that is needed to bring to life all the hopes and aspirations that have lain dormant through the long dreary winter. In spring is the beginning of new life. In spring is the fruition of dreams born in a time of depression and doubt but brought to their culmination in joy and gladness.

"For, lo, the winter is past, the rain is over and gone; The flowers appear on the

The Road to Heaven

Ethel Daily, Cottage Hills, Illinois

As I was resting alone one day,
I seemed to hear a small voice say,
"What is the road to heaven's land?
Is it the road that's wide and grand?"

"That road, alas! Oh, no," said I,
"Heaven is far beyond the sky."
"How do you reach it," the small voice
said,
"Do you go in the flesh or after you're
dead?"

I answered, "Realize your sin,
Pray to Lord to be cleansed within;
Then study and live by the Word of God.
Walk the narrow path the disciples trod.

"Always be ready to give good advice;
And thus help lead your neighbor to Christ.
'Who is my neighbor,' some would say.
He's anyone you meet along life's way.

"Live by the commandments of God and
His Son;
Try to win others and Christ will say,
'Well done.'

Go to church—stand up for the Lord,
Tell people you meet of God's holy Word.

"If your pastor preaches the gospel straight,
Tells something you should do, change before
too late.

Living a Christian life is something real,
Much more happiness all concerned will
feel.

"Live for Christ with all your might,
So you can win the holy fight.
Just live by these teachings, my friend,
And you'll get to heaven in the end."

The biggest revolution in any life comes at that moment when a man meets Jesus in a personal experience.—Baker James Caughen.

The man who keeps on putting his head into the lion's mouth is certain to have his breathing interfered with eventually.—Selected.

Truthfulness is a cornerstone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.—J. Davis.

earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Solomon 2:11, 12).

NEWS NOTES

North Carolina Sunday School Convention

The North Carolina Free Will Baptist Sunday School Convention held its annual meeting with the Little Creek Church, near Ayden, North Carolina, on Thursday, March 28, with an attendance of close to 200 delegates representing Sunday schools of the Original Free Will Baptist denomination over the state. The Rev. Raymond T. Sasser of Tarboro, president, was in charge of the program, which consisted of talks on the convention theme, "Keep On Going," and discussions of phases of the convention's United Program for Better Sunday Schools, along with periods for attending to the business of the organization.

The convention will continue to operate during the coming convention year through the holding of area institutes, the conducting of youth and Sunday school workers' conferences at Cragmont Assembly at Black Mountain, and an extensive program of workshop and clinic work with local schools over the state, under the general supervision of the Rev. L. E. Ballard of Selma, state promotional secretary.

Continuing to serve the convention as executive officers for the coming year are the Rev. R. T. Sasser, president; the Rev. Herman Hersey, vice-president; Mr. Owen Thomas, secretary; and Mr. W. Milton Wiggs, treasurer. All of these have served for a number of years. There were three changes in the convention's project directors. The Rev. Daniel Rivers succeeds the Rev. Billy Morris as director of publicity; the Rev. LaRue Davis succeeds the Rev. Charles Keith as director of literature; and the Rev. J. B. Crawford succeeds the Rev. J. B. Narron as director of field work program. Re-elected were the Rev. Ralph Staten as director of organization, the Rev. Hubert Burreas as director of denominational enterprises, and the Rev. Lemmie Taylor as director of records and reports. To succeed the Rev. Wayne Smith on the Stockholder's Board of Cragmont Assembly, the convention chose the Rev. C. J. Harris.

New Bethlehem Church Announces Easter Services

The Rev. A. C. Austin will preach at New Bethlehem Free Will Baptist Church, Pamlico County, North Carolina, on Easter Sunday, April 21. Everyone is cordially invited to attend and worship the Lord with the people of this church at 11:00 a. m.



Tribute to the Rev. Albert Austin

The Rev. Albert Carden Austin, pictured above, of the Campbell's Creek community on the Pamlico River, Beaufort County, North Carolina, has been in the gospel ministry for approximately fifty years. Brother Austin will be eighty-two years old on April 12.

Brother Dallas Mallison of Oriental, North Carolina, submits the following tribute to Rev. Austin:

"Like his Master whom he has served faithfully in the pulpit for over fifty years, Brother Austin never did travel far in his long ministry, but he did serve well and with great love—and in turn many people love him and followed him eagerly."

Coming Events

April 13—Vacation Bible School Clinic, Mount Olive College, Mount Olive, North Carolina.

April 14—Palm Sunday.

April 19—Good Friday.

April 21—Easter Sunday.

April 22—S. E. M. Alumni Association Meeting, Mount Olive College, Mount Olive, North Carolina.

May 12—Mother's Day.

May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 16—Father's Day.

"He has served in pulpits of over thirty churches as regular pastor in Beaufort, Pamlico, Craven and Cartaret Counties; but the number of churches in these counties in which he has appeared in or visited as guest minister, delegate, singer or visitor will run into the many scores—fully half of the Free Will Baptist churches in this general area. Brother Austin ended his ministry officially at the Mount Olive Church on Springs Creek in Beaufort County; however, he is still conducting revivals.

"Brother Austin is truly one of God's servants with a mighty arm and a valiant heart that has done much, much good. His influence will continue down through the centuries among the people with whom he has labored and loved."

Revival Services at British Chapel Church

Revival services will begin at British Chapel Free Will Baptist Church near Kinston, North Carolina, on April 14, 1957, with the pastor, the Rev. A. Graham Lane, as the evangelist. These services will begin each evening at 7:30. Everyone is extended a cordial invitation to attend.

The revival services will be climaxed with a sunrise service on Easter Sunday morning. Everyone is also invited to attend the sunrise service.

Pre-Easter Services at Smith's New Home Church

Pre-Easter services will be held at Smith's New Home Free Will Baptist Church near Deep Run, North Carolina, on April 15-20. Services will be conducted each evening by the Rev. J. B. Starnes.

The Woman's Auxiliary of Smith's New Home Church is sponsoring these services. The auxiliary extends a cordial invitation to all to attend the services.

Quarterly Meeting of Northeast Florida Association

The Quarterly Meeting of the Northeast Florida Association of Free Will Baptists convened with Unity Free Will Baptist Church, Jacksonville, Florida, on Saturday, March 30, 1957. The Rev. D. E. Bias, moderator, called the meeting to order at 10:00 a. m. The opening prayer was given by the Rev. Charles Jamison, followed by congregational singing and a welcome by Brother E. H. Harris. The clerk, Brother W. L. Collins, read the minutes of the preceding meeting. Delegates, ministers and deacons from the five member churches were called and seated.

In his morning message, the Rev. D. E. Bias challenged the churches to train Sunday school teachers and new converts so that they would be qualified teachers and workers in the service of the Lord. Fol-

owing the dinner on the grounds, everyone returned to the church for the afternoon session. The promotional secretary, the Rev. W. Hansley, discussed the youth camp and encouraged the people to send their offerings to the director so that the necessary buildings and equipment will be ready in time for summer camp.

The digest committee submitted the following report for the first quarter of 1957: Church—Members on roll, 366; new members, 19; number deceased, 2; total collections, \$3,322.37; paid out, \$2,938.21.

Sunday School—Members on roll, 387; new members, 25; average attendance, 216; total collections, \$899.60; paid out, \$153.22.

League—Members on roll, 100; average attendance, 78; total collections, \$123.56; paid out, \$19.50.

Woman's Auxiliary—Members on roll, 10; average attendance, 20; total collections, \$12.19; paid out, \$109.12.

Prayer Meeting—Average attendance, 18; condition, good.

The next session of the Northeast Florida Association will convene with the First Free Will Baptist Church, 3480 Commonwealth Avenue, Jacksonville, Florida, and everyone regardless of membership is invited to attend.

Revival Services at Ruth's Chapel Church

Revival services will be held at Ruth's Chapel Free Will Baptist Church on April 14-21. The Rev. Robert Edwards, pastor of the Arapahoe, North Carolina, Church, will be the evangelist for these services which will begin each evening at 8:00 o'clock.

Prayer services will also be held at 7:40 each evening prior to the preaching services. Youth prayer meetings will be led by Miss Anita Dunn and Mrs. Jean Vandiford. Adult prayer meetings will be led by different leaders each night. Special music will also be featured during the revival meeting. The pastor, the Rev. J. C. Griffin, extends a special invitation to all churches to operate in the meeting and urges all the people to attend.

Youth Revival at Pleasant Hill Church

A week-end youth revival will be held at the Pleasant Hill Free Will Baptist Church, Wayne County, North Carolina, on April 13-14, with Dickie Pierce of Nahunta as the evangelist. The revival is being sponsored by the youth auxiliary of the church and special music is being planned for each night.

Services will begin Friday and Saturday nights with prayer services at 7:30, and the regular services will begin at 7:45. The closing service will be held Sunday morning

at 11:00 o'clock. Everyone is invited to attend these services.

Elm Grove Church Announces Revival

A series of revival services will be held at the Elm Grove Free Will Baptist Church near Ayden, North Carolina, April 14-20. The Rev. Walter Reynolds will be the guest evangelist for the series of services.

The pastor, the Rev. J. C. Lynn, cordially invites everyone to attend these services.

N. C. Superannuation Report for March

The following is the March report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists:

Balance on Hand, March 1	\$3,311.01
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Receipts

Central Conference	\$ 20.06
Cape Fear Conference	29.75
Eastern Conference	34.34
French Broad Association	18.48
Piedmont Association	5.00
Western Conference	83.67
State Auxiliary Convention	68.25

Total Receipts	259.55
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Total to Be Accounted For	\$3,570.56
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Disbursements

Ministers' Monthly Checks	\$227.50
Widows' Quarterly Checks	317.50
Operating Expense	31.00
Paid to National Board	22.86

Total Disbursements	598.86
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Balance on Hand, April 1	\$2,971.70
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Cedar Grove Church Announces Revival

Revival services will be held at Cedar Grove Free Will Baptist Church, Williamston, North Carolina, on April 14-20. The Rev. Charles Keith of Washington, North Carolina, will be the evangelist.

The pastor of the church, the Rev. Billy Jackson, and the church members request the prayers of everyone that a great harvest of souls might come to know the Lord and that the church will be truly revived.

Mount Olive College Treasurer's Report

The following is the treasurer's report for March from Mount Olive College, Mount Olive, North Carolina, submitted by the treasurer, the Rev. M. L. Johnson:

Balance March 1	\$3,431.74
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Receipts

Gifts:

Eastern Conference	\$ 706.91
Central Conference	551.07
Western Conference	670.87
Cape Fear	64.15
Blue Ridge	10.79

Mount Olive and Community	800.04
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Goldsboro and Community	845.00
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Other Communities	309.00
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Other Income:

Student Accounts	1,878.30
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Annual Fund	35.00
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Bookstore	138.64
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Endowment	74.00
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Lunchroom	213.50
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Refund	95.04
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Miscellaneous	22.50
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Mimeograph and Secretarial Service	1.00
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Total Receipts	6,415.81
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Total to Account For	\$9,847.55
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Disbursements

Salaries	\$3,893.05
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Travel	224.61
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Office Supplies and Expenses	111.66
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Printing and Promotion	215.25
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Bookstore Purchases	324.27
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Food	996.12
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Household and Kitchen Supplies	30.77
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Utilities	197.08
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Library	321.51
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Repairs	9.20
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Annual Fund	276.99
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Miscellaneous	37.70
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Capital Outlay:

Property Improvement	239.24
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Payment on Property	2,000.00
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Equipment	160.00
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Total Disbursements	8,947.45
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Balance, March 31	\$ 900.10
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A wise man once said, "If someone has wronged you and you get revenge, you will be happy for an instant. If you forgive him, you will be happy forever."

Faith places the death of Christ between the sinner and God's judgment and pleads His merits for those which the sinner should have, but has not.—Selected.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: While studying Old Testament history I have found two verses which I cannot reconcile. "Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel" (2 Kings 8:26); and "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri" (2 Chronicles 22:2). The reference in 2 Kings states that Ahaziah was 22 years of age when he began to reign, while the reference in 2 Chronicles states that he was 42 years of age when he began to reign. As best as I can remember, when I was in your Bible class you told us that only the original manuscripts were infallible and that it was possible for both copies and transcriptions of any Bible book to contain minor inaccuracies. Do you think that this is the proper explanation of this difference?—Rev. W. C. Clearman, Smithfield, N. C.

Answer: It might be. John W. Haley, in his "Alleged Discrepancies of the Bible" Page 398, says, "Ahaziah of Judah—Age, twenty-two. 2 Kings viii, 26. It was forty-two. 2 Chronicles xxii. 2.

"According to the latter text, Ahaziah must have been two years older than his own father! The perfectly simple explanation adopted by Gesenius and most critics is, that the copyist mistook one numeral letter for another. . . .

"Ahaziah's reign began in the eleventh year of Joram, 2 Kings ix. 29; in the twelfth year, 2 Kings viii. 25 (Rashi says that, on account of Joram's sickness, his son Ahaziah was associated with him in the eleventh year of Joram's reign, but began to reign alone in the twelfth year)."

Milton S. Terry in his "Biblical Hermeneutics", Pages 404, 405, has the following to say on this subject:

"It is easy to perceive how, in the course of ages, numerous little errors and discrepancies would be likely to find their way into the text by reason of the oversight or carelessness of transcribers. To this cause we attribute many of the variations in orthography and in numerical statements. The habit of expressing numbers by letters, sev-

eral of which closely resemble each other, was liable to occasion many discrepancies. Sometimes the omission of a letter or a word occasions a difficulty which cannot now be removed."

In the *International Standard Bible Encyclopedia*, Volume 1, Page 83, we find the following said of Ahaziah ". . . He was 22 years old when he began to reign and he reigned one year (2 Kings 8:26). The reading 'forty-two' (2 Chronicles 22:2) is a scribal error since according to 2 Chronicles 21 and 5:20 Jehoram the father was only 40 years old at the time of his death."

You are correct in your letter when you state that according to your understanding the claim which orthodox scholars make for the inerrancy or infallibility of the Scriptures applies to the original manuscripts. On the other hand you will probably recall or can see by reviewing your class notes on the course you took in Biblical Introduction while here in school that God assures us that He will sufficiently guard His Word so that no changes great enough to mislead us in a doctrinal way will take place during this age. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).

Jesus says, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). "If any man will do his will, he shall know of the doctrine (truth), . . . (John 7:17). "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

In Genesis 3:17-19 God pronounces a judgment upon man that is equal to a life sentence of hard labor. On first sight this may seem a bit hard and inconvenient for man, but upon careful investigation of God's Word in the light of our own feelings and inclinations, we readily apprehend this as an act of mercy or grace on the part of God. This miserable condition into which the fallen human nature has thrown every one of us necessitates a type of employment that will demand of us in a con-

stant call to duty such hardships as to give our evil minds no time for mischief.

Since the Christian era we who are Christians and have a new nature have also the same old fallen nature. God sees fit to keep us busy in another realm of activity so He has given us a command in the form of the great commission. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). See Matthew 28:17-20; Mark 16:15, 16; Luke 24:46-49. This commission is alike to every single Christian, both young and old, male and female. Of course it does not lead every one into the same geographical area, but it applies alike in that all must go, led by the Holy Spirit into the place of Christ's choice and not the place of the individual's choice. This would seem to be enough to keep us all so busy that we would never think of or meditate on evil, but God goes further as He assigns us the never-ending task of studying until we are approved workmen. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

To be sure this is not new because the ideal man of the Old Testament is set forth as one who hides God's Word in his heart, keeps on hiding it in his heart so as to not sin against Him. This means for him to be well enough acquainted with it so as to make it a lamp to his feet and a light to his path and to meditate on it all the time—both day and night. See Psalm 119:11, 105, and Psalm 1:2. I have said all this in an effort to say with proper emphasis that God holds His follower responsible to keep His word intact or in a usable form and to store it in his mind, meditate on it all the time and thereby be ready to give it to the heaven in the unreached corners of the earth in sufficient clearness that they can understand, be saved and begin studying and working for and in harmony with Jesus.

This makes it necessary that Christian study language, archaeology, history, Biblical criticism, doctrine and whatever else is required of one who is to do effective witnessing as he rightly divides the Word of truth. Any Christian that finds time to engage in worldliness, frivolity or anything unbecoming to a child of God is one who ignores the plain and unmistakable commandments of God's Holy Word.

Don't allow yourself to become upset by small things that come your way; life is too short to be little! Think and act cheerfully and you will feel cheerful.—Selected.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Who is a God like unto thee, that pardoneth iniquity, . . . he retaineth not his anger for ever, because he delighteth in mercy" (Micah 7:18).

To a lost world the subject of pardon should be one of great interest and of first importance. It is certainly no trivial question whether our sins can be forgiven, and the transgressor restored to the favor of God, for an affirmative answer to this question has a most important bearing on the soul's eternal welfare. If all sin can be pardoned, all people of every race and nation can indulge the hope of salvation; while on the other hand, if it can not be forgiven we must relinquish all hope and sink into the darkness of despair. I am happy that in the text under consideration, and many, many others in God's holy, inspired Word, there is the assurance that there is abundant forgiveness with God—that Jehovah is a God who pardons iniquity, for he retaineth not his anger for ever, because he delighteth in mercy.

Let us never forget that sin is the transgression of the holy law of God. God's law was given as a rule for His people. Now, when the law is violated, that rule which God has given is set at naught. It is His law, for all the legislative authority of the universe resides in Him. It has never been His pleasure to transfer it to another; therefore, when Satan, tempting Christ, said, after showing Him all the kingdoms of the world, ". . . All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6), evidently lied. But what else can we expect, because we are taught that he is a liar from the beginning and the father of it.

Let us rejoice that it is the good pleasure of God to pardon all sin. This is a glorious truth plainly taught in the Bible from beginning to end. Let us look at a few passages. In Exodus 34:6, 7 we read, "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, . . ." In Psalm 130:4 we are given the assurance of and purpose for our pardon, "But there is forgiveness with thee, that thou mayest be

feared." In Daniel's prayer for Israel in captivity, he said, "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (Daniel 9:9). I am thankful for the words of the writer of Hebrews when he says of God, "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Hebrews 8:12). How unlike God are we in this matter! We like to never forget the mistakes of others. Too many times we kick offenders down deeper instead of reaching out a helping hand to lift them up. But the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). I am certain that many of the things we read in the Bible of God's dealings with sinners and their sins seem peculiar to us, but these peculiarities in God's method of pardoning sin show us that His ways are not as our ways, and that His thoughts are not as our thoughts.

As I write these words I am wondering how many will read them who are subjects for God's pardoning mercy. It will be awful to die and go into His presence unpardoned—to be condemned at the judgment, and then to suffer the torments of hell through the endless ages. Those remaining impenitent have this doom awaiting them; however, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Sister Harriett Stancill

The members of the Woman's Auxiliary of Gum Swamp Church, Pitt County, North Carolina, wish to express our great sorrow and consciousness of a great loss in the passing of Sister Harriett Stancill. On Tuesday, January 8, 1957, at 5:00 p. m., our blessed Lord called Sister Stancill home to be with Him.

She had been critically ill for five days, but she bore her suffering with much patience and Christian fortitude. She seemed to be perfectly resigned to the will of the Lord. She leaves to mourn her passing several neices and nephews and a host of friends.

Sister Stancill was born March 23, 1881, and was almost 75 years old at the time of

her death. She was the daughter of the late George Wiley and Alza Gualtney Stancill. Sister Stancill was a lifelong member of the Gum Swamp Church and the Woman's Auxiliary. She was a faithful member and will be greatly missed by the church and the auxiliary. Her sweet Christian life was one of service to her family, friends and church, and it will always be a precious memory. Oh! how much we miss her; we all loved her so much. She was such a faithful gentle, kind and loving friend.

Realizing that our loss is her eternal gain and that God doeth all things well, we bow in humble submission to His will, thanking Him for her sweet fellowship with us. To the bereaved family we extend our deepest sympathy and love. We all hope to meet Sister Stancill in heaven someday.

The Woman's Auxiliary,
Gum Swamp Church

THE MAIL BOX

CARD OF THANKS

"In the passing of our beloved husband and father our many wonderful friends came to us with their comforting presence and assistance in every needed way. Our most sincere thanks go to you for your every expression of love and kindness, your many cards of condolence, and your help in every way. We shall cherish all these as a memorial to our loved one, for while he lived he fully appreciated your unfailing friendship and love in the years of his gospel ministry among you and which continued during the years of his inactivity until his passing. May heaven's choice blessings be on you, one and all."—The Family of the Rev. M. A. Woodard.

VOTE OF CONFIDENCE

"The Ministers' Conference of the Tidewater Quarterly Meeting of Virginia Free Will Baptists hereby declares on the basis of informal investigation and the lack of properly presented and signed charges that the Rev. E. H. Overman here in is granted a full vote of confidence."—The Ministers' Conference, Tidewater Quarterly Meeting, Virginia.

Did You Know?

The world population was estimated January 1, 1957, as being 2,700,000,000. Every year 47,450,000 are added. The Christian population of the world is as follows:

Evangelical 330,000,000; Roman Catholic 470,000,000.

Missionaries at work around the world:

Protestant 34,692; Roman Catholic 44,227.

Americans spend five times more per year on alcoholic beverages than they give to local churches.—Selected.

"No man's faith is greater than what it costs him."—W. Paul Ludwig.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Christian Education Defined

Since there is a growing educational consciousness among Free Will Baptists and we are aware of the need for trained leadership in our churches, there is a need to determine the kind of education we are to offer and to define our terms. The Board of Trustees of Free Will Baptist Bible College, Nashville, Tennessee, believes the church of Jesus Christ should use its money and its efforts in promoting only the kind of education that is genuinely Christian. The term *Christian Education* denotes a particular type of education. The word *Christian* modifies the word *education* and limits it to education that is distinctively Christian. As we study the record of church-related institutions in this country we find that many of them are engaging in educational programs that have only a mild flavoring of Christianity added to a program of education that is otherwise secular. For education to be Christian it takes far more than for it to have church sponsorship. So let our definition of Christian education be given by listing certain things that it takes to make an institution Christian.

Christian Philosophy

For an educational institution to be Christian it must have a definite Christian philosophy. There are many philosophies of education. There is the humanistic, behavioristic philosophy which tends to deify man and to humanize God. It ignores the authority of the Word of God and makes all truth relative. In the words of John Dewey, "genuine values and tenable ends and ideals are to be found within the movement of experience" and not "from authority, human or supernatural, or from any transcendent source." This is the philosophy of education that has taught us to encourage self-expression as a means to developing the well-rounded personality. This system has outmoded God. It would render the home and the school impotent in dealing with the manifestations of fallen, sinful human nature. This philosophy exalts the mind of man over the will of God as revealed in Holy Scriptures.

The Christian philosophy of education is in direct opposition to this philosophy. It recognizes the Word of God as the final

authority in all things. This philosophy centralizes Jesus Christ. Jesus said, "I am . . . the truth, . . ." (John 14:6). This statement repudiates relativism which teaches that one man's opinion is as good as that of another in determining what is truth. Truth in this Scriptural statement is personalized in Christ Jesus. Hence, any system of education that does not centralize, glorify and honor Jesus Christ is paganistic and should be thoroughly and courageously repudiated by the Christian church.

Christian Faculty

To have Christian education we must have a Christian faculty. As we call on our people to take part in an ever-expanding educational program, we must adopt as a standard that every professor in our school system be a *born-again* Christian. It is easy for us to understand that this must apply in the area of Bible and religion, but it should also apply in every other area of our teaching program. It is just as essential that science, mathematics, history and psychology and all the other courses be taught by Christians as it is for the Bible to be taught by a Christian. The fact is, however, that many of our church-related institutions have drifted far from this policy and have on their faculty people who do not believe the Word of God as the final authority on matters of faith and practice.

This principle was discussed by Professor Kenneth S. Latourette of Yale Divinity School in a panel discussion on the philosophy of Christian education in May, 1949. Dr. Latourette declared that members of the faculty and student body of a Christian college should be *born-again* Christians; that is, persons with a transforming experience of redemption. He defined the Christian faith as "centered in Jesus Christ who was God, making Himself known to man through His earthly ministry, His death on the Cross, and His resurrection, as well as His teachings." It has been said that "the acid test of good education is the impact of teacher upon student." If that is true it is easy to see that the life of an unbelieving teacher would have a mighty impact upon the lives of his students. We believe it is the duty of every Christian to familiarize himself with an institution's policy on this point when asked to invest in it.

Bible-Centered Curriculum

A Christian institution must have a Bible-

centered curriculum. This means far more than giving lip service to the place the Word of God should have in our curriculum. Much of modern educational philosophy is concerned with finding an integrating factor. Christian education is convinced that it has in the Word of God and in the Lord Jesus Christ, who is its center, the effective focus for the curriculum. Christian education must so centralize the Word of God that science, psychology, sociology, history and every other course will be interpreted in the light of its teachings. Instead of interpreting the Bible in the light of science, psychology or sociology, let these and all other subjects be judged by the Word of God. The teacher in a Christian institution must be able to help the student see the Christian implications of every lesson he studies.

Christian Students

The final thing we would discuss in our definition of Christian education is the importance of an institution having a student body who is sympathetic with the philosophy which it has adopted. To have a heavy sprinkling of students who do not believe in the Lord Jesus Christ is certain to weaken the testimony of an institution. Non-Christian students are going to have influence on the campus the same as Christian students. While we would like to believe that our Christian faith and testimony would be the overwhelming factor in causing the non-Christians to become Christians, the facts are that it is not true. Many times the non-Christian who has a good personality and more than average ability will tend to intimidate the Christian student who is not able to give a reason for the hope that is within him. The institution that proposes to take into its student body non-Christians must be willing to offer to such students a program and an atmosphere that will at least be acceptable to them. It is true that non-believing students in some instances do accept Christ in the influence of Christian institutions. But the percentage of such happenings is just about the same as it is for the non-believing husband or wife to be converted by the believing mate.

If our Christian institutions do adopt the policy of allowing non-Christian students to enter, we must be sure that we do not allow them to dictate the policies and the standards of the institution. We must ever be on the alert that the Christian philosophy is the predominant one. It should be borne in mind that a Christian institution is to train Christian students, not necessarily make Christians out of students.

The Free Will Baptist denomination now stands at the threshold of an educational undertaking that will require support as never before.

NOTES — AND — QUOTES

By J. C. Griffin



MY VISIT TO SAINTS' DELIGHT CHURCH

On March 20 I began a series of services at Saints' Delight Free Will Baptist Church, Franklin County, North Carolina, where the Rev. Ralph E. Clegg is pastor. This was the second time I have been associated with Brother Clegg in such meetings. Last year I was with him at White Oak Hill, Nash County, where I was ordained to the gospel ministry, 47 years ago on June 12, and the county in which I was twice born. Several people of White Oak Hill visited at Saints' Delight while I was there and rendered special music; this was an asset to the success of the work and was also greatly appreciated by this writer, as it gave us the opportunity of fellowshipping with old friends again.

Both the Saints' Delight and the White Oak Hill congregations are deeply interested in the salvation of the lost, and where this is true, it is not so hard to have a Holy Spirit revival. At the recent meeting at Saints' Delight, prayers went up to God in special gatherings. The Sunday school superintendent had charge of the choir in one classroom, convenient to the choir loft, and on the other side the junior choir met. In another classroom there was a group of men and women under the leadership of one of the deacons. There Sunday school teachers and others joined together in prayer for the lost, and especially for the members of the Sunday school classes who were not saved. Then on the Lord's Day during Sunday school, special prayers and personal dealing with those who were under conviction were carried on. In fact I have never seen greater cooperation in any meetings I have ever been associated in. These people have great respect to the wishes and efforts of their pastor.

Many church members consecrated their lives more fully to God and a goodly number of converts, people who confessed the Lord Jesus as their personal Saviour, came to the altar. It really stirred the heart of your servant to see Sunday school teachers and mothers of children pray and weep for and thank God for the salvation of their children and members of their Sunday school classes.

But in spite of all the preaching, praying and singing, we had to leave some who would not yield to Christ. That is always

true in every place that we have been. While we could leave with a degree of rejoicing, there was a burden because there were some who had said "No" to the gospel of Christ. My, what a miserable eternity for the person who deliberately and wilfully walks away from God under such pressure from loved ones and the power and workings of the Holy Spirit!

The Saints' Delight Church went on full-time ministry the first Sunday in April and now will have worship services each Sunday instead of half-time work. This is a growing church with a physical plant much better than the average church. They have a splendid Sunday school department with a nursery and very modern arrangements. But since the church and Sunday school are growing, there is talk of the need for more room which we predict will be forthcoming under the leadership of Brother and Sister Clegg.

This writer never conducted a revival meeting anywhere during his ministry where the congregation seemed to appreciate his efforts more. You could tell that their hearts were in the work and that they were going all the way in cooperation. There is no visible work equal to cooperation in the life of a church and its meetings. When everybody pulls together, they will drive Satan to the background.

Most of the number that were saved in the meeting were children, and a great number of the workers in the church are young people. Both young and old are working for the salvation of the lost. Many of those whom we left unsaved were among the older people. Everywhere we go, we find people who have gone through revival after revival, saying "No" to Christ year after year, and causing heartaches to mothers, fathers, wives, children, pastors and evangelists. May I say again, as I have said many times: A man can say "No" to God one time too many, and thereby meet the wrath of God instead of the love of God.

The hospitality of the congregation of Saints' Delight can hardly be surpassed. I could not begin to go into all the homes where I was invited. I made my home, or was given a home, (and it was a real home) with Brother and Sister Edward Allen and their two fine boys, Kenneth and Leon. There I was turned loose to sleep, rest or go to the dining room and refrigerator to refresh when I so desired. Leon, a fine nine-year-old chap, was saved during the time and he gave a good testimony of his salvation. I took meals in different homes, and could not begin to eat with everyone who was ready to receive me into their homes.

Jesus said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or

lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29). This does not mean that we will have deeds and the complete ownership of a hundred homes for every one forsaken nor a hundredfold in the fleshly relationship of fathers, mothers, wives and children; but it is in the spiritual relationship. Praise the Lord, that spiritual relationship is shown in a visible manifestation in these hundredfold blessings. A child of God always finds a welcome and Christian hospitality in the home of God's children. There is nothing like Christian hospitality.

Another Word About Salvation

In our travel we have found that there are a great number of fathers who have never accepted and confessed the Lord Jesus Christ. These fathers have hardened their hearts against God's offer of salvation. God says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1). Why? Because when death begins to stare the lost soul in the face, there is no pleasure in sin. The fear of God's judgment falls in where the pleasure of sin has been. Now may we notice the seventh verse: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The judgment of God is of no pleasure to the unsaved. Then, why will men and women put off salvation? Why should unsaved parents object to their children's seeking and confessing Christ and then joining the church and being baptized? Why should such objection exist? The cause is ignorance of God's truth.

Some Statistics

"Dr. Wilbur Chapman tested a meeting where 4,500 were present. The result was: 400 were saved before 10 years of age; 600 before 12 and 14; 600 between 14 and 16; 1,000 between 16 and 20; 25 after 36 years of age; 1,875 were unsaved."—*The Western Voice*.

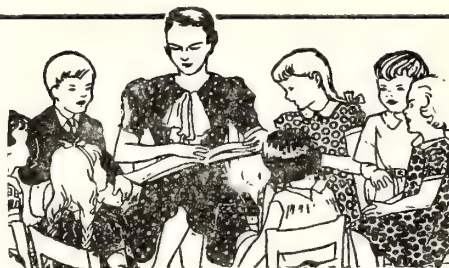
Other statistics are that only one in a thousand is saved after 25 years of age. My unsaved friend, you had better be careful and obey the Lord and be saved before it is too late. The road to hell is paved with good intentions. You may enjoy sin now, but when you have said "No" to God for the last time, the pleasure in sin will fade away. What an awful day that will be!

•
"Life is a book in volumes three,
The Past, the Present, the Yet-to-be.
The Past is finished and laid away;
The Present we're living every day;
The Third and last of the volumes three
Is hid from sight—God holds the key."—*The Gcm*.

STORIES

—FOR OUR—

BOYS and GIRLS



Caught in a Bamboo

GH, Aunt Jean, I can't find Bobby anywhere!"

"He's right here in the mission compound, isn't he, Jamie?" his aunt asked.

"Yes, but we were playing hide-and-seek and I can't find him. I've looked every place and called and called."

"He can't be far away. I'll come and help."

They walked up and down the rows of orange and lemon trees. They peeped behind coffee bushes, peered through sugar canes, calling all the time.

"That's very strange," Aunt Jean said. "Where can he be?"

Just then they heard the loud clanging of the gong.

"Supper! He'll be sure to come now."

"Yes, I think he will," agreed Jamie's aunt. "He doesn't like to miss a meal."

Around the big table in the mission house they all sat waiting, but there was no sign of Bobby. At last Dad said grace and they began the meal, but nobody could eat much. Where could Bobby be? At last Dad suggested that they leave the food and call together all the people about the mission and ask them to search for the missing boy.

"It gets dark so early here in Africa," he said. "I am sure if we all look we'll soon find the young fellow, he can't be very far away."

"He must have hurt himself, or dropped off to sleep somewhere," suggested Mummy.

"What about animals?" Bobby's mother asked.

Jamie's dad shook his head. "No, we don't need to worry about that. More danger from insects around here, but I'm sure that if Bobby got bitten by a scorpion or centipede he would make enough noise to let everybody know where he was! We have about twenty minutes before it gets dark," he added, looking around, "Everybody here? Good! We'll get to work. But first of all . . ." he held up his hand for silence.

"Dear Father in Heaven," he prayed, "Bobby is lost somewhere. Please guide us to him. Take care of him and help him not to be afraid."

Jamie felt a little better after that, but silently he added a prayer of his own:

"Please God, let me be the one to find Bobby."

Outside, they fanned through the big fruit farm on the mission to search for the little lost boy. Jamie stood still, thinking. Where could Bobby be? They had been playing right here, close to the vegetable garden.

Down the high rows of tomato plants he went, between the peas and beans. No, no sign of him here. He would have to go somewhere else to look. Just as he turned away he thought he heard a faint noise. What was it? It seemed to be coming from the bamboos in the corner of the garden.

He raced over to the circle of smooth green trunks, growing so closely together it was almost impossible to see between them. There was the sound again, like a sob.

"Bobby! Is that you?"

"Yes . . . around this side."

In the darkness Jamie caught sight of a bit of white "T" shirt.

"Bobby, how did you get way in there?"

Bobby's voice was weak and tearful. "I thought it was a good place. But my foot got stuck and I can't get out, and you didn't hear me calling." He broke into fresh sobs.

"Just a minute, I'll get Dad."

Jamie gave a shrill whistle, and the searchers turned.

"Bring an axe!" he shouted, "I've found him, he's in the bamboo!"

Soon the big axe chopped through the bamboo trunks and Bobby's foot was released. His mother caught him and held him, rubbing the foot with her hand.

"How did you get in there?"

"I just wiggled in. It wasn't hard, but then my foot slid down and got stuck. I called and called, but nobody heard. Then everything went sort of black."

"You poor kid!" Dad took him and started carrying him back to the house. "Bamboo trunks get closer and closer together. Every year, instead of one main trunk getting bigger, new trunks shoot up in the middle."

A little later, when everybody sat down to finish supper, Jamie leaned over to Bobby and whispered, "You know, Dad prayed that we would find you, and we did right after that. I wished I'd asked Him before, but I did ask Him to let me be the

one to find you, and He answered that prayer too."

"I'm glad He did," Bobby whispered back. "I'm glad I'm not lost any more. It's an awful feeling not being able to get home, and to think I might have had to stay all night!" He shivered.

"I guess we'll just have to thank God for answering our prayers so fast!" Jamie said, as he ate his last piece of chocolate cake. —My Pleasure.

Does Crime Pay-Off?

We often hear it said that crime does not pay, and we accept the statement as being one hundred per cent true. Crime cannot produce peace and happiness, nor supply anyone with real benefits.

Did murder pay the murderer who was apprehended, convicted, and put to death? Did stealing pay the thief who pulled time on the chain gang for stealing an almost worthless article? Did lawlessness pay the young man who lost all his money, friends, and reputation gambling? Crime did not pay benefits in either case.

We knew a young man personally a few years ago who got drunk and got into his car. When asked by someone where he was going, he replied, "I'm going home, and I'll be dead and in hell in twenty minutes." Up the road about two miles, the car overturned and broke his neck, and he died within a short while. Did drinking pay benefits in his case? No, but it paid-off in death to the young man, and in heavy loads of sorrow and grief to his parents and friends. Crime never fails to pay-off in some way to its victims. *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Romans 6:23).*

Christian Liberty

Christian liberty is not freedom to violate men's laws in defiance of civil authority, but freedom to fulfill God's law. In order to be obedient to God's law, as proclaimed by the New Testament, we must be *subject unto the higher powers*. We should be deeply grateful that we live in a land where we have Christian liberty.—Selected

Only By Grace

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Tidewater Woman's Auxiliary Convention

The Tidewater Woman's Auxiliary Convention will meet with the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, on April 13, 1957. The following is the planned program for the convention:

Morning Session

- 9:45—Registration
- 10:00—Hymn
 - Prayer
 - Welcome, Mrs. J. L. Whitehurst
 - Response, Mrs. J. D. Murray
- 10:15—Recognition of Ministers, Auxiliary Presidents and Visitors
 - Seating of Delegates
- 10:20—President's Message
- 10:30—Reading and Adoption of Minutes
 - Treasurer's Report
 - Reports of Other Officers
- 10:50—Appointment of Committees
 - Finance
 - Resolutions
 - Courtesy
 - Report of Executive Meeting
- 11:00—Business
- 11:25—Special Music
- 11:30—G. T. A. Declamation Contest on Missions
 - Hymn
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn and Prayer
 - Y. P. A. Contest
 - Essays
- 2:00—Reports of Committees
- 2:30—Business Session
 - Recognition of A-1 Auxiliary Member
 - Presentation of Awards
 - Adjournment

Mrs. Walter McD. Croom,
Corresponding Secretary

Albemarle Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will convene with the Belhaven, North Carolina, Church on Thursday, April 18, 1957. The theme for the meeting will be "Through Channels of

Light." The following is the scheduled program:

Morning Session

- 10:00—Congregational Hymn, "The Light of the World Is Jesus"
 - Devotions, "Children of Light," Mrs. Edwin Roper
 - Special Music, "I Will Pilot Thee," Mr. A. J. Newberry
- 10:15—Welcome Address, Mrs. D. R. Tolan
 - Response, Mrs. J. E. Forman
 - Recognition of Visitors
- 10:25—President's Message, Mrs. Lonnie Davenport
- 10:30—Business
- 10:50—News of Children's Home
 - Offering
 - Congregational Hymn, "Throw Out the Lifeline"
- 11:15—"The Lamplighters," Mrs. Archie Willoughby
 - Special Music, "Ship Ahoy," Mr. A. J. Newberry
- 11:30—Convention Message, Rev. J. D. Woodruff
- 12:00—Lunch

Afternoon Session

- 1:00—Congregational Hymn, "The Solid Rock"
 - Devotions, "Christ, the Light of the World," Mrs. William Webster
 - Special Music, "The Stranger of Galilee," Mrs. Douglas Spencer
- 1:15—"Highlights Through Twenty-Six Years"
 - "Progress in Enlistment Work," Mrs. Sherman Sawyer
 - "Progress in Youth Work," Mrs. David Hansley
 - "Progress in Study Course Work," Mrs. J. E. Foreman
 - "Progress in Program Work," Mrs. A. B. Chandler
 - "Progress in Orphanage Work," Mrs. S. H. Voliva
 - "Progress in Benevolent Work," Mrs. Winifred Brickhouse
- 1:45—Business Session
 - Visitors' Remarks
 - Congregational Hymn, "Send the Light"
- 3:00—Benediction

Mrs. A. B. Chandler,
Program Chairman

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church held its month-

ly meeting on Thursday night, March 28, 1957, in the home of Mrs. Bettie Brickhouse. The president called the meeting to order by group singing. Mrs. Kathleen Swain then offered prayer. The president, Mrs. Madoline Brickhouse, read the evening Scriptures.

Those participating in the program were Mrs. Bettie Brickhouse, Mrs. Nancy Sawyer, Mrs. Iilda Roughten and Mrs. Neva Brickhouse. Special prayer was offered by the Rev. Winfred Brickhouse. During the business session the ladies planned a pre-Easter week of prayer. Delegates were also appointed for the district convention which will meet during the month of April. Mrs. Madoline Brickhouse invited the auxiliary to her home for the next meeting. The meeting was closed with prayer. After the benediction the ladies enjoyed refreshments during a fellowship hour.

Louisburg, N. C.—The Woman's Auxiliary of Saints' Delight Church met Thursday night, March 14, in the home of Mrs. Harvey House. Following the opening song, Mrs. Herman Bartholomew led in prayer. The president, Mrs. Julius Layton, presided over the business session. The auxiliary promised to do its best to help Mount Olive College. The auxiliary decided to organize an auxiliary for boys and girls from 9 to 12 years old, with Mrs. Alvin Champion and Mrs. Theodore Stallings as leaders. They already have a Y. P. A. for boys and girls 12 years old and older. The project for the next month will be a study course.

Mrs. Suel Bartholomew conducted the program. Those participating were Mrs. Theodore Stallings, Mrs. Obie Bartholomew, Mrs. Elizabeth Wester and Mrs. Jessie Ball. Devotions were given by Mrs. Willie Clay. A special song was rendered by Mrs. Obie Bartholomew and Mrs. Suel Bartholomew.

The group was dismissed with prayer by Mrs. Catherine Shearon. The ladies were then served refreshments.

When Christ is the center of our lives, the outreach will take care of itself.—Selected.

Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live.—Selected.

Some people fight for glory; some people fight for gain; some people fight for life, but most people fight in vain.—The Gem.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Samuel Johnson.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Missionary Emphasis In Texas

The First Free Will Baptist Church in Houston, Texas, engaged in a missionary revival for about ten days in the month of March. The evangelist for the revival was the Rev. Raymond Riggs, promotional secretary-treasurer of the Board of Foreign Missions of the National Association of Free Will Baptists.

The meeting was well attended and a general spirit of revival prevailed in the church. There were several rededications on the part of the Christians and five first-time decisions for Christ with twelve additions to the church.

The offering for foreign missions during this revival amounted to \$271.97. The church of Houston also pledged \$690.00 for foreign missions to be paid some time during the current year.

In addition to the missionary revival in Houston, Texas, missionary conferences were held in the First Free Will Baptist Church in Bryan, Texas, and also the First Free Will Baptist Church in Henderson, Texas. The churches in the surrounding areas cooperated in this conference as lead by the Rev. Homer Willis of the National Home Mission Board and the Rev. Raymond Riggs of the National Foreign Mission Board.

Following is a report of the receipts and pledges for the foreign mission program during these services:

CASH RECEIPTS

Houston Free Will Baptist Church	\$271.97
Bryan Free Will Baptist Church	41.78
Central Texas Woman's Auxiliary Convention For Wesley & Aileen Calvery	50.00
For Foreign Mission General Fund	10.00
Blue Lake Church of Central Texas Conference	50.00
Conference in Henderson, Texas	80.21
Total Cash Receipts for Foreign Missions	\$ 518.96

PLEDGES

Houston Free Will Baptist Church	\$690.00
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NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Bryan Free Will Baptist Church	338.00
Conference in Henderson, Texas	183.00
Total Pledges	1,211.00
Total Cash and Pledges	\$1,729.96

We are indeed grateful for the response to foreign missions by the state of Texas and for the missionary emphasis in Texas. We believe this state will more than meet her quota this year.

The overall quota for the state of Texas is \$3,600. This amount is being pro-rated among the different district associations and a man from each association hopes to visit each church in the interest of the foreign mission program.

Raymond Riggs
Promotional Secretary-Treasurer
Board of Foreign Missions

Home Mission News Items

The Rev. Melitino Martinez, Pinar del Rio, Cuba, will soon be a missionary for the National Home Mission Board. Plans are that he will minister to the Cuban people in and around Miami, Florida. He will pastor the Cuban church in that city.

Miss Bessie Yeley has recently moved from Eagle Pass, Texas, to Larado, Texas. She is working with the Latin American children in the border towns.

The Rev. Stanley Letterman is doing a good work for our cause in the state of Oregon. Brother Letterman is not under our board, but he is a real home missionary for Free Will Baptists. Any support given him will be appreciated.

Rev. H. E. Willis

India Free Will Baptist Mission

We have had a good conference this year. Our speakers were the Rev. John Blosser for the Bengali Conference, the Rev. S. Hembrom for the Santali Conference. Both of these men are good Bible teachers and our people were blessed by their ministry. We also had with us Brother Thomas Joky from the Nilgiris. All of our young men have been encouraged by his life and constant witness. We feel that definite needs of our people were met

in this conference and we praise the Lord for it. There were about two hundred people present for the conference.

We had a baptismal service the Sunday after the conference in which a young Santal couple and another young Santal woman were baptized. They had been believers for several weeks, but then felt ready to take this step of faith. Pray that they may grow daily in Him.

Today we are having a wedding in one of our Christian Bengali villages. Santosh, who was formally one of our school masters at Digabond and Chuticore, is marrying Bimala, the daughter of a Christian family there in Digabond. Pray for these young people that Christ will be the center of their lives and home.

Carlisle Hanna

From the Field

HOME MISSIONS

"I have just closed a revival at Harterly Free Will Baptist Church in Wichita, Kansas. There were four converts. This is one of the best prospects for new work that I have ever seen."—Rev. H. E. Staires.

"Enclosed you will find a money order for \$5 for the home mission work. It is from our league."—Joyce Gaskill, Stacy, North Carolina.

"Enclosed are two checks: \$17.94 from Bethany Church, and \$17.62 from Beulah Church. Both checks are for home missions."—Rev. Fred Powers, South Carolina.

"We are a small church in Wichita, Kansas, just starting out. Would you send us some pamphlets about the Free Will Baptist church to give out."—Flora Woodard, Peck, Kansas.

"Please find enclosed a money order for \$4 from the Pleasant View Church of the Hopewell Association No. 1. This is sent to help God's work."—Mrs. Jessie Waggoner, Oklahoma.

"Please send me fifty copies of the Free Will Baptist Treatise."—John Reeder, Route 1, Box 6, Covert, Michigan.

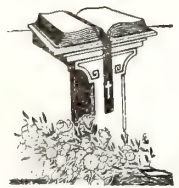
"Enclosed is a \$10 check for home mission work."—Audria Medcalf, Springfield, Oregon.

"Please find enclosed \$14 from Oak Grove Church."—Mrs. W. M. Hanna, Sheller, Illinois.

"We appreciate the leaflet, 'Who Are These Free Will Baptists,' and want to place an order for 500."—Lawnwood Church, Tulsa, Oklahoma.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



He Lives—Therefore Make Disciples

(Lesson for April 21)

Lesson: Matthew 27:55—28:20.

Golden Text: Matthew 28:18-20.

I. INTRODUCTION

According to accepted authorities the body of Jesus was taken from the Cross late Friday afternoon and placed hurriedly in Joseph's new tomb before the Jewish Sabbath arrived at sundown. Since Jews were forbidden to handle dead bodies on their Sabbath, there was no time for the believers to anoint His body with spices according to the custom. Therefore, as soon as the Sabbath was over, the women gathered spices and went to the tomb early on the first day of the week while it was still dark to anoint the body of Jesus.

Upon reaching the tomb, the women were surprised at what they saw. Evidently they were the first of the believers to look upon this scene steeped in heavenly power. God had spoken in an earthquake, during which time "... the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Vs. 2). The women must surely have recognized the angel from his heavenly attire and the glow of his person.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Dawn is too late to find the Lord Jesus Christ where He is not supposed to be (Vv. 1, 6).

2. God always moves the obstacles that block the way of life and service for His disciples (Vv. 2-4).

3. That which brings joy and gladness to God's servants often brings terror to His enemies (Vv. 4, 5).

4. The Lord will always meet with those who run in the way of obedience to His command (Vv. 7-9).

5. For many it will be a fearful thing to meet the Lord, but not for those who love and serve Him (Vs. 10).

6. Those who would see Jesus in peace must make sure of the heavenly rendezvous (Vs. 16).

7. Doubt always injures the worship service, even if Christ is in our midst (Vs. 17).

8. Those who dare to go in response to the Great Commission are continually

flanked by His omnipotent presence (Vv. 18-20).—*The Bible Teacher* (F. W. B.).

9. Some stones can be removed by our hands, and we should do so; but there are others that must be removed supernaturally (Matthew 28:2).

10. The genuine surprise of the disciples when they learned of the resurrection of the Lord is one of the proofs of its genuineness (Vs. 6).

III. ADDITIONAL TRUTHS

1. This angel had a mighty work to do on earth. He could not save men from sin, but he could do a piece of work that would help. The body of Jesus had been laid in the grave, a great stone rolled before the opening, and the stone sealed with the governor's signet ring. On the first day of the week some of the women were coming to the tomb early to anoint the dead body as a last loving act. The stone that lay before the opening was so large that they could not have moved it. Therefore, the angel *rolled back the stone from the door, and sat upon it*. Remember, it was not rolled away to let Christ out of the tomb, but to let the women look in and see that He was gone.—*The Bible Expositor*.

2. That the disciples were not expecting His resurrection is obvious from the Gospels. They had heard Jesus speak of that terrible death, but they refused to believe that it would happen. Now it had taken place, they were plunged into gloom and despair. They lost heart and hope. They had forgotten that He had predicted His resurrection. Each time He had spoken of death He had associated it with resurrection.

There was Psalm 16:10, with its words of hope and assurance. Our Lord accepted these for Himself, as did His disciples. His direct teaching about destroying the temple and building it again in three days (John 2:19-21), and His many indications that He would accomplish His Exodus at Jerusalem (Luke 9:31) pointed to the certainty of resurrection. It was impossible that God's anointed and Messiah would fail. He would suffer and die but His end would be victorious. The Good Shepherd spoke of laying down His life and taking it again (John 10:17).—*The Gist of the Lesson*.

3. Evidently one of the chief of intellectual sins is the failure to think rationally concerning the resurrection of Jesus Christ.

For the resurrection indisputably proves His deity. If a man claims to be the Son of God, He must do what God alone can do. Mankind is helpless to reverse the grim fact of death. Physical death is the result of human sin. A Saviour from that sin must rescind the power of death over the body, and He must prove His power first in His own person. The resurrection of the Lord Jesus Christ is therefore the vindication of His own amazing claims, and the authentication of His deity.

If we acknowledge the resurrection-proved deity of Jesus Christ, there is provided an adequate explanation of His other miracles preceding the supreme miracle of His triumph over death. In fact, it is difficult to imagine how He could have authenticated Himself to a critical generation except by miracles such as are recorded in the Gospels.—*The Sunday School Times*.

4. The crucifixion wasn't the end! A beautiful Australian Jewess, Caroline Jonas, was heartbroken because of the unfaithfulness of a lover, and one day she determined to commit suicide that night. But as she was going up the steps of her hotel in Melbourne a young woman heard her sigh deeply and began a conversation which ended with giving her a New Testament. She assured her that it would tell her about a wonderful Friend who would be her Helper.

Taking the book to her room, Miss Jonas began to read. She was fascinated with the account, though she was staggered at first when she discovered it was about Jesus. She said that when she read that name, "It burned like fire in my heart." When she came to the story of the crucifixion she was breathless with fear and yet with hope, and thought that Christ would come down from the Cross and defeat His enemies yet. When she read that He was dead, she closed the book in despair. She returned it to the giver, saying to her, in part, "You are welcome to your book. Your Christ is a dead Christ, but when our Messiah comes, He will be a living Messiah."

The young woman told her to read further, and Miss Jonas took the book back to her room. She says: "I read further—of the first Easter morning, of the resurrection of Christ, of His victory over the grave, of His speaking to Mary, and of His appearing to His disciples. Then I sank to my knees beside my bed, with the New Testament open, and raising my hands to heaven, said, 'O God, I believe that Jesus is our Messiah.'"

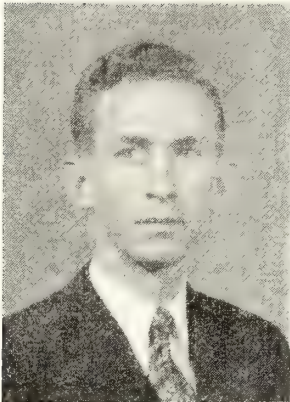
For this confession Miss Jonas was later driven in disgrace from her proud Jewish home, but she found Christian friends and has been true and useful in the service of Christ.—*Selected*.

NORTH CAROLINA STATE LEAGUE CONVENTION

May 3-5

Saint Mary's Free Will Baptist Church, New Bern, North Carolina

Theme: "For Him—My All"



C. H. Overman
Recording Secretary

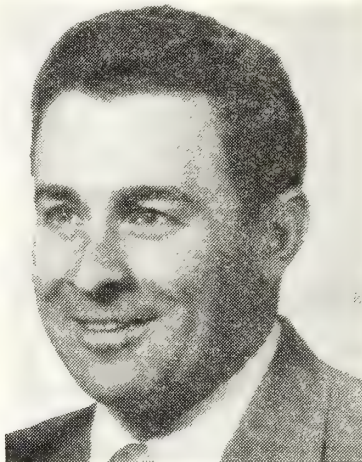
Hundreds of young people in Free Will Baptist churches from the mountains to the sea are turning their eyes toward New Bern, North Carolina, for the State-Wide League Convention meeting in Saint Mary's Church, May 3-5.

The activities of the convention will be directed by the Rev. Dan Merkh, Durham, who recently resigned as educational director of Edgemont Church in Durham to go to Africa as a missionary. Assisting Dan will be the Rev. Wilbert Everton, pastor of Daniel's Chapel at Black Creek. Recording the activities of the convention will be the Rev. C. H. Overman, pastor of Spring Branch Church, Walstonburg. The man who handles the money of the convention is the Rev. Adam Scott of Saratoga, and the director of the sword drills is Miss Leah McGlohorn, popular member of Mount Olive College faculty. The cor-

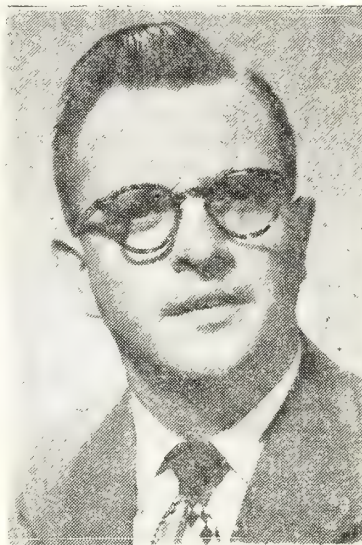


Adam Scott
Treasurer

respondence and publicity of the convention is handled by the Rev. Henry Melvin, pastor of Reedy Branch Church, Winterville.



Dan Merkh
President



Wilbert Everton
Vice-President

The convention will open on Friday night, May 3, at 7:30, and will present a program of music and gospel preaching that will stir the hearts of every youth present. Saturday's program offers a menu of music, preaching and work shops that will not only inspire but inform.

This you must put on your list: Saturday night's features will be a musical program



Henry Melvin
Corresponding Secretary

that is "tops" plus a "trip to Free Will Baptist mission fields" via film strip in color and a sermon by that incomparable Clarence Bowen who for years has stirred the hearts of youth throughout the south-land.

Sunday morning, May 5, will bring us the State-Wide Sword Drill, directed by Leah McGlohorn, and a final message by the Rev. Raymond Riggs, the man that God is using to stir the hearts of Free Will Baptists to send the gospel to every creature.



Leah McGlohorn
Sword Drill Leader

the Free Will Baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 17, 1957



THE EMPTY CROSS

When I survey the wondrous Cross
On which the Price of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts,

EDITORIAL

NO DEATH, NO RESURRECTION

The cover picture of this resurrection issue shows the women gazing at the three crosses atop Mount Calvary as the sun is sinking in the west at the close of the momentous day of Christ's crucifixion. The body of Jesus, together with those of the two thieves who were crucified with Him, has been taken from the Cross. Jesus has already suffered the excruciating agony of death on the Cross, making atonement for the sins of the world. Joseph of Arimathea has already persuaded the authorities not to place the body of Jesus in the cemetery of common criminals, but has secured their consent to placing the body in Joseph's own new tomb.

Now, the women are beholding the empty Cross; their hearts are draped in mourning, not knowing that the empty Cross will be the source of good news to all who will believe the gospel story throughout the ages, and not knowing that the empty Cross prophesies that the tomb in which His body is being placed will soon be empty also; for the talons of death could not hold for long the only begotten Son of God.

Unlike the women who looked upon the empty Cross and were shaken with deep emotion by the death of their Lord, we apparently show little concern over His grapple with sin and death in our behalf. Perhaps the death and resurrection of Jesus mean so little to us because we do not grasp the significance of these phenomenal occurrences. We can begin to see their importance only as we come to understand how vital they are to our own hope. If we believe that we are immortal in that we must exist somewhere after death, we must consider seriously that Jesus was undergoing these experiences to make possible our union with Him in the home of eternal peace which He will have prepared for us.

We admit that there are many things about this gracious action of Jesus which we do not understand. Some things God has not seen fit to reveal to us in our only source of authority, the Bible; others God has told us in His Word which we do not have the capacity to comprehend. However, there are certain basic facts which God has made very plain, and we shall discuss some of them, hoping that an honest consideration of them will lead us all to a deeper understanding and appreciation of the death and resurrection of Jesus:

(1) God, who is altogether righteous and holy, has set Himself uncompromisingly against sin. Sin is not of God but was introduced by Satan as a means of grieving the heart of God and thwarting His holy purpose of eternal good in behalf of man, His crowning work of creation.

God cannot tolerate sin. When it first made its appearance in heaven, He cast out the powerful angel, Lucifer, with all the angels who were deceived into following him in trying to usurp the throne of God. Then, when sin entered the hearts of Adam and Eve in the Garden of Eden, God decreed that sin should be eradicated from the earth, even at the expense of the eternal banishment from His presence of the object of His highest love and devotion if men were not willing to repent of sin, forsake it and cleave unto that which was good.

(2) Man is a sinful creature. In addition to the positive teaching in the Word of God that he is sinful, the experiences of everyday living teach man that his very nature is to love the things of the flesh more than he loves the things of God.

(3) Man does not have the capacity to make atonement for his sins. Sin is so horrible and such an injustice in God's sight that man cannot do enough or great enough deeds of righteousness to blot out even one of his sins. We must recognize that sin is an

effront to God, an insult to Him in the face of His love, mercy and provision for our happiness and peace, and an open act of rebellion against His rule and authority over us. Therefore, we stand condemned in the sight of God, and our sentence is eternal banishment from the presence of God.

(4) God, in His infinite mercy and love toward us while we were still in rebellion against Him, instituted a plan whereby we might have our sins blotted out and be enabled to stand justified in His sight—just as if we had never committed sin. By His act of grace we might be restored to the state of fellowship with Him which had been broken by our sin. Then, when we have become justified before Him, He can consistently take us to be with Him in His eternal home, because the last trace of sin and pollution will have been removed from our being.

(5) There was only one sacrifice in heaven or in earth which was great enough to atone for our sins—the life's blood of the only begotten Son of God. That blood, when applied to our hearts would demolish every trace of sin, and we would become as white and pure as snow. It was impossible for sin not to be punished by death according to the universal law, "... the soul that sinneth, it shall die" (Ezekiel 18:4).

Jesus willingly and graciously emptied Himself of heaven's glory, came to earth to walk among men in order to show them how God wanted them to live, and freely gave His life's blood on the Cross of Calvary to die in sinful man's stead, thus satisfying the penalty of the law of sin. And God accepts the death of His Son as the substitute for the death and eternal banishment of all sinful people who will repent of their sins and believingly surrender themselves to the Lordship of Jesus over their lives.

With these facts before us, we should approach this resurrection season in humble gratefulness and devout praise to God and Christ for this marvelous plan for our salvation. We can rejoice that, at the set of sun, the women could look upon the empty Cross which signified that Jesus had already made the atonement for our sins. Then we can also rejoice and praise God that these same women, early on the following Sunday morning, found the tomb in which the body of Jesus had lain to be empty and that the Christ had risen from the dead to become the first fruits of them that slept. May this resurrection season lead us to an infinitely closer fellowship with Christ and a renewal of our zeal in service for His cause.

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I Have Overcome the World

Clarence Edward McCartney

A STRANGE place, a strange time, and a strange man for such a demonstration as that—nothing less than triumph and victory over the whole world! The place was a humble room, an upper chamber in a house in Jerusalem, and a narrow one at that. Around the table twelve men, the Leader of them, and even of His followers, the twelfth having already gone out to plot with His enemies to betray Him. On the table are the fragments of the supper they have finished. On the faces of the eleven men you can note the light of the candles, which are almost burned to their sockets, for the hour is very late, an unmistakable look of anxiety and sorrow. Their Leader has told them of His approaching death at the hands of His enemies. In the coming trial they will all be scattered and forsake Him. “. . . the hour cometh, yea, is now come, that ye all be scattered, every man to his own, and shall leave me alone: . . .” (John 16:32). There is nothing, then, in the place, nothing in the time or circumstance, nothing in the present fortunes of this Leader and His band of men which would lead one to expect a proclamation of triumph and victory. And yet that is what you hear. He looks around upon His disciples, Jesus says and let it be remembered, this is the last word of His public teaching, the summing up of all that He had done, of all that He had taught the disciples—“. . . in the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

This was the word spoken on the eve of Christ's death and before His resurrection; it was after He had died on the Cross and after He had risen again from the dead in triumph over sin and death, His disciples realized how true it was what He had said: “I have overcome the world.” It did not look like it that night; nor did it look like it the morning of the third day after that night. Then everything looked dark. It was anything but a victory. It looked like a disaster, an overthrow, a defeat. It looked like the world had overcome Jesus, instead

of Jesus overcoming the world. The world had stripped Him naked and crowned Him with thorns, reviled Him and mocked Him and nailed Him to a Cross. On the morning of the third day certain women who had been devoted to Him made their way through the lifting mists with sweet spices in their hands to anoint a body, but only a body. That same day two of His followers walking to a village near Jerusalem were overtaken by a Stranger who asked them what it was they were talking about so earnestly. They told Him that they had been talking about Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people, and how their chief priests and rulers had delivered Him up to be condemned to death and had crucified Him. But they had trusted and hoped that instead of being condemned and crucified, He was the one who should have redeemed their nation. It was the third day, they said, since the tragedy had taken place. Certain women, indeed, of their acquaintances, had gone to the place where He had been buried and brought back a report of an empty grave, and also had told a story of having seen angels. Certain of His disciples, too, had gone to see if what the women had said was true, and they, too, found the grave empty. But Him they saw not. The women were evidently mistaken and someone must have stolen His body.

That was the situation on the morning of that memorable third day. The Shepherd had been smitten and His sheep had been scattered. He was a lost Leader and His cause was a lost cause. But before that day was over, in and about Jerusalem there were those who believed that Jesus had risen from the dead. There are those who know that they have seen Him. There are those who, instead of being cast down and amazed and disillusioned, are now ready to go forth to meet torture and death, if necessary, and meet them with gladness, in the proclamation of the gospel, that Christ died for men's sins and rose for their salvation. Then they knew that He had overcome the world! I can hear them saying that to one another that night. I can

hear Peter saying to John, or Matthew to James, or Andrew to Philip, “Don't you remember what He said to us at the table in the upper chamber on Thursday night, just before we went out to the Garden of Gethsemane, ‘Be of good cheer; I have overcome the world?’”

When you try to put into words, into a sentence, the meaning and thrill of the Easter Day and the Easter message, that, I think, is as near as you can come to it. It is the belief that Christ overcame the world; the conviction and the joy that here is One whom the world could not conquer; that truth is mightier than error; that right is stronger than wrong; that love is stronger than hate; that life is stronger than death. Because this is so we can have hope and be of good cheer.

Christ Has Overcome the World

Christ has overcome the world, meaning the world in the sense in which He often used it, and His apostles, too, the world as the incarnation of the organization of, the manifestation of all those powers and forces which are opposed to God and the Kingdom of God; all that we mean when they speak of the *world, the flesh and the devil*. Just at the moment when that world, apparently, was about to gain a final victory over Him, Jesus said to His disciples, “Be of good cheer; I have overcome the world.”

The world today is in a backwash of pessimism. A few years ago when our armies were marching steadily across Germany and winning battle after battle, our hearts thrilled with the great tidings, for we knew that victory could not long be postponed; and when that victory came, the earth resounded with shouts of jubilation. It seemed that the very strongholds of Satan had fallen. But today that tide of rejoicing and enthusiasm has ebbed. We are confronted anew with the fact of untamable, unregenerate, unteachable, and, so far as natural forces are concerned, unchangeable human nature. We realize that the war and the great victory have not changed that nature. Neither has it changed the personality and nature of the nations. We go ahead making the mechanical plans for the structure of international peace, but with no great confidence in it, for we realize that there looms on the world's horizon as a menace to peace and good will and the Christian conception of life, another nation which may well be more formidable and dangerous than the one just overthrown. Thus men are swept into a backwash of disillusionment and pessimism and dismay. They look only for the recurrence of what has been; the same untamed and unregenerate world, the emergence of what the Apocalypse calls the *beast*, in truceless conflict with truth and righteousness. That is the world situation today.

But that is not the message of the resurrection day. The Easter message is a message of hope, of victory. It tells us that Christ has overcome the world, that the world was conquered when He died on the Cross and rose from the dead. With all the authority of Calvary and the resurrection back of Him, Jesus says, "Be of good cheer; I have overcome the world."

Christ Has Overcome the World for You and Me.

Christ has overcome sin. We must not relate the resurrection, as we are wont to do, exclusively to the assurance of immortality and the life to come. It is that indeed. But it is more than that; and before that it is the assurance and proof of God's victory over sin. That is what the apostle meant when he said that Christ died for our sin and rose again for our justification. The resurrection was the proof that He was the Son of God, that His death satisfied the justice of God, breaks the power of sin over us, takes away its stain and brings us back to the family of God. "... If God be for us, who can be against us? ... Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:31-34).

Christ has overcome death for you and me. He overcame it, first of all, for Himself, and in doing so overcame it for you and me. Among all the records of the resurrection morn, I think that which stirs me most is what is recorded there in Matthew's account of that great morning. "... the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew 28:2). *And sat upon it!* Complete and overwhelming conquest!

Death is not an easy foe to conquer. He is well named, the king of terrors, the prince and king over all other enemies of man, and well named by the apostle, *the last enemy, which is death*. Death is the last enemy which you meet. When all other foes have been routed or disarmed, or vanquished and driven from the field, death still remains, armed to the teeth, unchanged. In the world's battle against God, death is the world's great reserve, its last and most trusted champion.

Man has no armor with which he can meet this foe, either of offense or defense. No weapons formed against death shall prosper.

"There is no armor against fate.
Death lay his icy hands on kings;
Scepter and crown
Must tumble down
And in the dust be equal made
With the poor crooked scythe and
spade."

With one blow of his arm death puts an

end to human enterprise and achievement, and extinguishes the lamp of the closest communion and the sweetest affection. Death reigneth!

How great, then, must that victory be if death is conquered. But Christ says, "Be of good cheer; I have overcome the world. I have overcome death!" But you ask, "How is that? How did He overcome death? How did He abolish death? Do men not still die?" Yes, they still die; but the believer dies in the arms of Christ. He dies in hope of a blessed immortality. Who is there who, standing by the side of the Christian dead, has not felt the ring and triumph of that great cry, "O death, where is thy sting? O grave, where is thy victory?" Wherever thy sting is, O death, wherever thy victory is, O grave, that sting cannot be felt here. That victory cannot be celebrated here—here, in the passing of this soul, who has trusted in Christ and for whom Christ has overcome the world.

This, then, is the message of the day. It was to His friends and disciples, and after the faithless among them had gone out, that Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." You all have your own world to fight against and to overcome. You have your sorrows and your grief. Death takes no vacation at the Easter time or at any other season. You have your burden to bear. You have your weaknesses of the body. You have your temptations which at times may seem too strong for you. You have your doubts. You have the scar and taint of past failure and sin. You have your unknown tomorrows, and you have the last enemy to face. But if you love Him and trust Him, if you are determined to be faithful to Him, Christ says to you, "Fear not! These things will not be too strong for you. They cannot conquer you. Be of good cheer, I have overcome the world!"

Can Christ say that to you today? He can say it only to those who have repented of their sins and have put their faith in Him. How many will the celebrations of these last days, how many out of the multitudes who have taken part in the Good Friday and Easter commemorations, turn to the Lord? How many in the church are going to be more faithful, more loyal to that Christ whom they have confessed? How many are going to come into the church and confess His love before men? That, after all, is the test. Have you done that? If not, is it not high time to do it? There is Christ in the beauty and majesty of His Resurrection. He would like to say to you, too, what He says to those who believe Him and trust Him and follow Him, "Be of good cheer, I have overcome the world!"—*Selected.*

Convention Speaker



C. F. Bowen

Really coming home after a long, long absence is another displaced "Tarheel" who will appear twice on the program of the North Carolina State Free Will Baptist League Convention, meeting in St. Mary's Church, New Bern, North Carolina, on May 3-5, is the Rev. Clarence Bowen, professor of church history, Free Will Baptist Bible College, Nashville, Tennessee. He will make his first appearance on the program Saturday morning as he takes part in a "How to Do It Feature," and will present the best methods of conducting study courses in the local league. Then on Saturday evening, Clarence will challenge the convention with a message on "For Him—My All in Consecration." What a service this promises to be, as once again the hearts of "Tarheel" leaguers are moved to give Christ their all in service!

The Hearts of Men

I'll hold my candle high and then
Perhaps I'll see the hearts of men,
Above the sordidness of life,
Beyond misunderstanding, strife.

Though many deed that others do
Some foolish, rash and sinful too,
Just who am I to criticize
What I perceive with my dull eyes?
I'll hold my candle high and then
Perhaps I'll see the hearts of men.

—Biblical Recorder.

The Preaching That God Bids

Rev. Clyde W. Cox
Caroleen, North Carolina

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2).

SOME time ago, a preacher friend of mine told me about visiting a certain church during the morning worship hour. He said that the pastor brought the morning message without mentioning, even one time, the name of the Lord Jesus Christ. As for myself, I can't see how it would be possible for me to preach the gospel of our Lord without mentioning His name in some form or other. If it weren't for the gospel of good news, we, as God's messengers, would have no message.

If there was ever a time that we need to preach the preaching God bids, surely it is today. With men, women, boys and girls hungering for the simple gospel, it is time to give them the message that God bids.

What then is the message that God bids? Is it the message of our own imagination or good works? God forbid. I am afraid if it were our good works that we were to tell, there wouldn't be very much for us to tell. I realize that we have some men, even in our own denomination, that have done good work for God and have done much to proclaim His gospel. They have been mighty men for God, standing when others would flee; but it is that the message that God would have us to preach? No, it is to be the message or the preaching that God bids.

Is it the message that some men desire, and what would be palatable to them? No, too long has this been preached. Let God's ministers preach something that will endure, even though it may be a little bitter at times. The only way we can please God is to preach the preaching that He bids, the message from His Word, His gospel, not the gospel of man. The message should not be my life's history but the history of Jesus, His works. "The works of the LORD are great, sought out of all them that have pleasure therein. His work is

honourable and glorious: and his righteousness endureth for ever" (Psalm 111:2, 3).

Shall we try to be like Billy Sunday, Billy Graham, Moody or Spurgeon? No, God called you for what you are, and for the service that He wanted you to do. And another thing, don't try to preach that which you can't understand or that which you know nothing about; just preach that which God reveals unto you by studying His holy Word. Yes, I think God's minister should spend much time in studying God's Word in order that he may know more about Him. The more we read and study about Him, the more we will know about Him. The more we know about Him, the better we can present Him to others. Let us then preach the preaching that God bids. Let us notice some messages God might bid us to preach.

Let us preach the message of tithing. We can't expect our members to do that which we don't do. Let us set an example before them in our giving unto the Lord. To be able to preach all the other rich truths in God's Word, I also have to preach the message of tithing. If we are going to leave out part of the message, why do we try to preach the part? This is an important message that God wants you to preach. What a great blessing it would be to our denomination if more of our ministers would preach this message. It was a good many years after my conversion before I knew or thought very much about tithing, because I had never heard much about it from my pastor. He never tithed and didn't teach his flock to tithe. It is our responsibility to bring this message to our people. I think this is the message that God would have us preach.

Let us preach the message of the evil of sin. How bad this message is needed today! How people need to realize that the

wages of sin is death. There is but one thing that I can think of that will separate a person from God, and that one thing is sin. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). What is it that causes so many homes to go on the rocks? Just one thing, sin. Would to God that we had more men that would preach the evils of sin. That is the preaching that God bids.

Let us preach the message of the Cross. What a message of love! It was love that led Him to the Cross of Calvary. How may we get to God? By the way of the Cross—"The Way of the Cross Leads Home." How we love to sing such wonderful old hymns as this one and as the following: "At the Cross," "The Old Rugged Cross," and "Down at the Cross"! In the message of the Cross the love of the Father is seen. "For God so loved the world, that he gave His only begotten Son, . . ." (John 3:16). Surely this is the preaching that God bids, the message of the Cross.

Let us preach the message of heaven. Oh! the joy that the thoughts of heaven bring to the weary pilgrim as he trods the
(continued on page fourteen)

Convention Speaker



James Earl Raper

"Willingness Versus Selfishness" will be the Rev. James Earl Raper's subject as he brings the Saturday morning message at the North Carolina State Free Will Baptist League Convention, May 4, in St. Mary's Church, New Bern, North Carolina. James Earl is a displaced "Tarheel" pastoring at the Arcadia, South Carolina, Church and completing his work for his B. D. degree at Bob Jones University. His scores of friends, particularly in eastern Carolina, will be looking forward to hearing him.

NEWS NOTES

Free Union Church Announces Easter Services

The Free Union Free Will Baptist Church located in Greene County, North Carolina, plans to observe the anniversary of our Lord's resurrection with special Easter services in their new auditorium. The Free Union Church was organized about 117 years ago, and during the years that this church has served its community, there have been a number of expansion programs. During the past five years a new parsonage and auditorium worth at least \$50,000 have been built.

Now as the people of Free Union Church anticipate worshipping for the first time in their new auditorium, they extend a very cordial invitation to the public to rejoice and worship with them. This special service on Easter Sunday will be followed by a revival meeting which will continue through Sunday evening, April 28, with services each evening at 7:45 o'clock. There will be appropriate sacred music during each service. The pastor of the church, the Rev. C. L. Patrick, will be the speaker for the services. He requests the prayers of the Lord's people for revival in our day.

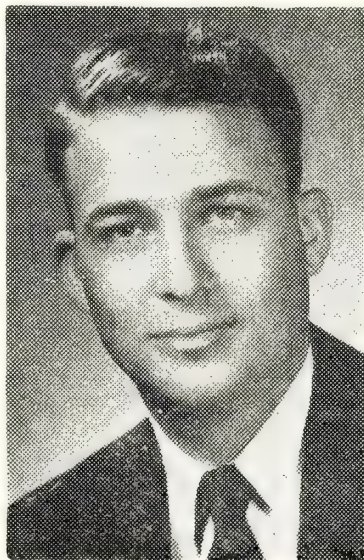
Children's Home Report for March

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for March, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only for each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt. Receipts reaching the office later than March 31, 1957, will appear in the April report:

Receipts for March

Central Conference	\$ 761.88
Eastern Conference	729.92
Western Conference	534.36
Cape Fear Conference	16.93
Blue Ridge Association	43.48
French Broad Association	35.43
Pee Dee Association	10.94
Piedmont Association	15.06
Albemarle Conference	490.70
Jack's Creek Association	69.00
Western Association	10.00
Concert Class	72.86
Clothing Fund	1,869.50
College Students' Fund	37.00
Miscellaneous	1,592.77
Total Receipts	\$6,289.83

New Faculty Member Mount Olive College



The Rev. W. Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, announces the appointment of the Rev. Michael Pelt of Snow Hill, North Carolina, as head of the department of Religion of the college. Mr. Pelt, who will assume his full-time duties with the college on September 1, holds the A. B. degree from Troy State Teacher's College, Alabama, and the B. D. degree from the Duke Divinity School, Durham, North Carolina.

At the present, Mr. Pelt is pastor of the Hull Road Free Will Baptist Church, Snow Hill, North Carolina, and secretary of the North Carolina State Convention of Free Will Baptists. He and Mrs. Pelt have two children, Carey, Age 3, and Teresa, Age 2.

Coming Events

April 21—Easter Sunday.
April 22—S. E. M. Alumni Association Meeting, Mount Olive College, Mount Olive, North Carolina.
May 3-5—North Carolina State League Convention, St. Mary's Church, New Bern, North Carolina.
May 12—Mother's Day.
May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.
June 16—Father's Day.
July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

White River Conference Northeast Arkansas

The White River Quarterly Conference of Northeast Arkansas Free Will Baptists met in conference with the Oak Grove Church of Powhatan, Arkansas, on March 29, 30. Fourteen of the fifteen churches belonging to the conference were represented by letter, and there was a delegation of nine ministers, seven deacons, five church clerks and thirty elected delegates, making a total voting body of fifty-one in all.

Officers were elected as follows: M. B. Williams, moderator; H. A. Lewis, assistant moderator; Austin Mullen, clerk; Mrs. Ralph Johnston, assistant clerk; Mrs. Walbert Leonard, assistant to clerks in arranging programs; Leroy Scudder, director of music.

The next conference will be held with Allan Chapel Church, Batesville, Arkansas, on June 28, 29, with Elder Ray Watkins in charge of the introductory service on Friday night.

Convention Speaker



Raymond Riggs

The man who is leading Free Will Baptists in their great program of world-wide evangelism, the Rev. Raymond Riggs, promotional secretary, Board of Foreign Missions, Nashville, Tennessee, will make two appearances at the North Carolina State Free Will Baptist League Convention, meeting, May 3-5, in St. Mary's Church, New Bern, North Carolina. Mr. Riggs will bring to us the latest views of Free Will Baptist mission fields at the Saturday night service of the convention. He will also bring the closing message of the convention on Sunday morning, using as his theme "For Him—My All in World-Wide Evangelism." This service should be a great climax to the convention as Mr. Riggs challenges our hearts with the task of preaching the gospel to every nation.

Entertainment Information

N. C. League Convention

All sessions of the North Carolina State League Convention will be held in St. Mary's Free Will Baptist Church on Fleet Street in New Bern, North Carolina, May 3-5, 1957. Housing accommodations for all spending the nights will be furnished by the local church, assisted by Ruth's Chapel, Bridgeton, Pleasant Acres, Antioch, Saints' Delight, Core Creek, Gethsemane and Croatan Churches. They will furnish rooms and breakfast for all who stay overnight. Each person will be on his own for dinner and supper. However, you are requested to notify the Rev. Cecil Campbell, New Bern, North Carolina, as to how many are in your party, how many nights you will spend, and the number of boys and girls or couples in your party. A post card will be sufficient; however, do not expect a confirmation to your request. Just send the request in and rooms will be available for you.

The Rev. Henry Melvin, corresponding secretary of the convention, says, "If at the last minute you find you can attend and have not written for rooms, come on anyway; you will be taken care of, but let Mr. Campbell know if you possibly can."

Saratoga Church Announces Revival

The Rev. Wayne Smith of Swannanoa, North Carolina, will begin a series of revival services at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, April 22, 1957. These services will continue through April 28.

The pastor of the church, the Rev. Adam Scott, says, "Rev. Smith is an experienced pastor and evangelist. You will certainly be blessed by attending these services. The public is cordially invited to attend our services."

Youth for Christ Rally At Aspen Grove Church

A Youth for Christ Rally will be held at Aspen Grove Free Will Baptist Church near Fountain, North Carolina, on Saturday, April 20, at 8:00 p. m. The following program has been planned:

- 8:00—Song, Led by President
- Prayer
- Devotions, Spring Branch Church
- Choruses, Led by Mr. Albert Proctor
- Special Music, Saratoga Church
- Special Music, Owen's Chapel Church
- Bible Quiz, King's Cross Roads Church
- Special Music, Dilda's Grove Church
- Sermon
- Business
- Benediction

Rev. E. E. Edwards To Hold Revivals

Revival services will begin at the Wintergreen Free Will Baptist Church, Cove City, North Carolina, on Monday night, April 15, at 7:30, with the pastor, the Rev. E. E. Edwards, as the evangelist. These services will be climaxed with a sunrise service on Easter Sunday, April 21. The public is cordially invited to attend these services.

Revival services will also begin at the Palmetto Free Will Baptist near Vanceboro, North Carolina, on Sunday, April 21, with the pastor, Rev. Edwards, as the evangelist. These services will begin each evening at 8:00 o'clock and will continue through April 27. Everyone is also cordially invited to attend these revival services.

Annual Home-Coming At Bethel Church

The annual home-coming services of the Bethel Church, Pamlico County, North Carolina, took place on Sunday, April 14, 1957. Following the worship services, a picnic lunch was spread and enjoyed by those who attended.

Rev. J. T. Quick To Hold Revival

The Rev. J. T. Quick of Richton, Mississippi, will hold a series of revival services at the Guin Free Will Baptist Church on April 29—May 10. The Rev. Wise Holcomb is pastor of the church.

The services will begin each evening at 7:30. Everyone is cordially invited to attend the services. Prayers are also requested for the success of the revival.

Fellowship Meeting At Trent Church

The Trent Free Will Baptist Church, Pamlico County, North Carolina, was host recently to a Sunday school fellowship meeting. Mrs. H. E. Sawyer was music director and conducted a period given to fellowship in song. Harold Spruill, superintendent of the host Sunday school, gave the address of welcome, and the response was given by H. L. Ireland, vice-president of the convention. Walter R. Sandlin of New Bern, president of the fellowship organization, was in charge of the business session.

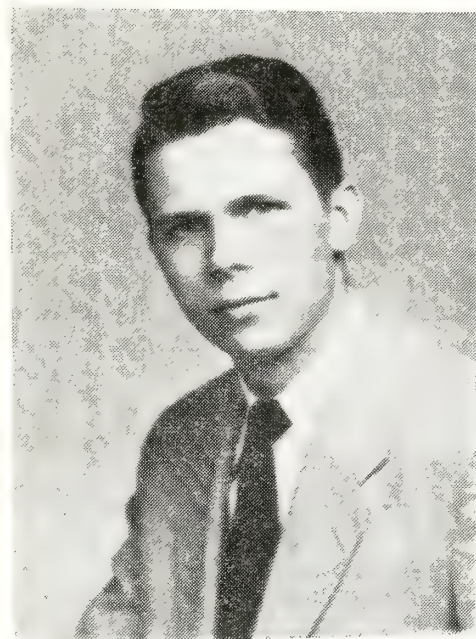
The fellowship address was given by Mrs. J. R. Bennett. She gave a talk on the missionary work in Cuba, showing many color slides of the Willeys and their corps of workers. Mrs. Thomas Willey Jr. is the former Miss Emma Ruth Bennett, daughter of Mrs. J. R. Bennett and the late Rev. J. R. Bennett of Bridgeton.

Special music was rendered by the new Bethlehem Trio and the Oriental Woman's Quartet. The Trent Choir also sang two numbers. Some one hundred persons attended the meeting, half of them pastors,

officers and Sunday school teachers. The benediction was given by the Rev. Elmo Harper, pastor of the Bethel and Mount Zion Churches.

After the meeting all were invited to enjoy refreshments. The next fellowship meeting will be held with the Rock of Zion Free Will Baptist Church in Grantsboro, North Carolina.

Convention Speaker



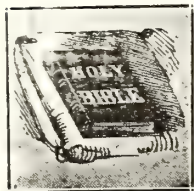
Eugene Waddell

Displaced "Tarheels" as special speakers for the North Carolina State Free Will Baptist League Convention, meeting May 3-5, in St. Mary's Church, New Bern, North Carolina, seems to be the order of the day. The Rev. Eugene Waddell, pastor of the First Free Will Baptist Church in Portsmouth, Virginia, is one of the "Tarheels" who is coming home as a speaker for the convention. Eugene will "fire the opening gun" of the convention on Friday night as he preaches from the subject, "For Him—My All in Decision." This is the message to set the tone of the convention and every leaguer will want to be in on this opening service. It begins at 7:30 p. m. with a 36 voice youth choir singing as only Free Will Baptist leaguers can sing under the direction of "Pop" Melvin.

One of the greatest evidences of God's love to those who love Him is to send them afflictions with grace to bear them.—*The United Evangelical*.

The most valuable thing in the world is the human brain and the worst enemy of the brain in modern society is beverage alcohol.—*Scientific Temperance Journal*.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: What was required of the disciples when Jesus commissioned them to be witnesses in, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Is this the same commission as that given in, "And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:13), and "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1). Do all of these apply to all ministers of the gospel today? Do they apply to each Christian?—R. N.

Answer: The followers of our Lord Jesus Christ to whom the words of Acts 1:8 were spoken were commanded to remain in Jerusalem for the coming of the Holy Spirit and upon His advent they were to receive Him and yield to His controlling power. After this they were to go forth and like all true witnesses tell the truth, the whole truth and nothing but the truth about Him as they had known Him, seen Him, lived with Him, followed Him and been associated with Him and as they had been influenced by His power in the most intimate way. No one who knew Jesus Christ with less intimacy or who had withheld himself from the power of His divine purpose could have been used of the Holy Spirit to have so effectually penned these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1-3).

In Higley's, "Sunday School Lesson Commentary" for 1952, Page 84, we find the following definition of a witness:

"A witness is not one who believes something, important as this may be; he is one

who knows something. The story is told of a man being killed by another on the street of a certain town. During the trial a neighbor on the witness stand was asked to state what he knew in this case. He replied that both his wife and her mother identified the man, and saw him fire the fatal shot. They were directly across the street from the tragedy. He was irritated when the attorney called his testimony in question because he did not 'know' it. He was consistently sure of that to which he testified, but he had no corresponding experience, was not there when it happened. Consequently the court excused him, and sent for his wife and her mother whom they were willing to credit as witnesses."

So far as I know this is exactly what Jesus required of His 120 followers whom He requested to wait in Jerusalem and then to begin witnessing unto Him. This was the finishing touch in the experiences that were prerequisite to their effective witnessing for the new age or dispensation. That witnessing on the day of Pentecost that followed the coming of the Holy Spirit was probably confined to Jerusalem and the parts near by, but this was only the beginning for they were to start and then continue this activity until every creature in Jerusalem, all of Judea, Samaria and even unto the last creature in the *uttermost part of the earth* be reached or their days on earth be concluded. Most of the 120 who obeyed Jesus in waiting for the coming of the Holy Spirit in Jerusalem died as martyrs to Christ's cause. The few whom we know to have escaped death by violence, witnessed until God called them in death.

The commission when first given to the 12 apostles confined them to the land of Palestine and the Jews. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matthew 10:5, 6). In Luke 10:1 the 70 were limited in their sphere of ministry to the cities into which Jesus would Himself follow, giving His message on the Kingdom then being offered to the Jews.

I think, therefore, that rather than saying the disciples, both the 12 apostles (sent forth ones) and the seventy, another re-

stricted group of His disciples (followers), having more than one calling or commission we might think of and refer to them as having a lifelong call to follow Jesus and as they follow this included their employment as fishers of men.

He called them first to follow Him by sight and in this to learn to follow by or in faith. While He was bodily present with them, other than a few exceptions He ministered to and taught them to serve the Jews, and those exceptions were on the eve of His betrayal and crucifixion. When He was resurrected, no bounds of Jerusalem or even Judaea and Galilee were to limit their proclamation of the gospel.

This commission as given to the 120 was neither limited to the 12 nor to the 70, but extended to all Jesus' disciples or followers and it is alike to every Christian of the whole church age or the saved people that live on earth from Christ's first coming until His second coming. This does not exclude the fact that, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28), nor that certain teachers are by divine illumination made to know that they are to give their whole lives to certain local spheres. In addition to God's causing certain missionaries to know that India is their field of labor, He also makes certain of those to know that it is His will that part of them preach to the unevangelized, and another group He makes to know that teaching the saved is their duty. But He does not leave us there for He gives each pastor to understand in which church he is to act as shepherd and each teacher in which school to teach. He also leads His servants so that each pastor who follows knows when his work in a certain local church is concluded and each teacher may know when to leave one school to enter the services of another school. Even though he may not know when he is first impressed with the call or all these details, yet they are all included in his call.

It's not your position that makes you happy or unhappy—it's your disposition.—*The Link.*

Strive always to be like a good watch—open face—busy hands—pure gold—well-regulated—full of good works.—*The Link.*

We are less convinced by what we hear than what we see.—*Highland Park, Mich., Church Bulletin.*



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"He is not here: for he is risen, as he said. . . ." (Matthew 28:6).

Dear readers, my Easter message this year will consist of a number of quotations which tell the story and meaning of the resurrection far better than I can in my own words. I hope these short articles will be enjoyed by you and mean as much to you as they do to me. Let us begin with: *Meaning of Easter*

"Easter Sunday is appropriately one of the greatest days in the church calendar. Probably it is not observed by the world in as great volume as Christmas, because Easter and the days leading up to it are calculated to bring a call to seriousness and penitence that one is disposed to evade when he is not ready to give his heart to God, however much he may admire the gospel system as a whole. It is unfortunate that some church people seem to idolize the season, and feel that if they work righteousness and honor God during *Lent* it will give them a kind of license to be careless the rest of the year. The spiritual Christian should seek an experience of heart that gives the soul an Easter all the year."

"The resurrection is the guarantee and the seal of God upon the creative and redemptive word of the Son."
Jesus Lives

"The inductive evidence that Jesus rose from the dead is as conclusive as it is possible for such evidence to be. In the pages of history we have in addition to this the fact that Jesus lives. His name is great in all the earth. There has been a continued manifestation of His presence through the Holy Spirit connected with the proclamation of His gospel, and His saving power has been demonstrated in the redemption of great sinners aside from any physical miracles of healing and help that people claim have been accomplished through His name. The greatest of all miracles, aside from His own triumph over the grave, has been His resurrection power in the lives of men who hitherto had been the slaves of sin. It has been observed that, if at one stroke the influence of Jesus Christ could be subtracted from the civilization of this world, it would be a virtual skeleton. Subtract from it the fact that Jesus has lived, and does live, and it would

demolish the most interesting of the world's architecture and sculpture; it would literally gut the libraries of the world, and subtract from the stage of action at this moment such an element of men, women and children that it would totally disfigure the earth's society."

Evidence for Two Great Facts

"Christianity rests upon two great facts. The first fact is that Jesus Christ actually arose from death. The second fact is that men were actually converted in life and character by faith in Christ.

"Two English lawyers, Lord Lyttleton and Gilbert West, who were avowed infidels, determined to disprove these two basic facts, following the logical procedures common to jurisprudence. One undertook to prove that Christ did not arise from the dead. The other undertook to prove that Saul of Tarsus was not converted in the manner related in Acts 9. They parted, planning to meet later to combine their findings.

"They met, as agreed upon, but their findings constituted a case, not for the negative but for the positive."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Cleff Anderson

On January 31, 1957, God in His tender love called Mrs. Cleff Anderson to her home in glory. She was a faithful member of the Ebenezer Free Will Baptist Church, Glennville, Georgia, and a diligent worker in the woman's auxiliary.

Funeral services were conducted by the pastor, the Rev. Tom Hamilton, and the Rev. K. V. Shutes. The burial took place in the church cemetery. Mrs. Anderson welcomed death as a kind deliverer from the sorrows of this world—a deliverer that would transplant her life into the land beyond the *Isle of Somewhere*.

She is survived by her husband, H. Cleff Anderson, and seven brothers. May God bless this bereaved family that they may humbly bow to the will of Him who doeth all things well.

We can all say together in our hearts these words:

We loved you, dear Jewel,
And we will pray, work and wait;
For we know when we get there
You'll be waiting at the gate.

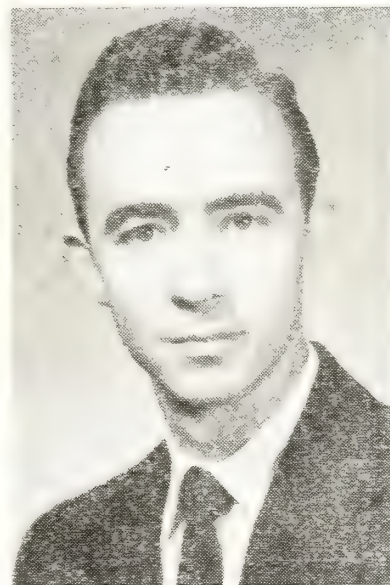
Written by
Mrs. Kate Cowart

Living for Christ

"John Wesley got his first impression of the possibility of an inner life of power and victory when he witnessed the peace and joy the Moravians seemed to experience during a storm at sea where he felt frightened, on his return to England from his mission to Savannah, Georgia. He tells of a later experience in which fear and distress were taken out of his soul, an experience that followed his Aldersgate blessing. In telling of that day when yielding all in consecration he received the Holy Spirit, he said that there was a comfort and assurance and a joy that he summed up at the close of the same day by saying, 'Truly I have lived a day.' This suggests the meaning of Jesus when He says that He is not only the resurrection but also *the life*."

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:10, 11).

Convention Speaker



Ray C. Turnage

Appearing twice on the program of the North Carolina State Free Will Baptist League Convention, meeting in St. Mary's Church, New Bern, North Carolina, will be Mr. Ray C. Turnage, promotional secretary, National Free Will Baptist League Board, Nashville, Tennessee. Mr. Turnage will be one of four persons on a panel discussing the convention theme: "For Him—My All," under the headings of "Self," "Leisure," "Talent" and "Possessions." He will also take part in a workshop of methods dealing in particular with the enlistment phase of the local league program. The convention opens Friday night, May 3, at 7:30 and closes Sunday, May 5, at noon.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

South Carolina State League Convention

The South Carolina State Free Will Baptist League Convention will be held at the High Point Church, Lancaster, South Carolina, on April 20, 1957. The officers of the convention are as follows: James Earl Raper, president; Lewis B. Hanna, vice-president; Ronald Creech, recording secretary; Mrs. Alma Weatherford, corresponding secretary; Carroll Alexander, chorister; Mrs. Rufus Coffey, pianist; Mrs. Iris Eaddy, sword drill leader; Rufus Coffey, camp director.

The following is the scheduled program for the convention:

Morning Session

10:00—Meditation, Host Church
10:15—Opening Business
10:35—Awarding of Attendance Banner
10:40—League Skit, First Church, Florence
11:00—Christ's Harvesters
12:00—Social Hour

Afternoon Session

1:15—Meditation, West Side, Johnsonville
1:25—Special Music
1:30—Concluding Business
2:00—"Everybody Sing"
2:05—Sword Drill
2:25—Adjournment

Mt. Olive College News

Mount Olive Junior College Library

Mount Olive Junior College must have 4,000 volumes of approved books in its library by September. We need about 300 more books to meet this goal. The average cost of a library book is \$5 and a nameplate is placed in a book to recognize each person who contributes this amount. Please see how many people in your church or Sunday school will give the price of one or more books.

Enroll Now

Applications for the semester beginning in September are now being accepted. Students may take the first two years of study that are basic to most vocations, including teaching, business, the Christian ministry, missions, medicine and law. Credits earned at Mount Olive Junior College are accepted by senior colleges toward the B.S. and A.B. degrees.

A Word to the Wise

Our best preparation for tomorrow is the education of our youth today.

W. Burkette Raper,
President

S. E. M. ALUMNI ASSOCIATION

The Ayden Seminary, Eureka College and Mount Olive Junior College alumni will meet at Mount Olive Junior College, Mount Olive, North Carolina, on April 22. The meeting will start at 10:00 a. m., and lunch will be served at the price of \$1.50. Please notify the college as to how many will be in your party.

The program for the day has been planned as follows:

Morning Session

10:00—Registration
10:30—Devotions, Rev. W. E. Anderson
10:45—Introduction of Speaker, Rev. I. J. Blackwelder
—Speaker, Mr. James Butler, East Carolina College Alumni Secretary
11:15—"Who Is Here?" Mr. Elbert Prescott, President
11:25—Music, Mount Olive Junior College
11:30—Mount Olive Junior College Progress Report, W. Burkette Raper, President
11:55—Announcements, Rev. M. L. Johnson
12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. E. B. Joyner
1:15—Business Period and Election of Officers
1:50—Music
2:00—Display of Pictures, Books and Literature, in J. C. Moye Library
—Social Period

ATTENTION!

Attention! all woman's auxiliaries of the Central Conference of North Carolina! I was elected as field worker for your district. If your auxiliary needs my assistance, please contact me at Maury, North Carolina, by writing or by phoning 238-4. I will need to know the date on which you prefer my services.

Mrs. H. L. Spivey

The Christian Home

Where family prayer is daily said,
God's Word is regularly read,
And faith in Christ is never dead,—
That is a Christian home.

Where father, mother, sister, brother,
All have true love for one another
And no one ever hates the other,—
That is a Christian home.

Where family quarrels are pushed aside
To let the love of God abide
Ere darkness falls on eventide,—
That is a Christian home.

Where joy and happiness prevail
In every heart without a fail
And thoughts to God on high set sail,—
That is a Christian home.

Where Jesus Christ is Host and Guest,
Through whom we have eternal rest
And in Him are forever blest,—
That is a Christian home.

—The Link.

Convention Sword Drill Leader



Leah McGlohon

No league convention is a league convention without a sword drill, and the North Carolina State Free Will Baptist League Convention will be no exception as Miss Leah McGlohon, faculty member of Mount Olive Junior College, conducts the state-wide sword drill on Sunday morning, May 5, at 10:00 o'clock, in St. Mary's Church, New Bern, North Carolina. There should be a contestant from every intermediate league in the state. How about yours, are you planning to have a contestant?

NOTES — AND — QUOTES

By J. C. Griffin



THE GOSPEL ACCORDING TO PAUL'S DOCTRINE

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some have fallen asleep" (1 Corinthians 15:1-6).

The Gospel That Paul Preached

Paul preached the gospel that Christ preached. Jesus, in answering His critics concerning signs, said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). Mark writes, "And as they came down from the mountain (the Mount of Transfiguration), he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead" (Mark 9:9). Luke writes as follows: "He is not here, but is risen: remember how he (Christ) spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

It is recorded in other places by the writers of Scripture that Christ preached that He would rise from the grave; however, His word was not believed by His enemies. His word is not believed by His enemies today. The unbelief of His enemies did not hinder the fulfillment of His word; neither will the unbelief of His enemies hinder the fulfillment of His word now, nor in the future. All orthodox Christians believe in the resurrection of the dead. All religions that deny the resurrection of the dead deny the Word of God. They just absolutely deny the Bible. Christ preached the resurrection, and the apostles also preached the resurrection of the dead.

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the

Greek" (Romans 1:16). May we notice that *it is the power of God unto salvation*. If it is the power of God unto salvation, pray tell me, how can a man who denies the power of God be saved? This gospel, the power of God, declares that Christ was resurrected from the dead.

May we notice that Paul says, "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Corinthians 15:2). This declares to me that it is equally important to believe that Jesus Christ arose from the dead as it is to believe His virgin birth and His vicarious death on the Cross. We may believe all that is written by the prophets of old and that Christ did and said all that is written by the apostles; but if we refuse to believe the resurrection of Christ, there is still no salvation for us. "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:16-19).

Verse 19 does not mean at all that there will be another chance after death, as some misled, so-called believers say. This idea of a second chance is of Satan, and is spread by those who deny other Scriptures. It means that if our faith in Christ is ended at death, and that there is no resurrection, then we are miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23).

If you die a condemned sinner, you will burst out of the grave a condemned sinner. If you are a thief, you will be resurrected as a thief. Just what you are in this life is what you will be when you burst out of the grave. If you are saved by faith in the Lord Jesus, you will rise with the same character. Paul says, "Behold I shew you a mystery; We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51, 52).

We want to notice that the resurrection is a mystery. In fact, the whole plan of salvation is a mystery. No one can understand it. We should have to know as God knows in order to understand the mystery of salvation.

Paul, in speaking of the church, says,

"This is a great mystery: but I speak concerning Christ and the church" (Ephesians 5:32). It is a mystery that God loves sinners, but He does. However, He hates our sins, but "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This love reaches to completion in the resurrection of the believer in the likeness of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (1 John 3:2). Only the believer will be like Him—only the born-again child of God will see Him as He is and be like Him.

Are We Ignorant?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18).

This was a comfort to the early believers in Christ, those who had accepted Him and believed all that He had preached and sacrificed for their salvation. This faith included the resurrection of the body from the grave. Thank God for the resurrection!

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:11-13).

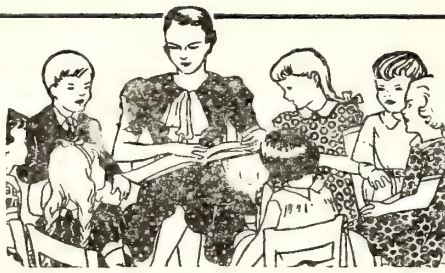
Love never asks, "How much must I do," but "How much can I do?"—*Bethany Church Bulletin, Winterville, N. C.*

Time is like money; the less we have of it to spare, the further we must make it go.—*First F. W. B. Church, Albany, Ga.*

STORIES

—FOR OUR—

BOYS and GIRLS



Easter Means Forgiveness

Velma Bouck McConnell

MARILYN stood beside the beautiful white lilies growing in her garden and drew a deep breath. "Aren't they beautiful?" she whispered to her friend Rosalie. "I don't think that I have ever seen lilies as lovely as these are. I am so glad that Easter will be tomorrow—the lilies are perfect now."

Rosalie nodded. "I have seen lots of lilies this year, but none like yours. I'm glad—" she broke off, her eyes rounding in horror. A large dog, breaking away from his master, ran through the flower garden, breaking down the choicest blooms.

"Here, Jip! Here, Jip! Come right out of there!" Both girls stood as though frozen, watching a neighbor boy crash through the flowers after his dog.

Then Rosalie awakened to activity. "Bill Jenkins! Bill Jenkins, you get your dog and hurry right out of this garden! Oh," she wailed, "Marilyn's flowers are all ruined—how could you do it?"

Bill now had his dog. He stood silently viewing the wreckage they had done. "I'm awfully sorry," he stammered. "The dog got away from me and I never even thought of the flowers when I chased him. I am awfully sorry, Marilyn!"

"It—it is all right," said Marilyn, dully. "I guess you couldn't help it. Excuse me, please, will you? I—I am going into the house."

The boy and girl watched her go, then Rosalie turned to Bill, her eyes flashing. "Bill Jenkins! I am so provoked with you! How could you have been so clumsy? It is not just the lilies that are spoiled, it is Marilyn's whole plan!"

"What do you mean?" Bill stood downcast. "What was she planning to do with the flowers? Take them to church tomorrow, I suppose?"

"Yes, the flowers were going to church," answered Rosalie, "but Marilyn was not taking them. Each year Grandma Watkins takes beautiful lilies to church in memory of her children, all of whom are with the Lord. This year Grandma had no lilies, and one day she saw Marilyn's flowers growing in the garden. She asked to buy them to take to church. Marilyn did not want to sell

them—she said Grandma was welcome to the flowers. But Grandma would not have it that way. So Marilyn was planning on using the lily money as a special Easter offering. Now she will have no offering and Grandma will have no flowers to take to church!"

"I—I did not know that," said Bill, slowly. "Now I feel about as badly as you and Marilyn do. Well, I had better go along home now. Come on, Jip, before you do any more mischief!"

Later that afternoon Marilyn sat in her room. Her eyes were still a little red from crying—a little girl's disappointment goes deep, sometimes! Her mother had come into the room to offer comfort.

"I am sorry, too, dear. Sorry for you and even more sorry for Grandma Watkins. You must go over now, and tell her. But one thing made me very happy, Marilyn, and that is the fact that you did not be-

come angry with Bill. I always think that Easter means not only resurrection, but stands for forgiveness, too. Jesus died on the Cross that we might have forgiveness of our sin. You have shown an Easter spirit in forgiving Bill, even if you have no special Easter offering."

As she spoke, the front doorbell pealed through the house. Marilyn's mother hurried to answer it, then called excitedly, "Marilyn, Marilyn, come here quickly!"

When Marilyn reached the door, she gasped. Bill Jenkins stood there, a look—half pleasure and half embarrassment on his face. His arms were filled with white lilies.

"Here, Marilyn. I got these so you would have flowers for Grandma Watkins. They are from Jip and me!"

When Marilyn raised her face from the snowy flowers, her eyes were full of tears. "They—they are lovely, Bill. But how—where—?"

"I got them down at Peterson's Flower Shop. It took most of the money I have been saving for a bicycle," Bill grinned ruefully.

"I will take them to Grandma Watkins' this afternoon," Marilyn promised. "But the Easter offering will be marked, 'From Marilyn and Bill Jenkins!'"

A look of pleasure spread over the boy's face. "Then I guess I will go to your Easter church service too. When you did not get angry and shout at me for spoiling your flowers, I decided that you must be a real Christian, and I want to be one too!" —My Pleasure.

AN EASTER SECRET

J. Benny Tweter

DON'T believe in Easter," Doris tossed her head and her eyes flashed scornfully, "except for getting nice presents, and wearing new clothes to church."

Mary was so surprised by her city cousin's words that she stopped in her walk, and stared into Doris' eyes to make sure that she was not fooling her. Then Mary prayed silently, in her heart, that her cousin might believe on Jesus, too.

"But you have heard in Sunday school and in church that Jesus came to die for our sins, to save us," tears were not far away in Mary's blue eyes, "and yet you do not believe in Easter? We sing a chorus that I like very, very much. It is 'I am the Resurrection and the Life,' and I know that what Jesus said is really true!"

"How can you really know?" Doris smiled knowingly. "Where I went to church the minister said that some parts of the Bible were not true. Like that part about Jesus rising from the dead!"

For a minute Mary did not know what to

say. She had never heard anyone say that the Bible was not all true before! Then she had a happy thought, remembering what her pastor had said about the town drunk.

"Well, I know that Jesus rose from the dead, because if He didn't then there could be no peace in my heart 'cause He would not be alive to forgive me of all my sins!" Mary took courage when she saw that Doris looked surprised, and even interested. So she went on, "Maybe you will think that I have not done big sins, but my heart was just as mean and selfish as it could be, till Jesus took it all away. Then there is the neighbor, Tom Diskalle, who used to get dead drunk every Saturday night. When he took Jesus as his Saviour, he got power to quit the drink, and clean up, and be a good man. Jesus did that for him!"

Doris shook her head like as if she was puzzled. "I don't know," she said, "I wish I could believe like you do, but—but—may-

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON
Editor

(NOTE: Please send all news items direct to 108 Pollock Street
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

WOMAN'S AUXILIARY

Moultrie, Ga.—The Woman's Auxiliary of Midway Church recently held its monthly meeting. There was good attendance and everyone enjoyed the Christian fellowship. The Y.P.A., G.T.A., B.A. and Little Folks also met with their respective leaders. The ladies of the auxiliary are very proud of the young groups of their church, and they ask for prayers that they might always lead these young people in the paths of righteousness.

Plans were made for a pre-Easter week of prayer. These services will be climaxed with an all-night service at the church. The revival of the Midway Church will begin on Easter Sunday with the Rev. B. W. Clenny of Colquitt as the evangelist.

On March 26 the auxiliary held a study course on "Stewardship" with the study course chairman, Mrs. E. L. Dunlap, in charge. Mrs. J. B. Rice was the instructor of the course, using as her text the book, *All of Mine for Him*, by the Rev. Damon C. Dodd.

Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met March 28 at the home of Mrs. Lois Rogers. There were 14 members present and 2 visitors, Mrs. Billie Wyatt and Mrs. Lola Wyatt, who joined the auxiliary. The president, Mrs. Gray, presided over the meeting. Mrs. Paul Sullins read Chapter 6 of Romans as the Scripture, followed with a talk by Mrs. Gray.

An interesting program was presented by Mrs. Bynum Lance, entitled "Send Out Thy Light to Japan." Five ladies participated in the program. The business session was then held, and cards and flavoring were given out to the members to be sold. The amount turned in for the month from selling such items was \$69.32. Mrs. Paul Sullins closed the meeting with prayer. The hostess then served delicious refreshments.

Louisburg, N. C.—The Woman's Auxiliary of Saints' Delight Church will meet Thursday night, April 18, 1957, in the home of Mrs. Clyde Swanson. All members are urged to be present and visitors are welcome to come. The program topic will be "Send Out Thy Light to Thy Church."

Plymouth, N. C.—The Woman's Auxiliary of Plymouth Church held its regular monthly meeting at the church on March

29. The president, Mrs. J. A. Alexander, presided. Mrs. Lloyd gave the devotions, and Mrs. E. A. Woolard led the ladies in prayer.

The business period followed with plans being made for the vacation Bible school. Delegates were also appointed to go to the district auxiliary meeting. Reports of progress were given from the Y.P.A. and G.T.A. for the past month. The circle leaders also gave their reports. Much outstanding work had been accomplished, and the auxiliary is especially grateful for the increase in personal service work.

The president gave each member an opportunity to present a self-denial offering for missions. This offering amounted to \$25. The program, "Send Out Thy Light to Students of Thy Word," was presented by Mrs. Janice Modlin, Matilda Boyd, Edna Phelps and Ethel Sullivan. A group of G.T.A.'s also gave a very inspiring program under the direction of Mrs. Hazel Myers. There were 24 members present at the meeting and 10 visitors.

Branch Chapel Organizes Y.P.A.

On March 27, 1957, the young people of Branch Chapel Free Will Baptist Church of Selma, North Carolina, met and organized a Young People's Auxiliary with 8 charter members.

The officers of the group were elected as follows: Mrs. H. P. Price, leader; Bobby Barnes, president; Kenneth Starling, vice-president; Shelby Phillips, secretary; Betty Lou Murphy, treasurer; Shirley Price, reporter.

Mrs. Raymond Weaver, leader of the Young People's Auxiliary at Holly Springs, came to help in the organization of this new auxiliary.

Shirley Price,
Reporter

Moreland Church, Host To Convention

The District Woman's Auxiliary Convention of the Antioch Association of Arkansas was held on Friday, March 29, 1957, at the Moreland Free Will Baptist Church. The theme for the day was "God's Plan in the Work of the Holy Spirit." The president, Mrs. Roy McQuin of Welcome Home

Church, read the Scripture and presided throughout the day.

Choir singing was directed by Mrs. Homer Maxwell of Russellville Church, with Mrs. Tom Day, also of Russellville Church, at the piano. Mrs. Ellis Johnson welcomed the ladies, and Mrs. J. D. Coffman responded. The morning devotions were presented by Mrs. Haney Buchanan, followed with prayer by the Rev. Tom Day.

The group enjoyed special singing by the Rev. and Mrs. Henry Hill of Union Grove Church and Rev. Day of Russellville Church. Rev. Hill presented the morning message, followed with the dismissal prayer by the Rev. Tommy Robertson. Those present at the meeting then enjoyed lunch and fellowship during the noon hour.

The afternoon session opened with singing, directed by Miss Clytie Coffman with Mrs. Henry Hill and Mrs. Ellis Johnson at the piano. Mrs. B. T. Davis gave the afternoon devotions, and the Rev. Bobby Joe Chronister led the group in prayer.

Officers were elected and installed as follows: Mrs. Haney Buchanan, president; Mrs. B. T. Davis, vice-president; Mrs. Ruby Eakes, secretary; Mrs. Stella Wilson, assistant secretary; Mrs. Frank Duvall, treasurer; Mrs. Hill, youth chairman; Mrs. Roy McQuin, personal service chairman; Miss Clytie Coffman, program chairman. Mrs. J. D. Coffman was in charge of the installation services.

The Rev. Bobby Joe Chronister was named to speak at the next convention in June. At the close of the business session the group was dismissed with prayer by Mr. Roy McQuin.

Clytie Coffman,
Reporter

Blount's Creek, N. C.—The Woman's Auxiliary of Smyrna Church, Beaufort County, met March 29 at the home of Mrs. Paul Hollowell at 7:30 p. m. There were 11 members and several visitors present. The Scripture lesson and prayer for the evening were given by the president, Mrs. Mabel Rowe. The roll call was called with each member repeating a Bible verse. The minutes of the last meeting were read and approved. The report of activities for the past month was as follows: Bible chapters read, 413; sick visits made, 31; cards mailed to sick, 10; gifts, \$3.00.

After the collection of dues and the treasurer's report, the program was presented. Mrs. Mary Smith gave the introduction. Others taking part in the program were Mrs. Mabel Rowe, Miss Linda Carol Stilley, Mrs. Ione Whitford and Mrs. Isabell Norman. The ladies prayed together the Lord's Prayer as the benediction. Refreshments were then served.

World-Wide Mission News

In Colombia, Missionary John Dyck, his wife and two-year-old daughter were aboard an airliner that crashed in the mountains of northwestern Colombia. The plane, a Colombian Avianca, failed to arrive in Cali on schedule last March 9. Two days later the wreckage was sighted between Condoto and Cartago. The search plane reported there were apparently no survivors.

The Dycks had been working in Istmina, Choco, for approximately eight years. They were affiliated with the Memmonite Brethren Church of North America.

In Australia, two church groups have asked the government for help in reaching primitive native tribes living in the remote western interior. The groups have asked for funds for welfare work among the Aborigines, who are said to be leading a stone-age existence.

In India, road construction workers have found what may be the missing link in a chain of churches believed founded in that country by Saint Thomas, the apostle, India's first missionary. Workmen uncovered what is believed to be the church's basement and adjoining it an altar and sacristy.

In Ethiopia, the Board of Foreign Missions of the Baptist General Conference of America will begin missionary work among the Mohammedans in Eritrea—with government blessing! When the foreign secretary of the board, John Wilcox, arrived in Ethiopia last December his first stop was Asmara, where he was met by Missionary Jim Luckman. They conversed with cordial Eritrean officials. Later in Addis Ababa they met with the Viceroy, who approved the entrance permit for Russell Johnson and wife, missionaries. "Then his excellency encouraged us to come quickly that we might help stem the Islamic advance," reports Luckman. The Johnsons hope to enter Eritrea this summer after completing the season's work with the Inter-Varsity Christian Fellowship.

In East Africa, The Navigators, who recently completed an evangelistic mission among the Mau Mau camps in Kenya, are now continuing with a complete follow-up program. Since November, more than 42,000 former Mau Mau terrorists from the

highly literate Kikuyu tribe have heard the gospel, and over 2,500 first-time decisions for Christ were recorded.

Sharing in this effort to bring Christ to the Mau Mau were: Africa Inland Mission, who supplied an interpreter, a translator and help in printing and materials; the Christian Council of Kenya, who supplied a mobile unit with personnel to run it; The Church Missionary Society (Church of England), who supplied a mobile unit, interpreter and driver; Pocket Testament League, who supplied 50,000 Kikuyu gospels and smaller supplies of gospels in other languages; World Gospel Crusades, who supplied money for the purchase of New Testaments; the Christian Literature Crusade, who supplied several thousand tracts in Swahili; Back to Bible Broadcast, who supplied funds for initial correspondence courses and support of workers. In addition to these organizations, Canon E. J. Webster, chief of prison chaplains, and many other individuals made it possible for thousands of Mau Mau to hear the gospel of Jesus Christ.

Hollington K. Tong, Free China's ambassador to the United States, reports that half the Christians in China have refused to obey communist government directives and are conducting their worship services in secret. Despite severe persecution, he also reported that Christian missions are thriving on Formosa. There are, the ambassador said, six times as many Christians on the Nationalist-held island now than prior to World War II—approximately one quarter million out of a population of ten million.

Mrs. Hira Vokel, a Presbyterian missionary, who was born in Korea 60 years ago, was honored by the Republic of Korea for her work among women inmates of the National Prison in Seoul. Mrs. Vokel has for the past three years been teaching Bible classes six hours a week to women inmates. She also conducts a monthly church service in the jail and is training others to take up her duties in the future. Some 100 women, two-thirds of whom were formerly Communists, have professed conversion to Christianity.

The government citation thanked Mrs. Vokel for the medicine and supplies she contributed to the inmates and for finding homes for four babies born in the prison. She was also commended for helping five

of the women find jobs and get into schools following their release.

Harry Denman of Nashville, Tennessee, general secretary of the Methodist Board of Evangelism, following his recent return from Russia, reported that, in his opinion, the many world-famous religious paintings still on display in Russian museums may be the one link with faith still possessed by the young people of that country.

The Preaching That God Bids

(continued from page five)

road of life. What a blessed message it is to him to hear about that eternal city called heaven! There he can find eternal rest. There we will be able to meet all the loved ones gone on before. Surely we should keep the thoughts of heaven before our people. Heaven is a prepared place for a prepared people. Too long has heaven been taken for granted by many. Let us preach the message of heaven, that we may get men, women, boys and girls to prepare themselves for this place. If there was ever a message that should make God's people shout, surely it is the message of heaven. "... rejoice, because your names are written in heaven" (Luke 10:20).

Let us preach the message of hell. Just as surely as there is an everlasting, eternal, joyous place called heaven, there is an everlasting, eternal, unhappy place called hell. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). This is a message that is needed because of the vast number of people traveling in that direction. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13). Let us warn the people that the odds are already stacked against them, because the majority of the people are going to be lost. This message may not be very popular to many because of unconfessed sin in their hearts. How long has it been since you, as a minister of the gospel, have preached about the horrors, the darkness and the anguish of a lost soul in the depths of hell. Let us cry aloud and spare not.

Remember the words of our text, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). Yes, we should preach the preaching that God bids. Are you carrying His message or the message of man? May the Lord help us to carry the message that people need, the preaching that God bids.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



God's Greatest Creation

(Lesson for April 28)

Lesson: Genesis 2:4-9, 15-22.

Golden Text: Genesis 2:7.

I. INTRODUCTION

Our last lesson concluded a unit of study on the life of Christ as given in Matthew's Gospel. Beginning with this lesson, the remainder of this quarter will be dedicated to a study of the book of Genesis. This particular lesson will deal with the creation story, special emphasis being placed upon the creation of man. We shall behold man in his first estate, surrounded with all thing which God had made for this crowning work of His creation to enjoy.

The Printed Text of today is taken from that passage which follows immediately the description of the chronological order of the work of God in creation on each of the first six days, with the seventh day reserved for rest. The student should receive profit by reading carefully the first chapter of Genesis and the first three verses of this second chapter, listing the acts of creation on each of the days.

Now the Word gives the details of the creation of Adam and Eve, together with the place of their habitation. Let us consider the Lord of creation, the garden created, and the creatures inhabiting the garden.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Before plants and animals appeared on the earth it needed no water nor a man to till it (Vv. 4-6).

2. One great difference between animals and man is the soul that God breathed into his body (Vs. 7).

3. Wherever mortal man finds the tree of life he should expect to find the tree of death (Vv. 8, 9).

4. Perhaps in heaven, as in the Garden of Eden, there will be something for God's people to do (Vs. 15).

5. The freedom with which the Lord endowed man gives him the power to choose for himself (Vv. 16, 17).

6. Since the days of Adam in the Garden of Eden man's need for a help meet has not changed (Vs. 18).

7. The ability of Adam to name the creatures of the earth places him among the wisest of men (Vv. 19, 20).

8. The God who could make a man out of dust beyond question was able to make a woman from a rib (Vs. 21, 22).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The doctrine of creation is one which pervades Scripture as a whole, and is of great practical importance. Unless God created the universe, we can have no assurance that He controls it. Suppose there was something which God did not create. It would then be eternal, and would exist independently of God, by as good a right as God himself. Here would be an element which might thwart and defeat, or at least limit, God's operations. When we pray, God might not be able to answer our prayers. The revealed fact that God created all assures us that there is no such refractory element in the universe. Everything that exists, whether matter or spirit, is here because God brought it into being; and what He created He can control. Created personalities can resist God; but He who endowed them with freedom can prescribe the limits within which they are permitted to exercise it. Men may be cut off in a moment, and their plans thwarted. Because God is Creator, we can trust Him implicitly, and say, "My help cometh from the Lord, which made heaven and earth."—Selected.

2. Our lesson assumes that God is eternal and existed *in the beginning*, and so does the Bible everywhere. Here we are face to face with a great mystery, for God is the only Being in the universe that had no cause. He always was. We may think back millions and billions of years, back to a time before a single world was made, back before the angels were created; but before all this, back throughout all eternity God existed, holy, unchangeable, all powerful and omniscient. In spite of the difficulty of conceiving of something without a beginning, a little reflection convinces us that if anything at all exists now, something must always have existed; and if God exists at all He must be eternal, for there is no conceivable cause that could have produced him. Dead matter could not produce him, and if any other God brought him into being, what would we say of the origin of that God? However, there can be only one God who has all power. Concerning Him the psalmist said, "... from everlasting to

everlasting, thou art God" (Psalm 90:2).—Selected.

3. "I believe in God the Father, Maker of heaven and earth," are well-known words. But it is not often that we think of the wonders of the heavens and the usefulness of the earth. I know it makes me dizzy to think of going at the rate of 1,000 miles an hour around the earth's axis, and at the rate of 1,000 miles a minute along the earth's orbit. But while I am a bit nervous about getting across the street at an intersection, I am perfectly comfortable about the traffic of the heavens; evidently the mighty Creator is also an excellent Engineer.—Selected.

4. With some, it has been a problem why God would create angels and men when He foreknew that, if He did, sin would enter into the universe. Only God is in a position to judge adequately this, and we are confident that He knew what He was about and was fully justified in doing as He did. The possibility of sin was the price that had to be paid if free moral agents were to be created at all and if there were to be any sainthood at all. Beings without the power of choice can no more be saints than they can be sinners. God chose to create men for His own satisfaction, and in order to give multitudes happiness in this life and bliss in the world to come, even though He knew that many would choose evil and spurn the salvation He would provide.—Selected.

5. Long and vainly had Leonardo Da Vinci sought for a model for Christ to be used in his great masterpiece, "The Last Supper." Said he, "I must find a young man of pure life, before I can get that look on the face I want." After a long search, he found a young man who sang in one of the church choirs, Pietro Bandinelli by name. He had a beautiful countenance, and his life was as beautiful as his face. "At last I have found the face I wanted!" exclaimed the artist. Years passed, and still the great painting, "The Last Supper," was not finished. The eleven faithful apostles had all been sketched on the canvass, and the artist was searching for a model for Judas. "I must find a man whose face has been hardened and distorted by sin, whose features are stamped with the ravages of wicked living." His quest for a Judas was finally rewarded. He came upon a wretched creature, with a face so hard and villainous that even the artist was repulsed! He knew he had found his Judas. His repulsive *find* sat for his Judas. The painting was finished. As the artist was dismissing the model, he said, "I have not yet asked your name, but now I will!" The degraded creature replied, "*Pietro Bandinelli!* I also sat for you as the model for your Christ!"—Selected.

AN EASTER SECRET

(continued from page twelve)

be the man just made up his mind real hard to quit, and that's how it all happened!"

No matter how much Mary said, and the verses that she used from the Bible, Doris only shook her head stubbornly. "I've got to have proof that Jesus really rose from the dead!" she said.

Mary prayed much longer that evening before she got into bed than ever before. Her heart was troubled for her city cousin. She prayed for Doris' minister, too, who did not seem to believe the Bible. Then she thanked God that her pastor believed all of the Bible, and that he had shown her, and her father and mother how to be saved.

"Dear Jesus," she ended her prayer, "show me how I can prove to Doris that it is true You rose from the grave. Something besides what the Bible says. Something maybe from nature." Suddenly she knew that her prayer was answered! She jumped to her feet and clapped her hands together with joy. In the morning she was sure that there was a way to show her cousin the truth of the resurrection. She went to sleep with a smile.

When Doris came over the next day Mary took her by the hand and led her behind a shed. "I've got an Easter secret to show you!" she laughed.

They came to the corner of the shed, and then Mary pointed to a small grayish-white lump stuck to the wall. She asked Doris if she knew what it was.

Doris snorted. She had learned about it at school. "That is a cocoon," she said. Mary clapped her hands gleefully, and Doris looked surprised.

"What is in it, Doris?" Mary asked her eagerly.

"A caterpillar."

"Sure," Mary agreed, "and he's been in that shroud all winter!"

"So what?" Doris sniffed.

"Do you think that he will come alive?"

"Yes, we learned about them in school."

"Well, if a poor caterpillar can lay dead all winter like that, and then in the spring come alive, and become a lovely butterfly," and now Mary's eyes just danced with joy, "don't you think that the Son of God, who is the 'Resurrection, and the Life,' don't you think that He could come out of His grave, too, to live forever?"

Doris' eyes widened with surprise and dawning wonder. "I guess so."

"Sure He can, and did—in three days,

SPECIAL OFFER!

Cragmont Assembly extends a special offer to its friends who wish to come and enjoy a short visit in this beautiful mountainous section of North Carolina during vacation time, but who feel that the expenses would be too great for the whole family in motels and tourist courts. To family groups and their friends, or church and religious groups organized with a responsible leader or director, Cragmont is available at a very nominal cost.

Those who desire to live here for a short visit or vacation, as inexpensively as at home, should write for dates and other information. This offer cannot interfere with scheduled conferences. Those desiring the privilege must bring all their bed linen, towels and wash cloths, toilet articles, groceries and medicine. Cragmont facilities will be at their disposal for housekeeping. A very small charge will be made for expenses of fuel, current, etc. The invitation is extended to you, and we shall be happy to have you come to Cragmont. If interested, write Cragmont Assembly, Box 178, Black Mountain, N. C.

DO YOU REMEMBER

The time when a friend spoke kindly to you and commended you for your efforts in a worthy task that had been well done? You recall, even after many years, how you were encouraged and inspired to even greater efforts! Maybe you were traveling the downward road and had gone far enough that you saw despair and destruction ahead of you. How your heart swells with sincere gratitude when you recall that kind friend who placed a sympathetic hand upon your burdened shoulder and pointed you to the way of peace and happiness! It might have been a person you had never thought of as being your friend, or even someone you had never heard of. But it was a friend with a big, compassionate heart.

There are multiplied millions of people in our land today, both young and old, who receive little kindness from the world. Some

too! And Jesus will raise us from the dead, too, just like that caterpillar will come alive, only we shall have immortality—then we shall live forever and ever!"

Suddenly Doris smiled happily, "Now I believe, too!" she said.

—My Pleasure.

of them are in desperate need of gestures of kindness and love. Many of them, doubtless, are standing on the very brink of despair, ready to make the final plunge which will seal their doom for time and eternity. A little friendliness and personal consideration shown them might mean, to great numbers of them, the recasting of their lives and the fortifying of character, and their establishment in useful pursuits of Christian service.

Most of us know some of these persons, and many of us have friends and relatives somewhere among them. Do they really mean much to us? Are we deeply concerned about them? Would we like to add to our happiness by helping to make them happy? The opportunity is ours. We know that the Lord Jesus is the answer to men's perplexing problems. It is ours to witness for Him and present Him to those whose lives are wrecked by sin and strife. Let us remember *that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins* (James 5:20).

Christ Man's Substitute

Reader, do you believe that Jesus Christ died for your sins? Do you believe that because He died for your sins, and you have accepted Him, your sins are forgiven? Believing in Him, are you confessing Him, and striving to show your gratitude by a life consecrated to His service? Oh! let us who are Christ's never tire of telling the story of redemption by His blood; let us never rob Him of His glory as our lone Saviour and Redeemer by attributing our salvation from sin and our hope of eternal life to anything else than His death upon the cross for our sins.

We greatly err when we think that any other gospel, or any other form of the gospel, will be more successful in reaching men, no matter what they are or who they are. No man can be saved without the power of God being put forth to save him; and as God has decreed that *the preaching of the cross . . . is the power of God*, we must, if we would see men saved, preach the Cross. And the meaning of that is, *This is my blood of the new testament, which is shed for many for the remission of sins*. Christ is the sinner's Substitute. — D. W. Whittle.

Love is the basis for all Christian acts.—
Selected.

the Free Will Baptist

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DURHAM, N. C.



EXECUTIVE COMMITTEE

The semi-annual meeting of the Executive Committee of the National Association of Free Will Baptists, which directs the general affairs of the National Association between the annual convention sessions, was held in February at the headquarters in Nashville, Tennessee. Among the business transacted by the committee was the issuing of a statement regarding unaffiliated conferences and associations. The statement urged every district conference to seek affiliation with its respective state convention so that the total membership of the Free Will Baptist churches might be enlisted in the denominational witness.

The members of the committee are (left to right) as follows: Rev. Mark M. Lewis, Hazel Park, Michigan; Rev. Henry Melvin, Winterville, North Carolina; Rev. James F. Miller, Nashville, Tennessee; Rev. Charles A. Thigpen, chairman, Detroit, Michigan; Rev. Thomas G. Hamilton, secretary, Glennville, Georgia; Rev. Ralph Staten, Belmont, North Carolina; Rev. Lonnie DaVoult, Holdenville, Oklahoma; and Rev. M. L. Johnson, Mount Olive, North Carolina.

EDITORIAL

CAN WE PROVE IT?

As we look back over the days of our childhood, we recall with a great deal of satisfaction the memory of several characters who contributed a great deal of enrichment to our growing up. One of these was a beloved old gentleman, retired from business, who made it his task to entertain anyone who would sit on the loafers' benches in front of the stores in the small town and listen to his tall tales. Although you knew that he was stretching the truth just for your entertainment, he would tell the stories with such earnestness as to convince you that he believed what he was telling. Then, when he had told one of his unbelievable yarns, he would conclude by saying, "Now, if you do not believe this is true, ask my wife; she won't tell you a lie about it." Well, no one ever substantiated the veracity of his statements because no one ever cared enough to investigate.

We have given this illustration to call attention to current reports as to the actual number of Free Will Baptists there are in the United States. In *A Guide to the Religions of America*, 1955, by Leo Rosten, the statistics on Free Will Baptists in 1953 were as follows: 4,200 churches, 425,000 members, 3,000 pastors having charges of work and 6,500 ordained persons. From these figures one would assume that, with only normal growth, the denomination should have reached or passed the half million mark by 1957.

These are impressive figures, but can we prove them? The fact is that only approximately 160,000 members are being reported to the National Association of Free Will Baptists each year. With our knowledge of the denomination, we are persuaded that the larger number of 425,000 Free Will Baptists in the United States is more nearly correct, but we have no way of proving it.

Since the very beginning of the National Association of Free Will Baptists, individuals and committees have been working on the statistics of the denomination. These people have done a marvelous job in the light of the cooperation and assistance they have gotten from our people, but the actual figures they have gathered have not given a true representation of the numerical strength of the denomination.

There are perhaps a number of reasons for our not being able to get an accurate record of the strength of our denomination. Furthermore, it is not likely that we shall be able to secure it in the near future if a great deal of hard work is not done. We shall discuss the situation in the light of some of the more apparent problems which must be solved before this record can even approximate what it should be:

(1) The records which we do collect are woefully incomplete and sometimes not too reliable. We have said many times that Free Will Baptists were some of the best people in the world, and we love them with all our heart, but they do appear to be among the worst keepers of records. In our official capacities from time to time we have had access to reports of churches, district bodies, state bodies and the National Association; but in all our experience we have not, to our knowledge, handled many sets of reports which were complete in every detail—some information was left off in most of them. We are also aware that many of the reports were made from memory by the delegates after they reached the meeting which they came to attend.

(2) Some officers and organizations have not thought reporting of sufficient importance to take even a little of their time to get the information and send it to the proper place. Those who have been responsible for collecting this data have repeatedly

begged and pleaded for the proper officials of affiliated bodies to send the data, but they received poor responses.

(3) Too many churches and district bodies throughout the states are not affiliated with the larger organizations of the denomination. We were delighted to receive recently a report from the February, 1957, meeting of the Executive Committee of the National Association of Free Will Baptists stating that the executive committee was taking steps to try to solve this third phase of the problem which we have mentioned. We quote below a report of a special committee to the executive committee which was prepared by the Reverends Henry Melvin, Ralph Staten and James F. Miller and ratified by the executive committee:

"One of the great concerns of God's people is the enlistment of every Christian in full participation in the work of Christ's Kingdom. It logically follows that where Christians are banded together as local churches, the churches, in turn, need to be banded together into district organizations, district organizations into state organizations and state organizations into the National Association of Free Will Baptists. We need every unit of our organization enlisted and actively affiliated with its particular unit.

"A survey of our work reveals that, in several states which comprise the National Association, there are many unaffiliated district bodies. We therefore recommend:

"(1) In those states where there are unaffiliated district bodies, we earnestly urge and request that the state officers seek through personal contacts and with whatever other means might be at their disposal to secure the enlistment of these district bodies with the state organization.

"(2) We further urge and request the officers of the unaffiliated district organizations to follow the same policy outlined for the state officers, with the purpose of bringing the district bodies into the state organization.

"(3) In order to promote the fullest unity and fellowship among our people and the various units of our organization, we would like to offer the assistance of the National Association to counsel and assist in clearing up these situations, and urge our people to call on us for such aid.

"(4) When and where such assistance is desired, we ask that the request be made through the executive secretary of the National Association who will then bring to the aid of these brethren any facility of the National Association."

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Can I Be a Christian Today?

Rev. David W. Hansley
Kinston, North Carolina

THE question, "Can I be a Christian today?" is a very important question to many people. There are some people who would like to have an honest answer to this question. A number of people use it as a "soothing syrup" for their consciences in order to justify them in the lives they live.

The answer to this question lies, of course, in the way we look at what we might think or say is Christianity. Acts 11:26 tells us that "... the disciples were called Christians first in Antioch." The Bible does not say who called the disciples Christians. It could well have been the friends of the disciples. It might have been their enemies who named them Christians in derision and contempt. One thing we may be sure of: whether the name Christian was given by friend or foe, it means Christlike. Those who watched the disciples knew they were different from those they were accustomed to seeing.

We would not attempt to say that the church of our present day is not the cause of this question's being in the minds of so many people today. Those who sincerely look to the church for the answer find insincerity of mind and heart, wrong valuation of material things, uncertainty of experience and duty, lack of harmony, self-centered ambitions practiced, principles anchored on the cheap block of expediency, lack of love and esteem for each other, the substitution of entertainment and social gatherings for the worship service, the absence of reasons for church membership, and the Lord's Day being used for pleasure instead attending worship services.

It is the responsibility of the church to follow Christ so closely that there can be no mistake as to who we are and that we have the real answer to the question. America has made progress in the last twenty-five years as no other age or nation has ever done before. We have made such strides in physical science by splitting the atom and discovering the atomic bomb and hydrogen bomb that it is impossible for the average layman to keep up with what it is all about. Yet, many misguided laymen make

a partial study of science, understanding only half the truths of it, and they think they have found the answer to the question by simply saying, "It cannot be done." Then they undertake to live independent of God—and that just can't be done.

We have made great strides in education. The truth is that the foundation of our educational system is Christianity. The purpose of all knowledge is to know more about God. Through this principle we undertake to dispel the darkness of ignorance by bringing education within the reach of all seekers of truth. This has, without a doubt, helped to make our nation great.

While in the process of growing great, we took the guardsmen from the doors of our halls of learning and allowed the power of controlling the curriculum to slip into the hands of those who have secularized our educational system to the point where there is no resemblance of what it was or what it should be. In the process of searching for truth, many have been sidetracked by modernism, evolution and atheism, being left stranded in the middle of the stream of life without a life preserver. When Christianity offers to throw them a life preserver from the shore of life, they are too independent to even reach for it and seize it, saying, "It will not save us; education said so."

America has a beautiful heritage given to us by our forefathers. The primary purpose of their making the decision to face the unknown with sacrifice, privation and oftentimes death, came from a holy urge to find a new world with freedom to worship according to the dictates of a righteous conscience. The very foundation of this country has its roots in Christianity. History, too, records the caution given to us through the offsprings of those noble hearts of what to expect if we fail to honor and obey the God who gave us this "home of the brave and land of the free."

We have also the history of other ages, lands and people speaking to us in no uncertain terms of what the result will be if we fail to recognize and accept Christianity as our way of life and to see in Christ the

answer to all. Certainly no one will deny that we live in a world of confusion and mixed voices crying in the wilderness, "Lo, here is Christ. Lo, there is Christ. Hear me, I have the answer in my church; I have the answer in my creed." But Christ warned us to beware of the teachings of the Pharisees and Sadducees. It is no wonder that poor truth-seeking souls will draw themselves in with a long breath and say, "I will wash my hands of the whole affair." Then after the moment of relaxation, they only awake and find themselves in a more bewildered and confused condition with their souls still crying out within them.

The answer cannot be found in the confused church groups. It cannot be found through the microscopic test of physical scientists who say one thing today and tomorrow something different. Surely it cannot be found in secularized education that tends to explain away God, Christ, the church and all that they stand for. It can never be found in the pages of history that prove but one thing—men made mistakes and paid for them in war and bloodshed.

There is one and only one who can give us the correct answer, and that is Christ. If we look at Him with a true perspective, we will behold Him rising above all the confusion and battle cries of a sinful world, saying unto us, "I lived it and I did it for your sake. Yea, because I live, you too shall live also. Come unto Me and ye shall find rest unto your souls."

Rise above the dust, confusion and battle cries that have caused you to live in a condition of doubt and fear. Soar with Christ to the cloudy pillow of refreshment, and wing your way with Him toward the golden, heavenly sunset of eternal rest.

Brotherhood Cookies

Take 3 cups faith, 2 cups patience, 1 cup sympathy, 1 cup forgiveness, 2 teaspoons kindness, ½ cup courage, 1 tablespoon respect and 1 cup understanding. In a bowl of love, mix patience, faith and sympathy. Whip forgiveness, kindness and courage until well blended, and add to batter. Pour into a heart of joy flavored with harmony. Top with spread of understanding, sweetened with respect. Bake in oven of faith. Serve with a smile.—*Esther Fire in "The Power of Dynamic Faith."*

Opportunity and obligation are twins. When one works they both work, or they don't work at all.—*The Gem.*

Opportunity knocks but never picks the lock.—*Selected.*

Marriage

Naaman Borders, Waverly, Ohio

WE need a volume to discuss the subject of marriage. I think it should be taught in high school, and is being taught in some. The many articles we read in magazines by ignorant, irresponsible, movie stars and rich, gadabout, high society, carnally-minded perverts are enough to make us hold our nose and rush out to get a fresh breath. What does a man or woman who has had a half dozen marriages and divorces know about the problem? What right have they to give advice?

You just can't improve upon the Bible. Many people have told us to lay aside the rod and never use it upon Junior, and now we are faced with an awful problem of juvenile delinquency. So now they are turning back to the Bible way—they now see that it just doesn't work to turn from the way of the Bible.

As to the marriage problem, some old maids will write great, long articles telling the good wives how to handle their contrary husbands and the proper way to handle their children. What do they, who have never raised children, know about it? Yet, the youngsters will read these articles and swallow the whole thing, hook, sinker, line and all.

Why not read the Bible and see what God says. God's Word tells us that husbands should love their wives and wives should reverence and obey their husbands. Yet, the marriage ceremony has eliminated the word *obey*, and couples say, "Let's go fifty-fifty." That's very beautiful on paper and sounds plausible, but will it work? Of course it will work to some extent, but not always. Suppose we have two section foremen with equal authority; how long could they work together in harmony? How long could two supreme court judges work together in harmony? They would be sure to have differences of opinion. So one must have the final say. If a man and wife agree to go fifty-fifty, who is going to decide where the dividing line is to be drawn? There is but one thing wrong with the fifty-fifty proposition—it just won't work. Someone has to have the last word.

Don't you think that is one cause of so many divorces? Some fifty years ago, our people became alarmed when they found out that one out of every twenty marriages ended in divorce. Our people became very much concerned about it, but now the

rate of divorces is one out of every three marriages. There is a cause for this somewhere.

Most men these days have delegated all the authority to their wives. They bring home their checks and throw them in their wives' laps, eat their suppers, and let the wives take charge of the business. Then the men will go down to the corner to get a beer, and let the children go to hell, as far as they are concerned. Yes, there is about as much adult delinquency as there is juvenile delinquency. We should do as the people do in Louisville, Kentucky. They put the parents in jail for letting their children scout around too much after night.

Here are a few good rules for marriage: Just treat each other as you did before your marriage. You know how much you appreciated each other and the respect you had for each other. You would take her by the arm and help her over a corn stalk or even a weed. And after you married here, you would take a stroll through the fields and go in front of her, jump over logs and ditches and look back over your shoulder and say, "Look out, old woman, you will fall and break your fool neck."

Most people take everything for granted. They think there is no use of fooling with

a fish after he's caught. But I've known some fish to get back into the river. There are many causes for divorces—too many for us to crowd into this short article. When you marry, don't expect too much from anyone. We all are human and no one is perfect. We will never find a Cinderella or a Prince Charming. There just isn't any such thing. Of course, there is blessing in marriage after you have been bitten by the love bug; but, remember, it is not all bliss. Paul said, in speaking of marriage, "They shall have trouble in the flesh." If there were no stony mountains, there could be no peaceful valleys. What goes up must come down.

Never settle down and live with any of your inlaws. It would be better to live in a chicken coop, even if you had to kill all the Rhode Island Reds. Don't run to Mama with your troubles. Be content to live where your husband works. Since marriage is like a rose, don't pick off all the petals for your neighbor and bring a bunch of thorns home to your wife.

Don't be married to your children more than you are to your husband—he's a jealous creature. This same statement could be turned around just opposite to apply to the husband. Tell all your secrets to each other—keep nothing back. Don't talk about each other to anyone. That is a sly invitation for someone to intrude on you. Do not spurn each other's affection—affection may be sought elsewhere. Don't try to outshine your husband—boost his ego. Husband, tell your wife she is the prettiest thing in the world. You might even surprise each other sometimes with a gift. And most important of all, pray together in the home.

Home Sweet Home

Dr. Kenneth C. Fraser, Pastor
Christian Missionary Alliance
Pittsburgh, Pennsylvania

A CHRISTIAN family is the simplest form of the church on earth. Before the Lord established a church on this earth, He placed a family and a home on it. It is our Lord's intention that a father assume the role of pastor of the little congregation, more familiarly known as his family. Mother has a most important ministry, too, as the Sunday school superintendent and the young people's president. The children, of course, constitute the congregation. When the Word of God is read and taught in the home, hymns and gospel songs are sung; prayer is offered by each one in the family circle; testimonies for God's glory are given magnifying His goodness and faithfulness; and love for Christ and each other is demonstrated by each

one in the family. There is then the vivid fulfillment of the familiar expression, "There is no place like home."

It has been aptly said, "Happy are the families where the government of parents is the reign of affection, and the obedience of the children, the submission of love."

The highest ambition of spiritual parents should be satisfied with a succession of holy and useful living on the part of the children. The noblest aspirations of the children should be to have their names written in the Book of Life, and their family history a continuous record of devotion to Christ. Abraham was especially honored by God. He gives the reason, "... Abraham shall surely become a great and mighty nation, and all the nations of the earth shall

be blessed in him, for I know that he will command his children and his household after him, and they shall keep the way of the LORD" (Genesis 18:18).

Praying families all over the land may be traced back to pious homes. God honors family piety. A happy family is but an earlier heaven. Never allow the best part of your family tree to be underground. An

attractive motto hangs in the reception hall of my home. Many visitors have commented about it. I have pointed it out on those occasions when marriages have been solemnized at the parsonage. This is what the motto says: "Home sweet home, when each lives for the other, and all live for Christ."

I feel that if every Christian lives up to these resolutions, we can truly sing; "When I pass to that heavenly country, and my soul with its glory doth thrill. This forever shall be my rejoicing, that my heart said amen to Thy will." Then with the redeemed of all ages, in that blessed home of the soul, as we walk the streets of gold, eat of the tree of life, bask in the light of eternal youth, sing the song of redemption that the angels cannot sing. We can truly sing, "When we've been there ten thousand years, bright shining as the sun; we've no less days to sing God's praise than when we first begun."

May the God of heaven please add His blessings to this and cause it to be the means of encouraging someone to live for His glory, is the prayer of your humble brother in Christ.

As a Minister I Am Resolved

Elder Colonel Pendleton
170 Warf Avenue
Nashville 10, Tennessee

AS a minister of the Lord Jesus Christ, I am resolved:

First—To make each day count in the development of my own spiritual life and that of my fellow creatures, even though I realize there will be plenty to discourage and hinder me. I realize also my *sufficiency of the Lord*. Let us remember that many resolutions are short-lived, but any Christian who determines within himself to feed daily on the *hidden manna* is bound to show marked deepening in his inner spiritual life. Paul says in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

Second—I am resolved to take this task seriously, to give time and much prayer to planning it and carrying it out, and also checking up on myself so that one day may build on another.

Third—I am resolved to read my Bible at least once a day and three or four times, if possible. We eat food three times a day to keep our bodies healthy, and we understand that the Word of God is food for the soul. In some cases, this may be only a few verses; in others, many more, but by the grace and help of Almighty God, I am determined to read it thoughtfully. In doing this I find that my other resolutions are simplified. We can truly say, "The key that unlocks the door to a closer walk with God is Bible reading, fasting and prayer."

Fourth—I am resolved to spend more time in reading the Bible and in prayer, fully expecting great results from such. I mean for my prayer life to be inspirational and edifying, not mere routine. I am afraid that we do not draw on our prayer resources. We should learn to obey the command, *Pray without ceasing*; that is, calling on our heavenly Father to give us strength to meet every need and also thanking Him

for past favors. Yes, prayer is a most powerful weapon always at hand. It has truly been said, "Old Satan trembles when he sees the weakest saint on his knees."

Fifth—I am resolved to cultivate the habit of *giving thanks in all things* and of *praising His great name at all times*. I began doing this early in life and have found that there was no time for grouches, self-pity and fear. A wonderful secret for every child of God to learn is the admonition of Paul in Ephesians 4:27, "Neither give place to the devil." Please notice the words, *in all things*, leave no room for Satan to take advantage. All who have tried this know that it works.

Sixth—I am resolved to realize that it is far better to fail in working for the Lord than to succeed in working for the devil.

Seventh—I am resolved to be more careful and not to become discouraged when things do not go as I feel they should. Here I am reminded of a great preacher who had held many revivals with success, but was crippled and could never go out again. He wrote this great song: "Tho' my plans and my hopes may seem blighted, I will love Thee and trust Thee still; for I know all is well that Thou doest, and my heart says amen to Thy will."

Eighth—I am resolved as a minister to be more careful to maintain a Christian atmosphere in the home, in the office, in the church, in the place where I work; yea, in all places and at all times. This means I must watch my eyes, watch my ears, watch my hands, watch my feet, watch my mouth. I must watch the kind of literature, the radio programs, table conversations, conduct toward one another, unkind comments and gossip. These are my resolutions. Yet, the cooperation of the church is essential in carrying them out.

Religious Broad-Mindedness

"The preacher is sometimes accused of being narrow-minded because he insists upon the Christian's forsaking all to follow Christ.

Yet all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. There can be but eight steps in an octave. The skilled director will not permit his first violin to play even so much as one-half step off the written note, chord and key.

There is no room for broad-mindedness in the mathematical classroom. Neither geometry, calculus, nor trigonometry allows any variation from the exact, even for old-time's sake. The solution of the problem is either right or it is wrong—no tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the rules with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation, if the motor is to run smoothly.

How, then, shall we expect that broad-mindedness shall rule in the realm of religion and morals?"—Selected

NEWS NOTES

Alumni Chapter to Hold Business Meeting

The Rev. Walter Reynolds, president of the North Carolina Alumni Chapter of the Free Will Baptist Bible College, Nashville, Tennessee, announces that there will be a business meeting of the chapter on May 3, 1957, at 4:00 p. m. The meeting will take place in St. Mary's Church, New Bern, North Carolina, just before the opening service of the North Carolina State League Convention.

Musical Messengers Announce Engagements

The Musical Messengers evangelistic team, composed of Jerry Ballard, Melvin Worthington, Milton Worthington, James Earl Coward, Rashie Kennedy Jr. and Bob Harris, requests the prayers of all Christians as they fulfill their coming engagements which are as follows:

April 25-28—Week-End Revival, Barnwell Baptist Church, Barnwell, South Carolina, Barry Moore, Evangelist.

May 5—All Day Service, West Side Free Will Baptist Church, Johnsonville, South Carolina.

May 10-12—Week-End Revival, First Free Will Baptist Church, Smithfield, South Carolina.

June 2-9—Arcadia Free Will Baptist Church, Spartanburg, South Carolina.

The team also requests everyone to continue to pray for their radio ministry as well as the other many activities which they sponsor.

National Superannuation Report for March

The following is the March report of the Rev. K. V. Shutes, promotional secretary of the National Superannuation Board: Cash on Hand, March 1, 1957 \$1,049.07

Receipts

Cooperative Plan of Support:

Alabama	\$ 5.80
Arizona	1.05
Arkansas	8.44
California	10.31
Georgia	18.44
Illinois	5.81
Mississippi	.24
Missouri	59.11
New Mexico	4.21
North Carolina	11.24
Oklahoma	26.98
Tennessee	12.45
Texas	16.70

Virginia	22.84
Tennessee (Designated)	3.90
From States:	
Alabama	26.50
Michigan	21.97
Missouri	16.85
North Carolina	13.14
Virginia	16.86
Other Receipts:	
Premiums on Policies	293.32
Woman's National Auxiliary Convention	1.04
Surrender Value of Policy	26.49

Total Receipts 623.69

Total to be Accounted For \$1,672.76

Disbursements

Premiums on Policies	\$ 649.86
Secretarial Service	40.00
Dividends on Policy	10.93

Total Disbursements 700.79

Balance on Hand, March 31, 1957 \$ 971.97

Fellowship Church, Host to Texas Ministers' Conference

The Texas State Free Will Baptist Ministers' Conference will convene with the Fellowship Free Will Baptist Church, 1406-10 Ursuline Avenue, Bryan, Texas, on May 2, 3, 1957.

The following is the scheduled program for the conference:

Thursday Night Session

- 8:00—Worship Service
 - Congregational Singing
 - Prayer
 - Message, Rev. Bailey Thompson, Odessa
- 9:00—Religious Film

Friday Morning Session

- 10:00—Call to Order, Rev. A. F. Ferguson,

Coming Events

- May 3-5—North Carolina State League Convention, St. Mary's Church, New Bern, North Carolina.
- May 12—Mother's Day.
- May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
- June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.
- June 16—Father's Day.
- July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

- Bellevue, Moderator
- Song Service
- Devotions, Rev. Fred King, Ft. Worth
- Welcome, Rev. Alvin F. Halbrook, Bryan
- Response, Rev. Bob Sheffield, Newton
- 10:20—Business Session
- 11:00—Worship Service
 - Song and Praise Service
 - Prayer
 - Offering
 - Special Music, Rev. Everett D. Hellard, Houston
 - Message, Rev. H. Z. Cox, Dallas
- 12:00—Lunch

Friday Afternoon Session

- 1:15—Song and Prayer Service
- 1:20—Report of President and Treasurer, Home Mission Board, Rev. C. B. Thompson, Iola
- 1:40—Report of State Executive Secretary, Rev. Everett D. Hellard, Houston
- 2:00—Panel Discussion
 - "The Holy Scriptures," Rev. Tiff Covington, Bowie
 - "The Divine Government and Providence of God," Rev. Alvin F. Halbrook, Bryan
 - "Creation, Primitive State of Man, and His Fall," Rev. J. M. Goode, Carthage
 - "Jesus Christ and His Incarnation," Rev. Bob Sheffield, Newton
 - "The Atonement and Mediation of Christ," Rev. C. J. Hearron, Ft. Worth
 - "The Holy Spirit and His Work," Rev. Bailey Thompson, Odessa
 - "The Perseverance of the Saints," Northwest Brazos Moderator

Revival Services at Peace Church

Revival services will begin at Peace Free Will Baptist Church located on Highway 42, 2½ miles west of Pinetops, North Carolina, on April 28, 1957. These services will continue through May 4, beginning each night at 7:30. The Rev. E. E. Edwards of Chocowinity, North Carolina, will be the evangelist for this revival.

The pastor of the church, the Rev. Hubert Burress, extends a welcome to everyone. This will be the first series of revival services to be held in the new church building.

Madison Church, Host To Porter Youth Rally

The Madison Free Will Baptist Church was host to the Porter Youth Rally on March 16, 1957. Six churches were represented at this rally. The Rev. Russell Miliam spoke on the subject, "Be Well (Continued on page ten)

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

April 5, 1957

Dear Fellow Workers,

We praise the Lord, for the good attendance, the splendid messages, and the challenge of the Holy Spirit during the recent Bible conference. It no doubt was the best conference ever. Let us pray that God will honor His Word and that each one who attended will take action on the challenges presented.

We praise the Lord, for answered prayer on the part of Mrs. Chester Wright, the mother of our missionary, Marie Hanna. She is much better and has been released from the hospital. Please pray for her continued recovery.

We praise the Lord, for the missionary revival in Houston, Texas, and for the missionary conferences in Bryan and Henderson, Texas. Please pray for further efforts in this great state as they endeavor to meet their suggested quota for foreign missions. We praise the Lord, for the glowing report of the recent N. A. E. Convention held in Buffalo, New York. Truly, evangelical Christianity is on the march. Please pray for the gospel witness around the world, and especially pray for the Billy Graham campaign, soon to be held in New York City. This could well mean the greatest spiritual impact ever to be felt in our nation. One New York pastor has stated that he believes that this will be New York's last chance to accept Christ before, in all probability, the skyline is leveled by atomic warfare. We understand that the American Broadcasting Company plans to televise one hour of each Saturday night service of the Graham campaign. It is suggested that family, friends and neighbors meet together in homes and join in the campaign in this way. Think what this could mean for America! A revival in your living room! Invite your unsaved friends into your home for this service and lead them to Christ by bringing the invitation. The campaign begins May 15.

We praise the Lord, for the health of our missionaries as they labor in the hard places abroad. Many of them are exposed to dangerous diseases, and work under unsanitary conditions. Please pray for divine protection upon them.

We praise the Lord, for the response given to our itinerate workers among our different churches. Brother Willey had a successful itinerate in Oklahoma; Miss Wilson

in East Tennessee and Western North Carolina; Brother Dan Merkh is also being well received. Please pray for Miss Wilson this month as she works in Arkansas, and for Brother Merkh as he itinerates in South Carolina and Georgia.

We praise the Lord, that the French government has officially surveyed the land for our Mission Station in Koun (Ivory Coast, Africa), and that cement markers have been placed to mark the boundaries. The plot of land is 500 feet square. A path 10 feet wide has been cleared around the land as it waits the arrival of our missionaries to construct the necessary buildings. In recent report from Brother Timyan he makes this statement, "What the government wants to know is how much money will be invested on this 500 feet square property during the next three years. During this time limit the buildings that

you contract for will have to be constructed in order to justify your holding title to the land. I have consulted with our builder and we feel that you should anticipate a minimum outlay of \$10,000 for the first station. This would include living quarters for a couple, two nurses and a dispensary."

I have assured Mr. Timyan that we will provide the money for these buildings! I have done this by faith. So you see the urgency of giving emphasis to foreign missions this month. Just today we received a check from the Ten Mile Free Will Baptist Church of Hazel Park, Michigan, for \$434.36. This is being applied to the African Mission Station fund. This church is also sending a couple to our Bible College who hope to go to Africa as missionaries. Go thou and do likewise.

We praise the Lord, for the increase in gifts during the last month. Please pray that the increase may continue. Also please remember in prayer the annual meeting of the Board of Foreign Missions to be held here in Nashville, Tuesday, April 30, and Wednesday, May 1.

Sincerely yours,

Raymond Riggs

Promotional Sec'y.-Treas.

FINANCIAL STATEMENT

Board of Foreign Missions, March, 1957

Cash in Bank March 1, 1957	\$16,065.02
Receipts	11,768.67
Total to Account For	\$27,833.69
Disbursements	7,625.09
Cash in Bank April 1, 1957	\$20,208.60

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 524.94	\$ 2,275.06
Arkansas	2,800	448.96	2,351.04
California	2,800	282.22	2,517.78
Florida	1,800	926.90	873.10
Georgia	3,700	514.85	3,185.15
Illinois	4,000	857.68	3,142.32
Kentucky	2,100	164.96	1,935.04
Maine	300	100.00	200.00
Michigan	14,300	3,900.94	10,399.06
Mississippi	1,700	374.77	1,325.23
Missouri	10,300	2,409.19	7,890.81
Nebraska	100		100.00
New Mexico	200	69.41	130.59
North Carolina	20,250	6,490.48	13,759.52
Ohio	2,900	1,162.49	1,737.51
Oklahoma	6,500	1,364.91	5,135.09
South Carolina	4,100	1,006.48	3,093.52
Tennessee	9,100	2,728.46	6,371.54
Texas	3,600	1,097.39	2,502.61
Virginia	3,600	1,557.67	2,042.33
West Virginia	2,700	373.88	2,326.12
Miscellaneous	3,565	826.88	2,738.12
Totals	\$103,215	\$ 27,183.46	\$ 76,031.54

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:32). In this explanation point out what you think to be the difference in the several phases of future judgment and the persons affected in each case. —B. F., Texas.

Answer: I wish to make it clear in the very outset that only a very limited answer can be given in the space allowed for this column in one issue of our paper, and that what I think to be a correct answer to this question would not be accepted by all Bible students.

In Dr. Wuest's, "Expanded Translation of the Gospels," he renders this verse, "all the gentile nations," where the King James translators render, "all nations." This seems to be in keeping with the view held by many of my orthodox teachers that were the leaders among the fundamentalists, thirty to fifty years ago. These Bible teachers thought the judgment depicted in Matthew 25:31-46, was a judgment of nations at which the gentile nations shall be gathered together following the battle of Armageddon and judged for their treatment of Israel. The nation that shows favors to Israel will be given a place in Christ's earthly kingdom commensurate to its kindness, favor and protection rendered Israel during her many, many years of persecution including the great tribulation.

The sheep nations, or the nations symbolized by the sheep on the right hand, would each constitute a division of Christ's millennial kingdom. The nations that were hostile to Israel throughout her long period of chastisement, including the years of the great tribulation, are to be the nations at this judgment which are symbolized by the goats on the left hand, who with the false prophet, the antichrist (beast), and the dragon (Satan), are to be confined to a place of suffering called the bottomless pit for one thousand years. Satan alone, according to this view, will be released a little season (short time) to deceive the nations that were with Christ during the millennial reign.

Wuest, however, differs from these older scholars in that he thinks the sheep are

the individual persons who ministered to Christ from among the different gentile nations, the goats being individuals from the same nations rather than the nations themselves.

My view still inclines toward that of the older scholars among whom are Dr. James M. Gray, late president of Moody Bible Institute. In his Synthetic study, Pages 198-200, Dr. Gray has the following to say,

"The judgment of the nations under the figure of the sheep and the goats, which concludes the discourse (25:31-46), coincides, I believe, with the teachings of the Old Testament prophets with which we are familiar. These prophets taught us that at the close of this age Jerusalem would again be occupied by Israel though at first in an unconverted state, and that the nations of the Roman Empire would again besiege her, federated under the lead of the antichrist, and at this time the Messiah would interpose on her behalf, destroying her enemies and delivering her. I feel persuaded that the judgment here referred to as falling on the living nations is that judgment. That it is not the judgment at the end of the world, for example, and mentioned in Revelation 20, but the judgment at the end of the present age when Jesus comes to set up His earthly kingdom with Israel at its center. The nations thus judged are not necessarily the heathen nations, but the nations of Christendom, the Roman world, which are judged. It will be perceived not on the ground of individual belief or unbelief in the Saviour, but on their national treatment of 'these my brethren,' i. e., Israel, the brethren of Christ after the flesh. Israel with all her faults and blemishes is the apple of God's eye, and woe must befall the nation which lays a hand upon her."

To me, the above quotation seems remarkably in line with world-wide current events, and especially so when our thoughts go to Jerusalem, Palestine and the history concerning the persecution of the dispersed Jews since Jesus spoke those meaningful and significant words found in Matthew 25.

Another quotation in keeping with the view toward which I incline is to be found in the form of a note at the bottom of Page 1036 in the Scofield Bible. As is indicated on the title page, the Scofield Bible notes were prepared by at least eight of the

outstanding fundamental Bible scholars in the early years of our present century.

In his book, "Jesus Is Coming," W. E. Blackstone discusses "Four Judgments," Pages 103-106 as follows:

"I. The judgment of the saints for their works. This is not on earth. Compare 1 Thessalonians 4:13-18, with 2 Thessalonians 1:6-10; Revelation 19:11-16. These glorified saints receive their judgment undeniably before that of the ungodly. See Matthew 25:14-30. The judgment of the servants occurs before the judgment of the nations. Matthew 25:31-46. See also 1 Peter 4:17, 18.

"II. The judgment of the living nations, who are upon the earth at the revelation. Jesus is Judge of the quick (or living) and dead.

"The church or saints, having been before caught up in the rapture, come with Christ to execute judgment upon the world or living nations. This is the judgment of the quick, or those who are living upon the earth, when Christ comes at the revelation. He separates the sheep from the goats, gathering out all things that doth offend (Matthew 13:41, 42), and sets up His kingdom (Verse 43). The third party, His brethren, are the Israelites, who are never to be reckoned among the nations.

"Then follows the millenium, which is one continuous day of Judgment (Acts 17:31), when the righteous Judge will be upon earth (2 Timothy 4:8), and when judgment shall be laid to the line and righteousness to the plummet. Isaiah 28:17.

"III. The judgment of the dead at the Great White Throne. 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire' (Revelation 20:12-15); 'The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished' (2 Peter 2:9); 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning' (Continued on page fourteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

"... Holy, holy, holy, is the LORD of hosts the whole earth is full of his glory" (Isaiah 6:3).

The character of God is perfect. It may be considered the brilliant center in which all beauty, excellence and glory meet. Nothing is more important than the formation of suitable views of God. No one would trust himself for redemption from sin to a god that is anything short of perfect holiness. The only thing that keeps us from being holy is sin. So without proper views of the holiness of God there can be no acceptable worship and service.

Another thing should be taken into consideration. The object of our adoration exerts an assimilating influence over us. When you tell me the character of the gods of the heathen nations, I will tell you the character of the people of those nations. And so it is that where the true God is devoutly believed and worshiped, there will be conformity to His likeness.

The following is the best definition of Bible holiness I have seen: "The Bible mentions two sorts of holiness—that of God, which is perfect, and that of man, which is man's attempt to follow in the way of God. It is a grace that the Scripture enjoins man, in a number of places, to acquire."

The law of God is a holy law, and it absolutely requires holiness and forbids sin. Purity in His creatures is conformity to this law, and sin is a transgression of it. The law demands purity of heart as the proper basis of purity of life. And Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). And again, "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:20-23).

Because of the holiness of God, He hates sin—all sin—and declares His purpose to punish all impenitent sinners. Sin is the

abominable thing which God hates. This infinite hatred of sin can be described only to the infinite purity of His divine nature. In His spotless holiness originates an abhorrence of sin too intense for the language of poor, finite mortals to describe.

We are impressed with the holiness of God and His hatred of sin, in view of the fact that He will permit no soul to enter heaven until it is cleansed from all sin—washed in the blood of the Lamb, and made as pure as the angels before the throne. How holy a place heaven must be, that such an operation must be performed on our souls before they are fitted for its sacred mansions!

It was because of the holiness of God and His hatred of sin that Christ, His only be-

gotten Son, died on Calvary's Cross. There He stood in the place of sinners—all sinners—who will accept Him; suffering for sins once, *the just for the unjust*. Here is illustrated the holiness of God, His hatred of sin and His love for sinners. He who died without the gates of Jerusalem—His beloved Son, on whom rested His affection—took our place and suffered for the sins we commit. His divine nature and love shine forth in awful grandeur in His act of love on the Cross. The man who takes his stand at the foot of the Cross on Calvary's mournful summit will adopt the words of the text:

"... Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Debbie Narron

It is with saddened hearts that we attempt to write of the death of our loving friend and sister in Christ, Mrs. Debbie Narron, whom God called from this life on October 20, 1956.

She had been a member of St. Mary's Free Will Baptist Church, Lucama, North Carolina, for 60 years. She was devoted wholeheartedly to her church, Sunday school, and auxiliary, and was always ready to lend a helping hand to its needs. During her Christian life, she worked tirelessly for the upbuilding of her church and community.

The vacancy which she has left in her church and community cannot be filled. She has left with her many friends and loved ones a pleasant memory of her that will never fade.

Her church she loved and sought to do,
The things she felt was right.
No fear had she, no sad remorse,
When to friends she said "Good Night."

Woman's Auxiliary,
St. Mary's Church

Mrs. Annie Pittman

Death has again entered our church and auxiliary. On March 9, 1957, our Lord called to her eternal home a dearly beloved sister, Mrs. Annie Pittman, who had completed her faithful labors here in this world.

She was a good wife, mother, friend and neighbor. Everyone that knew her loved

her. She was a true and faithful member of the St. Mary's Free Will Baptist Church, Lucama, North Carolina, as long as her health would permit. The many times she would call for us to go and have prayer meetings and sing for her in her home, we will never forget, for we could always see the love of God on her face as we read God's Word and sang to her. It was always an inspiration for us to keep on working for our Saviour.

Her life's trials all over;
The victory has been won.
Though 'twas hard to part
We say, "God's will be done."

Woman's Auxiliary,
St. Mary's Church

Debtors

"I am debtor both to the Greeks, and to the Barbarians; . . . as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Romans 1:14, 15).

Here Paul is declaring that he is a debtor. Debts suggest to us a burden. To Paul his debt was one of joy and not to be burdensome. At the heart of every Christian should be this same joy. We should be conscious of our debt to Christ, His love for us and His sacrificial death for us.

We, too are debtors. Our love and service we owe to the world. We have an obligation and duty to serve Christ and our neighbor. We received salvation free; therefore, we are to give to every man the gospel in the same measure we have received.

Perhaps you can't give to others the gospel by mouth, but you can give them the gospel by sending others in your place and by being a prayer warrior for them.—*Mrs. H. Reedy Saverance in The Post.*

NEWS NOTES

(Continued from page six)

Groomed," using as his Scripture the forty-sixth Psalm.

Mrs. Dorothy Griffith of Lucasville, Ohio, makes the following statement concerning the rally, "God blessed wonderfully during the service and each and every one enjoyed the Christian fellowship."

Youth for Christ Rally At Arapahoe Church

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, will be host to a Youth for Christ Rally on Saturday night, April 27, 1957, at 8:00 o'clock. The Rev. Cecil Campbell of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be the guest speaker for the rally.

Everyone is cordially invited to attend the rally and to enjoy the Christian fellowship.

Can You Believe It?

Today there are about 25,000 missionaries in the world—10,000 less than there were some years ago. Do we realize that this is just a few more persons that it takes to make up one division of soldiers in most armies?

What about money? Just the price of one day's fighting in World War II would pay for six years of continuous missionary work.

So fantastically much for destruction! So pitifully little for redemption!—*The Pioneer*.

The Kingdom

"Where is the Kingdom?" asked the pompous priest,

Weighted with lore, and spent with fast and feast.

The lowly Christ on His pretension smiled,

And simply said, "In the heart of a little child."—*Thomas Curtis Clark, Hull Road Church Bulletin, Snow Hill, N. C.*

Many Americans say, "I think this or that," whereas, the actual facts are that he doesn't think at all, but heard what he says he thinks on the radio.—*Selected*.

Some day you will be gone and it is only what you invest for God and others that will count while the endless ages roll on.—*The Gem*.

A gospel sermon is not a specially prepared message for a special occasion but a specially prepared life for time and eternity.—*The Gem*.

We are not here to correct the world, but to live the love-filled, Christ-filled life before it.—*Selected*.

Life is wonderful, if you live it; it's soon past and only what you give will last.—*Selected*.

North Carolina Free Will Baptist League Convention

St. Mary's Church, New Bern, North Carolina, May 3-5, 1957

KEYNOTE: "For Him—My All"

SCRIPTURE: "... who then is willing to consecrate his service this day unto the LORD?" (1 Chronicles 29:5).

SONG: "All for Jesus"

Friday Evening Session

7:30—"Sing Unto the Lord"

7:45—Meditations, Students, Mount Olive College

8:00—Welcome to Saint Mary's

8:05—Belfriette Quartet

8:15—Meet the Local Committee

—Meet the State Committee

—Meet the Visitors

8:20—The President Appoints Committees

8:25—"All for Jesus," Convention Choir

8:30—"For Him—My All in Decision," Rev. Eugene Waddell, Pastor, First Free Will Baptist Church, Portsmouth, Virginia

9:10—Day Is Done

—Belfriettes

—"Mizpah," League Benediction

Saturday Morning Session

9:00—"Sing Forth"

9:15—Meditations, Bridgeton Church

9:25—"For Him—My All"

—"Self," Carolyn Pate

—"Leisure," Mattie Lee Harris

—"Talent," Allen Overman

—"Possessions," Ray Turnage

10:00—Belfriettes

10:10—Some Necessary Things, President Dan Merkh

10:45—The Convention Sings

11:00—"For Him—My All"

—"At Cragmont"

—"Chapels for Cuba"

11:30—"Willingness Versus Selfishness," Rev. James Earl Raper, Pastor, Arcadia Free Will Baptist Church, Arcadia, South Carolina

12:00—Adjourn

Saturday Afternoon Session

2:00—"Singing Unto Him"

2:10—Meditations, Hilda Owen

2:20—"How We Do It"

—"In Sword Drills," Leah McGlohon

—"In Bible Quizzes," Nadine Scott

—"In Enlistment," Ray Turnage

—"In Study Courses," C. F. Bowen

—"In Socials," Henry Melvin

3:30—Belfriettes

3:35—Finishing Necessary Things, President Dan Merkh

4:00—Adjourn

Saturday Evening Session

7:30—"Hymns of the Cross," Reedy Branch Choir

8:00—"A Trip to the Mission Fields," Latest News and Views of Free Will Baptist Missions, Rev. Raymond Riggs, Secretary, Board of Foreign Missions, Nashville, Tennessee

8:30—Belfriettes

8:35—"For Him—My All in Consecration," Rev. Clarence F. Bowen, Professor of Church History, Free Will Baptist Bible College, Nashville, Tennessee

—"Day Is Done"

—"Belfriettes"

—"Mizpah"

Sunday Morning Session

9:30—"Sing It"

9:45—Meditations, St. Mary's Church

10:00—State-Wide Intermediate Sword Drill, Directed by Miss Leah McGlohon

11:00—"For Him—My All in Evangelism," Rev. Raymond Riggs

12:00—Convention Adjourns

NOTES — AND — QUOTES

By J. C. Griffin



IN THE LAST DAYS

God has warned us against the things that will take place, that are evil in the last days and among the warnings of God. He specifically informs us of the false religions that will be presented to the people. In Chapter 3, Verse 5 of 2 Timothy, Paul says that there will be a *form of godliness, but the power will be denied*. Certainly we are living in that day when there is much religion. Many religions deny the blood of Jesus Christ as the power to cleanse the heart from sin. We have such a religion that has crept into many of the churches that claim to be Christian.

I have found that some of the Modernists preach salvation but deny the atonement, or the fact that Christ died in our stead to keep us out of hell. I knew one of these Modernists who said, "Never tell children that Christ shed His blood to save sinners." In plain words he said, "Do not tell children anything about the blood of Jesus." Blood is mentioned 427 times in the Bible as God's remedy for the sins of man. Under the old covenant, which is done away with, the sacrificial offering for sin was a blood sacrifice for atonement. But all the sacrifices pointed to the one sacrifice to be made on Calvary.

Jesus poured out His soul as an offering for us. We are told by the prophet, Isaiah, in Chapter 53, Verse 12 of his prophecy that "Therefore will I divide him a portion with the great, and he shall divide with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

May we notice the poured out portion of this verse. It was a voluntary act of the Lord Jesus to pour out His life, His blood. There is a difference in spilling a thing absolutely, wilfully pouring it out. Isaiah saw Christ on the Cross, on Calvary's mount, literally, willingly and sacrificially pouring out His life's blood to keep us poor sinful beings from the punishment of hell fire.

We Are Justified by the Blood

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:8,

9). Our sin debt was paid on the Cross of Calvary when God's Son poured out His blood that we might be saved.

We Are Brought Close to God by the Blood

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). Yes, sinners who are far off from God may be brought so close to God that they become God's children, and are placed in God's family, and their names are registered in the Lamb's Book of Life. But Christ Jesus had to shed His blood for us to be saved. No wonder that the wrath of God is against all who reject Christ. It will be a sad day when the Christ rejector shall come into judgment and hear Christ say, "... Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

Notice that Christ says *everlasting fire*, no brush-heap affair, but a burning forever. But why are these sinners turned away forever and ever? Because they denied the shed blood of Christ.

We Are Redeemed by the Blood

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, . . ." (Revelation 5:9). Only those who accept the redemption which was made by Christ Jesus will ever be able to sing that new song.

We Are Cleansed by the Blood

"But if we walk in the light, as he is in the light, we have fellowship with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). God does the cleansing as His part. We do the accepting as our part. What is meant in this Scripture by the word walk? How should we walk? We should walk in the light. To walk in the light means to walk in Christ. Christ Himself said, "I am the Light of the World." How did Enoch walk? He walked by faith. So by faith we must accept Christ and then walk with Him so as to have light to walk in.

We Are Purchased by the Blood.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

We Have Peace Through the Blood

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; . . ." (Colossians 1:20). All who have been born again, as taught in John 3:3-5, are reconciled unto God. The unsaved man is not reconciled unto God; he cannot be until he has repented of his sins, turned from the ways of Satan, and has been saved by the accep-

tance of the Lord Jesus as His personal Saviour. When this is accomplished, after salvation, he can say, "Thy will be done in me, Lord."

We Are Sanctified by the Blood

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

We Are Washed by the Blood

"... unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5).

We Are Made Perfect by the Blood

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20).

There are many religions that ignore the atoning blood of Christ. They have a *form of godliness* but are not acquainted with the Lord Jesus Christ. There are many individuals who belong to various sects called denominations who have never accepted the Lord Jesus Christ according to God's plan. Some accept Him as a good Man; some accept Him as a great Teacher; some accept Him historically. Praise the Lord! there are those who accept Him as the Son of God who was made flesh and walked among men and who went to the Cross and died for the sins of lost humanity. The people who accept Him as the Son of God are those who have openly confessed Him as Lord and Saviour.

I talked with a man who said that he had been a church member for about 40 years and did not know what an experience of salvation meant. I was called to the bedside of a aged man who was about to breathe his last breath. When there was no one in the room but myself and the Lord, he said, "I have never been saved; I have come to the end. Do you think that God will save me now?" I said, "Can you believe in the Lord Jesus now?" Then I gave some of God's Word, and this old deacon accepted and confessed Christ as his Saviour.

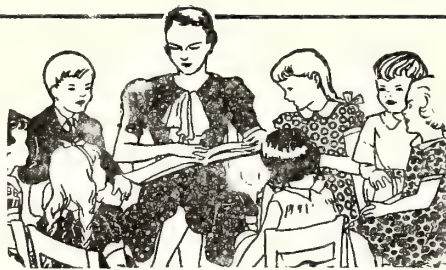
True Living

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father or mother, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question if you really are one.—J. Hudson Taylor.

STORIES

FOR OUR

BOYS and GIRLS



Erma's Lovely Trip

Jennie A. Staplin

"OH, Mother, just guess!" Erma Lemm burst into the kitchen where her mother was baking, followed by her chum, Phyllis Cleland.

"Must be tremendous to cause all this excitement," Mrs. Lemm smiled.

"Oh, it is. Phyllis' aunt has invited her to spend two whole weeks with her at her cottage by the lake and she said she could bring a girl friend with her. Phyllis wants me to go. May I, Mother? Please may I?"

"Here's a note, Mrs. Lemm, from my mother explaining," Phyllis held it out.

"How nice," Mrs. Lemm smiled as she finished reading it. "It will be a lovely outing for you girls."

"Then I can go. I knew you'd say yes," Erma fairly danced for joy.

"Yes, for I trust you to be a good girl and obey."

The day before the trip, Erma had her things all ready. As she helped her mother prepare the supper she wondered if she would get homesick. Two weeks seemed like a long time to be away from Mother and Daddy and baby Bobbie; but she would be having so much fun with Phyllis she wouldn't have time to get homesick.

Suddenly the telephone rang. Mrs. Lemm answered and gasped as she heard the message. "Oh, Erma, Daddy was in an accident. Another car hit him! They've taken him to the hospital. I'll have to go. Feed Bobbie his supper and put him to bed when it's time if I'm not back."

Daddy in the hospital? Erma could hardly believe it. She had heard of accidents but it just couldn't happen to Daddy. She lifted Bobbie into his high chair and began to feed him when she remembered her trip. Would she be able to go now? All her plans were made, she would just have to go. Maybe Daddy wasn't hurt much, just the car.

Erma washed the dishes and then put Bobbie to bed. At her bedtime her Mother still hadn't come so she waited up. A thought came to her now. Why couldn't she pray and ask God to make everything all right.

Erma was a Christian. In Sunday school one morning she had knelt with some oth-

ers and gave her heart to Jesus. She knelt now and asked God to make her Daddy well and not let her miss her trip.

When Mrs. Lemm returned she told Erma that her Daddy would have to stay in the hospital two weeks. "We'll have to manage without him."

"But the trip, Mother? Can't I go?" the tears were close.

"Wouldn't you give it up for Daddy?"

Erma nodded through her tears. "That's

Betty and the New Dress

Cleva R. Hanna

BETTY and Jimmy raced across the park and up the steps. They had spent the day with Aunt Kate.

"Mother," panted Betty, "can't we send some clothes to lepers?"

"What are you talking about?" asked Mother in surprise.

"About people that have bad sores that eat off their toes and fingers," put in Jimmy.

"Aunt Kate let us go with her to the missionary meeting," explained Betty, "and a lady talked about lepers."

"When people get near them they put up their hands and say, 'Dirty, dirty,' " added Jimmy.

Mother smiled. "Dear, they say 'Unclean, unclean.' They mean that they have the dread disease, leprosy, and people should not touch them. That disease has been known a long time. Jesus healed lepers when He was on earth. Once He healed ten at one time."

"Now there are special hospitals for them," Betty chimed in. "The lady said some are in our country and some in countries across the ocean. She showed us pictures. One was of a girl just my size. One side of her face was full of scars."

"Did the lady ask for money for her hospital?" inquired Mother.

Betty's eyes opened wide with excitement. "Yes, Mother. That is what we wanted to tell you about. She asked for money, or food, or clothes. The ladies gave money. Then they said they would fill a

my brave girl, I knew I could depend on you," her mother hugged her tight.

The two weeks were hard for Erma for her mother was away so much. It was hard to keep sweet and not grumble when she thought of the good time she was missing.

The two weeks were up and Daddy was coming home. Erma was helping Mother when a wonderful letter came. She could hardly believe her ears when Mother read it aloud. Uncle Ed was coming to take them all up to his summer cottage in his plane and they were to stay a whole month. A plane ride! Erma was so thrilled. No danger of getting homesick with both Mother and Daddy along. She was so glad now she had given her heart to Jesus that morning in Sunday school. See how He helped her during those two weeks when she had to take care of baby Bobbie all by herself so much. He had helped her to keep from grumbling too when she thought of the fun she was missing with Phyllis. Her teacher said a Christian should never grumble and she was a Christian. And now this lovely trip with a whole month up at Uncle Ed's. How nice!—My Pleasure.

box with clothes by the end of the week. Can't we send the dresses you said are too short for me, and Jimmy's suits that are too little for him?"

"Yes. That's a good idea, dear. But should we send only old clothes that we cannot use?"

Almost before Mother finished speaking the two scampered off. Just the day before they had helped sort and put away the outgrown garments. Jimmy grabbed an armful of his and piled them on a chair beside his mother. Then he ran out to play.

His sister laid hers on her bed then sat beside them. She was thinking of Mother's question, "Should we send only old clothes that we cannot use?" She had a new dress with socks to match that she had never worn. Could she part with them?

The little girl walked slowly over to the closet. She looked a long time at the dress. It was light blue—just the color she liked best. Frills on it were edged with lace. And a bow of blue ribbon hung from one shoulder. She had given all of the money from her piggy bank to help buy it. "It is the prettiest dress I've ever had," she whispered to herself.

Finally, Betty took the dress from its hook, slipped it on, and stood before the mirror. She turned this way and that. She spun around on one foot to make the frilly skirt fly out like an umbrella. She patted the ribbon bow. She was sure she had never looked prettier. As she smiled she thought

of what Aunt Kate often called her—"My dimple-cheeked girl."

"Dimple-cheeked?" What of the girl just her size who had scars instead of dimples? Wouldn't it make her happy to have a new dress, especially such a pretty one? Wouldn't it help her to forget the scars and the pain for a while?

Betty took off the dress and laid it on top of the pile of outgrown garments. She opened a dresser drawer, pulled out a new

pair of socks and laid them on top of it. Then she carried all and handed them to Mother with a smile.

Mother looked at her little daughter with glad surprise. Then she put her arm around Betty's shoulder. "My dear big girl," she said, "I am pleased, and I know Jesus is too. I'll add some new cloth, and pack everything in a box. You and Jimmy may take it over to Aunt Kate. She will know where to send it.—My Pleasure.

bers gave a surprise shower for one of its members, Mrs. Ronnie Rolison, the former Peggy Dixon. The members presented a large picture to Mrs. Rolison. Games and refreshments were then enjoyed by all.

Richton, Miss.—The Woman's Auxiliary of the New Love Well Church met at the church recently for its regular monthly meeting. Mrs. W. M. Brewer opened the meeting with prayer. There was one new member at the meeting. After the business session the program was introduced by Mrs. W. M. Brewer. Others participating were Mrs. R. Lee Brewer, Mrs. J. T. Quick, Mrs. Hickey McLain and Mrs. Ray Walley.

The March meeting was also held at the church. Mrs. W. M. Brewer lead the opening prayer, and the Scripture was read by the president. The business session was then held. Those who presented the program for the evening were Mrs. Ray Walley, Mrs. Isom Walley, Mrs. Hickey McLain, Mrs. R. Lee Brewer, Mrs. J. T. Quick and Mrs. W. M. Brewer. Mrs. R. Lee Brewer dismissed the ladies with prayer.

Another meeting was held at the home of Mrs. T. R. Jones. The Rev. Tillis Walley spoke at this meeting, and the ladies held a session of prayer with Mr. Jones. They also presented him with a love gift of assorted fruit.

Durham, N. C.—The Merkh Auxiliary of the Sherron Acres Church visited the Free Will Baptist Children's Home, Middlesex, North Carolina, on Palm Sunday. Other members of the church visited the home with the auxiliary members. The girls of the auxiliary made 43 Easter baskets from paper dishes with braided pastel ribbons for the handles. Colorful Easter seals were used to decorate the baskets before they were filled with chocolate bunny rabbits and candy eggs.

Just recently, the auxiliary named itself in honor of Brother Dan Merkh, former educational director of the Edgemont Church of Durham, who is planning to go to Africa as a missionary.

The new president of the auxiliary is Betty Jo Bennett, who announces that other special work of the auxiliary has been: visiting the hospital, conducting prayer meetings in the homes of shut-ins, writing letters and sending tracts to recent brides, and sending get-well cards to sick members of the church.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met Monday night, April 8, 1957. The meeting was opened with group singing, followed with prayer by Mrs. Thelma Ingram.

Mrs. Rivers Winstead, program chairman, introduced the program. The following members took part: Mrs. Charlie Brock, (Continued on page fourteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Belhaven, N. C.—The Y. P. A. of Belhaven Free Will Baptist Church met at the church on Thursday evening, April 11, with eighteen members present, including one new member, Miss Joan Carrol Daniels.

The program, "Open Doors of Preparation," was presented by Mrs. LaRue Davis. Scripture was taken from 1 Kings 10:1-7. Others who took part in the program were James R. Adams, Louise Pugh and Barbara Dillon.

James Ray Adams, president, presided over the business meeting. The secretary, Barbara Dillon, read the minutes of the last meeting and called the roll. It was decided to prepare a scrapbook in order to keep clippings and other important data, thereby maintaining a history of the organization.

The second lesson of Bible study was passed out by the Rev. LaRue Davis. Each person is responsible to complete it and return it at the next meeting. The meeting adjourned with the Y. P. A. benediction. The next meeting will be April 25, 1957.

Following the benediction, delicious refreshments were served by Mrs. Walter O'Neal Sr. and Mrs. D. R. Tolan, co-hostesses.

Kinston, N. C.—The Y. P. A. of Faith Free Will Baptist Church held its monthly meeting on Monday night, April 8, 1957, at the home of Donald Taylor. Following the opening hymn, "The Old Rugged Cross," Mrs. Mary Taylor led the group in prayer. Shirley Rouse read the Scripture, and Donald Taylor presented a poem.

The secretary, Shirley Rouse, read the minutes of the last meeting and called the roll. The offering was then taken. During the business session it was decided to buy a flower for the only widowed mother of Y. P. A.

The lesson was read and refreshments were served to the 13 members and 4 guests

present. There was one new member, Larry Pierce, at the meeting. The group prayed together the Lord's Prayer as the benediction.

Farmville, N. C.—The Woman's Auxiliary of King's Cross Roads Free Will Baptist Church, Pitt County, met Wednesday night, April 10, in the home of Mrs. Roy Case. The meeting was opened with group singing, followed with prayer by Mrs. Baker. Mrs. Jones, the president, read the Scripture which was taken from Isaiah 59:9, 10; 60:1.

Those taking part on the program were Mrs. Laura Harris, Mrs. Joyce Bundy, Mrs. Janie Baker, Mrs. Fulford, Mrs. Peggy Eason and Mrs. Ione Corbitt. Mrs. Joyce Bundy dismissed the group with prayer. The 23 members present then enjoyed refreshments served by the hostess, Mrs. Case.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church held its monthly meeting on Tuesday afternoon, April 9, in the home of Mrs. L. E. Ambrose. There were 14 members and 1 visitor present.

The president called the meeting to order by group singing. The Scripture was read by the president, Mrs. Lonnie Davenport, followed by the Lord's Prayer. Those taking part in the program were Mrs. Eleanor Moore, Mrs. Alton Furlough, Mrs. D. H. Furlough. In keeping with Founder's Day, Mrs. D. H. Furlough gave the ladies the highlights of the organization of the auxiliary and the history up to the present.

The next meeting of the auxiliary will be held with Mrs. Iris Jean Ambrose in May. After the benediction the ladies enjoyed a chicken salad plate, pie and coffee.

Beaufort, N. C.—The Y. P. A. of the Beaufort Free Will Baptist Church met Tuesday night, March 11, at the home of June Lewis. After the program the mem-

Questions and Answers

(Continued from page eight)

with brimstone' (Revelation 19:19, 20).

"IV. The judgment of angels, into fire 'prepared for the devil and his angels.' The ungodly go there first. Compare, 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone' (Revelation 19:20) with 'And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (Revelation 20:7-10); 'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into the chains of darkness, to be reserved unto judgment' (2 Peter 2:4); 'And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day' (Jude 6).

"Such event, requiring intervals of time, preclude the idea expressed in the term, 'general judgment.'

"The 'day of the Lord' has two aspects, to-wit: Judgment on God's enemies, and deliverance and blessing on God's people. See Isaiah 2:2.

"So we have the judgment:

"Of believers, as to their character, on the cross.

"Of believers, as to their works, at the judgment seat of Christ.

"Of the living nations at the revelation.

"Of the ungodly at the Great White Throne."

Dr. R. A. Torrey, one of the greatest of Bible scholars, teachers and evangelists, who assisted D. L. Moody in his activities in later years, and Dr. Wilbur Chapman, another of the most influential Bible scholars, wrote appreciative commendations of Mr. Blackstone's book which appears on the front pages of the above-mentioned book. To say that I understand and agree with all the men pointed to above, or even everything referred to in these quotations, would misrepresent the truth. On the other hand, I can say with no hesitation, that I

have studied carefully and both understand and agree with them in a general way. Without any hesitation I go further and say that the view these ancients held seems more in keeping with my understand of the teaching of the Scriptures than with the younger set of scholars that so widely differ with them.

As to the various judgments of which Scriptures speak: I think that there is a sense in which a person becomes his own judge when he hears the gospel. Those who believe and judge themselves unworthy and Christ to be worthy and His atonement worthy and sufficient are thereby saved. Day by day, and moment by moment, the Christian continues to judge himself as he confesses his sins, forsakes them and lives according to the Bible's teaching.

The Christian will be judged at the judgment seat of Christ in the air and rewarded according to his faithfulness and obedience to Christ. Following the coming of Christ to the Mount of Olives, Christ will judge the nations and reward or punish them according to their attitude to Israel. (God will bless them that have blessed Abraham's seed, the Jews, and curse them that have cursed Abraham's seed.)

At the end of the reign of Christ on earth God will cause fire to come down upon those that Satan has turned against God during the little season he is loosed (Revelation 20:1-7). The Great White Throne Judgment, the destruction of the present heaven and earth, the giving of the new heaven and new earth and the New Jerusalem that comes from the new heaven to the new earth—these events seem to rapidly follow one another or some may come simultaneously with others, but all will follow Satan's being loosed for a little season.

Woman's Auxiliary

(Continued from page thirteen)

Mrs. Jimmy Summerlin and Mrs. Archie Benson. After the program the ladies were dismissed with prayer.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held a pre-Easter week of prayer April 15-19 at the church. The program for the week was as follows: Monday, Rev. Eugene Waddell, Pastor, Speaker; Tuesday, Rev. Fred Riverbark, Speaker; Wednesday, Youth Night, Play and Youth Film, "That Kid Buck, (Prize was given to the person under 21 who brought the most visitors.); Thursday, Rev. Ivey Carter, Speaker; Friday, Missionary Night, Film, "Letter to Melitino."

Cragmont Assembly, Host to Auxiliaries

The woman's auxiliaries of the Blue Ridge Association of Free Will Baptists of North Carolina will convene at Cragmont Assembly, Black Mountain, North Carolina, on Saturday, April 27, 1957, at 10:00 a. m.

The program for the meeting has been planned as follows:

Morning Session

10:00—Hymn, Congregation

—Devotions, Mrs. Claude Foster

—Welcome, Mrs. J. E. Wooten

—Response, Mrs. Hoyle Harkins

—Recognition of Visitors and Delegates

—Special Music, Marion Church

—Business Session

—Reading of Minutes

—Treasurer's Report

—Hymn, Congregation

—Special Music, Horney Heights Church

—Message, Rev. Clyde Cox, Carolina, North Carolina

Afternoon Session

1:00—Special Music, Swannanoa Church

—Devotions, Mrs. Louise Kell

—Business Session

—Election of Officers

—Adjournment

Mrs. Wayne W. Smith,
Program Chairman

We Can Have a Revival

If all the sleeping folk will wake up
And all the lukewarm folk will fire up
And all the dishonest folk will confess up
And all the disgruntled folk will sweeten up
And all the discouraged folk will cheer up
And all the depressed folk will look up
And all the estranged folk will make up
And all the gossipers will shut up
And all the the dry bones will shake up
And all the true soldiers will stand up
And all the church members will pray up
And all that are in debt pay up.

—First Church, Albany, Ga., Bulletin.

Mission Memo

At a certain church the pastor had put over the clock these words: "83 a minute." After a few weeks, a group of members went to him and said, "Will you kindly take that down? It haunts us." They knew that it meant that 83 souls a minute were passing into eternity—into the dark—who had never heard of Jesus Christ. Are you quite happy about it?—*The Post*.

Christianity is something like a nail—the harder you hit it the deeper it goes.—*The Post*.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



God's Judgment and Grace

(Lesson for May 5)

Lesson: Genesis 1:27, 28; 6:5-8; 8:20-22.

Golden Text: Isaiah 55:7.

I. INTRODUCTION

When man disobeyed God in the Garden of Eden, he fell from the high and holy estate in which God created him. By this fall man lost his innocence, his fellowship with God and his lordship over the earth. Furthermore, man came under the eternal judgment of God because of his sin.

The cup of God's patience with man was filled up. We must be reminded that God is long-suffering toward sinful man, but there comes a time when He can forbear no longer. In this case He has borne with sinful man for more than a thousand years, "And it repented the LORD that he had made man on the earth, and it grieved him at his heart" (Vs. 6). Some have attacked the wording of this verse in that they say it casts a shadow upon the immutability and omniscience of God. Of course, we are to understand that it is worded so that man can understand its meaning. However, God's attitude in this instance is no different from that expressed in many other places in the Bible. Who are we to say that God, who hates evil and loves good, should not vindicate His righteousness by altering His plan of dealing with man in accordance with man's responses to His divine will?

Nevertheless, God gave time for man to repent of his sins and escape judgment, "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet in his days shall be an hundred and twenty years" (Genesis 6:3). We shall see subsequently that this period of one hundred twenty years was spent by Noah in preaching to these sinful people while he was building the ark for his escape from the flood, "But Noah found grace in the eyes of the LORD" (Vs. 8).—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who possess the image and likeness of God will naturally reflect the righteous character of Him (Vs. 27).

2. The eternal success of man's career on earth depends upon the way he responds to

God's purpose and plan for his life (Vs. 28).

3. The heart of the Lord is always grieved because of the sins and wickedness of men (Vv. 5, 6).

4. Though not with a flood as in Noah's day, God's judgment will again fall upon this wicked world (Vs. 7).

5. Those who live as Noah did will also find grace in the eyes of the Lord (Vs. 8).

6. There is no better way to begin anew than to first build an altar to the glory of the Lord (Vs. 20).

7. At the end of the flood the earth must have presented a spectacle of complete and permanent desolation. During the past year, while the flood waters covered the earth, the seasons must have been abnormal at least. But the Lord assured Noah and his family that the seasons would resume their normal order and continue so long as the world stands.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. It should be carefully noted that man was created and not evolved from a lower form of life. Men are so determined to account for man's animal ancestry that they disregard all contradictory facts. The present-day hybrid seed corn is a powerful argument against evolution. The fact that it does not reproduce its own kind but has to be carefully imbred year after year shows that acquired characteristics cannot be reproduced. But this is totally ignored by the teachers of evolution. If it does not operate in the vegetable world, how can it be expected to operate in the higher kingdom?

2. In Isaiah 14:12-14 we are told of the beginning of sin in the universe. And with this Scripture, we ought to read Ezekiel 28:12-15. Both of these Scriptures present a being, who was great, next to God. He was a created being, rich with gifts, powers and position. But pride and covetousness entered into his heart and he rebelled against God and became His active enemy. He was called "Lucifer, son of the morning." He said within his heart: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Here was presumption, rebellion, base ambition raised to the

highest degree. A being who would aspire to overthrow the throne of God would do anything contrary to the laws of righteousness, purity and mercy. Here was the deification of self. Five times he repeats the "I." He had no place in his thoughts for others, for even God his Creator.—*The Bible Expositor*.

3. The popular question, "Where did Cain get his wife?" is a silly one. The answer is not only simple but relatively unimportant. He married his sister. The record does not read that he went into the land of Nod to marry her; rather, he took her with him into that land. If people who like to debate this question would only talk more about how the tomb of Jesus became empty, or about Christ as the Son of God, they would come face to face with some problems that would touch their own lives. Note that in this civilization we have the appearance of polygamy, the development of animal husbandry, an advanced culture in music, and the practice of the metallurgical arts. All of this concludes with a record of a spirit of personal revenge and boastfulness. The Cainitic civilization was what men would call a "high" civilization, like that of France before the war; but, also like that of France, a godless one, with no word about God, or worship, or love for fellow men.—*Peloubet's Select Notes*.

4. The writing of this lesson has again brought to mind a verse from which I heard Dr. Martyn Lloyd-Jones preach a powerful sermon in the summer of 1955 in London: "... they say unto me, Where is the word of the LORD? let it come now." (Jeremiah 17:15). In the case of Jeremiah, this referred to unbelievers who scoffed at his prophecies that Jerusalem would be destroyed. So likewise, many scoffed at the warning of Noah that a flood was coming. Millions today laugh at the idea of a judgment to come—but it will come. As the Epistle to the Hebrews clearly says, "... it is appointed unto men once to die, but after this the judgment (Hebrews 9:27). We are to warn men to flee from the wrath to come.—*Dr. W. M. Smith*.

5. Noah is one of the outstanding saints in the Old Testament. He stands out as a solitary saint, "... in the midst of a crooked and perverse nation ..." (Philippians 2:15). In his day "... the wickedness of man was great in the earth, ..." (Genesis 6:5). It grieved God at His heart (Vs. 6). Sin was universal; the whole being of man had become perverted—"... every imagination of the thoughts of his heart was only evil continually" (Vs. 5). Therefore God resolved to destroy all the work of His hands (Vs. 7). There was one solitary exception: "But Noah found grace in the eyes of the Lord." He "... was a just man and perfect in his generations" (Vv. 8, 9).



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The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. This series is the first in a cycle which will cover the entire Bible.

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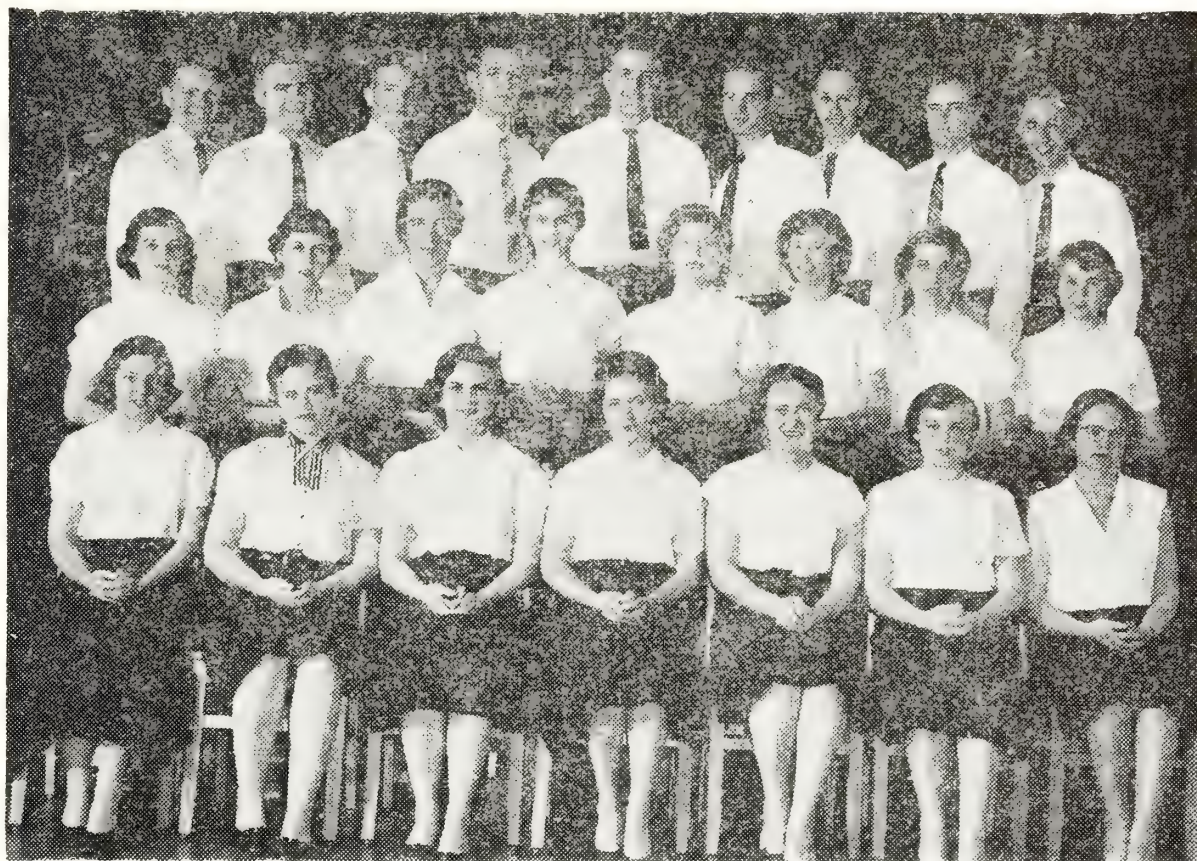
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AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 1, MAY 2 - 1957

DURHAM, N. C.



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MOUNT OLIVE, NORTH CAROLINA

Mr. Eugene Mauney, Director

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Monday, May 6—Pleasant Grove Free Will Baptist Church, Fremont, North Carolina.

Tuesday, May 7—Hull Road Free Will Baptist Church, Snow Hill, North Carolina.

Wednesday, May 8—Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina.

Thursday, May 9—Oak Grove Free Will Baptist Church, Newton Grove, North Carolina.

All programs begin at 8:00 p. m.

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EDITORIAL

JESUS' RESURRECTION MINISTRY

Believers in Christ have just placed emphasis in their worship upon the events which closed the earthly ministry of our Lord—His death, burial and resurrection. It would appear to be extremely profitable if ministers would place special emphasis now upon the appearances of Jesus to His followers during His resurrection ministry.

The Bible records seven appearances of Jesus between His resurrection and His ascension. During this forty-day period, He appeared only to believers: no record is given that He was seen by any other.

In John 21:11-18, we have the record of the first appearance of Jesus. Mary Magdalene had gone to the sepulcher early, while it was still dark, and had found the empty tomb. The women who accompanied her went and reported the fact to the disciples, who, in turn, sent Peter and John to investigate. They saw the empty tomb for themselves, and returned to tell the others. But Mary stayed by the sepulcher weeping. And the newly risen Christ revealed Himself to her. When she would have held Him by the feet in worship, He said, "... Touch me not; for I am not yet ascended to my Father: but go to my brethren and say to them, I ascend unto my Father, and your Father; and to my God and your God" (John 20:17).

Luke 24:13-35 tells of Jesus' appearance to Cleopas and another disciple on the road from Jerusalem to Emmaus. This incident took place sometime during the day of His resurrection. This interview caused their hearts to burn within them to the extent that they returned to Jerusalem to tell the others about it.

When these two disciples arrived in the presence of the group in Jerusalem, they found that Jesus had already appeared to Simon Peter. This interview with Peter is not given in the Word; however, reference is made to it in Luke 24:34. When Cleopas and the other disciple began to tell of their having seen Jesus, the group told them of His appearance to Peter, "Saying, The Lord is risen indeed, and hath appeared unto Simon."

On this same evening, while they were discussing the reports of Mary, Cleopas and Peter, Jesus appeared in their midst in the upper room. On this occasion, Thomas was not with the disciples and missed a great blessing.

John tells us that on the next Lord's Day Jesus appeared to the disciples again, "And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26). This is the time Jesus invited Thomas to examine His hands and His side.

On another occasion, Jesus showed Himself to seven of the disciples while they were on a fishing trip. They had been fishing in the Sea of Galilee, and, upon returning to shore, they saw Jesus on the shore awaiting them. Jesus told them where to cast their net for a great catch, fed them with the bread and fish which He had prepared, and gave them some pertinent and pointed instructions concerning their labors after He should ascend. This may be found in John 21.

He appeared to the eleven in Galilee and gave them the Great Commission. This is recorded in Matthew 28:16-20.

Luke tells us that, in His final appearance, He led them out as far as Bethany and blessed them. Then He "... was parted from them, and carried up into heaven" (Luke 24:51). This is believed to be the time to which Paul refers when he says, "... he was seen of about five hundred brethren at once, ..." (1 Corinthians 15:5).

Jesus had very definite reasons for these appearances during His resurrection ministry. Just as in everything He did, He appeared to the believers for the purpose of establishing them in the faith and instructing them in the future work they would do for Him. Space will not permit an elaborate explanation of this purpose, but we shall give, in as few words as possible, some of these things that He did.

He established His identity. Upon several of His appearances He showed the believers His hands, feet and side. The marks of the crucifixion were still in His body. He wanted them to know that He was the very same person who had been crucified. In order to show them that He was not a ghost, He invited them to feel His body, and He ate broiled fish and honey in their presence. Furthermore, He banished their fears, restored the fellowship of peace, and emboldened them against their enemies by breathing upon them and saying, "... Receive ye the Holy Ghost" (John 20:22).

He led the disciples into complete consecration. When He appeared to the seven disciples after their fruitless night of fishing on the Sea of Galilee, recorded in John 21, He proved His wisdom and power by directing them to a great catch of fish. Then He supplied their physical needs by feeding their bodies. And, last of all, He taught them the responsibility and obligation of love. When Peter began to compare his own lot with that of John, Jesus said, "... what is that to thee? follow thou me" (Vs. 22).

In His last appearance to the eleven disciples, He crowded the whole mission of the Church into two sentences, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19, 20).

May we go forth in the power of the Spirit to preach the resurrected Lord.

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Number 18

THE FREE WILL BAPTIST

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Millions are Blind!

J. Benny Tweter

A YOUNG man of 26 years age, from the town I resided in, cannot see any more! He was out pheasant hunting with a pal and as the fowl took to wing the accident happened, and a shotgun blast from the gun of his companion blinded both his eyes. Now he has to live in a world of darkness.

In Sablonconaux, France, a family was startled when a baby boy was born to them, not only blind—but even without eyes! He is reported to be normal in every respect but for this one tragic defect. He was born with frontal bone and the cheekbones grown together so that there are not even eye sockets, only a slight indentation where each eye is supposed to be! He has to live in a world of darkness too. . .

There are numerous instances of people who are either born blind, or made blind by some kind of an accident. Worse than that are cases where folk have been deliberately blinded by evil men, as was the case of the newspaper columnist, Victory Riesel, who had dared to expose the rackets in labor unions along with other subversive influences in our country. Someone threw acid

into his eyes one late evening, and the best medical skill has been unavailing to save his sight. He, too, must live in a world of darkness.

Bad as these accounts are, yet there is a situation far worse—for millions are affected by it, and who do not realize their own condition, and the awful consequences of this malady—and that is spiritual blindness of the soul! The Holy Scriptures are emphatic on this point: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). And the apostle, Paul, cites the source of this spiritual blindness in these words: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:3, 4).

Hubert Mitchell, a missionary to the Kubu Tribes people who live in the dense jungle of the island of Sumatra, after a 50-mile trek to their locality, knew that they had never heard the glorious gospel of Jesus Christ. How was he to explain to these wild people the redeeming love of the Saviour? The people were attracted to the missionary's smile. He told them the story of God's love, and how the Son of God gave His life for our sins on the Cross.

"What is cross?" the Chieftain inquired with a mystified frown.

Mitchell was nonplussed for the moment. These people had never seen a cross before! He tried to draw a rude picture of the Cross on the ground, but there was still that blank expression on the faces of his audience. The missionary asked his native helpers to cut down a small tree. Then he fastened together two larger branches into the form of a cross. This time he achieved some understanding on the face of the Chief. But the wild man had another question to ask:

"How was Christ fastened to the Cross?" he wanted to know.

Hubert Mitchell laid the cross upon the ground, and then stretched himself full length upon it. He explained how that the soldiers drove nails into the hands and feet of the Lord Jesus Christ: "This is how Christ died on the Cross for you, and for each one in your village."

"What is nail?" was the Chief's next question.

Mitchell was elated at how he was getting the message across! A nail would be an easy thing to explain. But he was stuck when he tried to describe it. There was not a single nail in the village; they had never seen a nail! He looked into his own things but could not find one! They did not even have a pin to use as an object lesson!

Would he fail to make the light clear to these blinded people for lack of a nail? They ate their evening meal in some despondency. When he finished his meal of rice and fish, he opened a can of Japanese oranges to eat as a dessert. He was just about to throw away the emptied can when he heard a rattling sound inside it. And looking inside he saw a nail! In God's providence the last segment of the jigsaw puzzle to the Chief was made clear by this nail!

Overjoyed with his discovery the missionary ran to the Chieftain with his find, and demonstrated how the nail had been driven into the Lord's hands and feet. The wild man took the nail and examined it closely, then pressed it into his own hand until he felt its pain—and suddenly the blindness was taken from his eyes and he grasped the wonder of God's love in redemption.

The leader of the tribes people walked over to where the cross still lay on the ground, and placed beside it a basket in which was a python skin, bear and tiger claws. "These are my dearest treasures," he told the missionary, "They are all I have. I give them to Jesus because of what He has done for me."

The Chief and the entire village believed on the Lord as their Saviour. He took upon himself to act as the guide for the missionary as they went to other tribes people with the message of Christ's love, and always he held close in his hand the symbol of redemption—a nail!

Some years ago in a Southern Baptist Hospital in New Orleans a little girl lay in bed, calling over and over again, "It's dark, please turn on the light." But an operation to save her eyesight had failed, and she would never see again. Millions in darkness of sin and misery throughout the world echo that same piteous cry: "It is so dark; please turn on the light!"

One of the wonders of modern science is to give sight in some cases to the blind. In Capetown, Africa, a white man died by name P. N. Van Jaarsveld. He willed his eyes to someone who needed them. The doctors used Jaarsveld's eyes to give sight to an African gas station attendant, Jacobus Lamoela. Jacobus exclaimed in rapture: "I can see just about anything now—not clearly, of course—but it is all coming out of the mist."

Jesus Christ is the Light of the world, and He has declared that those who follow Him shall not walk in darkness, but in the light of life. The darkness of sin can be dispelled, if we who have the gospel are willing to give it out! Christ has commissioned His people to go into all the world with its millions to give them light. These millions are crying, "It is so dark; please turn on the light!" We are responsible—what are we doing about it?—*Gospel Herald*.

A Visit with Our Neighbors South of the Border

ARIZONA is one of our fields of endeavor which presents a great opportunity for missions both in the United States and in Mexico. Recently my wife and I have made some trips to Nogales, Sonora, Mexico, to view the field existing there and to observe the field between Tucson and Nogales. Nogales is one of those divided cities. It has no physical division (such as a river), but it has a political division due to the fact that the United States-Mexican Border bisects the city. On this side of the line one is in Nogales, Arizona, U.S.A., and when he crosses the line he is in Nogales, Sonora, Mexico. Nogales is the gateway to the west coast of Mexico. It is the port of entry nearest to us, being only 65 miles from Tucson.

Between Tucson, Arizona, and Nogales, Arizona, there is only one protestant work. It consists of an undenominational Sunday school which meets in the school house in Amado, roughly halfway between the two cities. There are two Catholic churches in the six towns and villages between Tucson and Nogales, but there are several grade schools. The high school students go to Nogales or Tucson. Most of the people, there are over 2,000 of them in the region, are Catholics. However, many of the Protestant people in the area come into Tucson, or go to Nogales to church. Here we see a field which is truly white unto harvest, but the laborers are pitifully few. We need prayers of God's people that laborers will be sent into the harvest.

South of the border lies Mexico; 30,000,000 people are in Mexico, and there are only 2,000,000 who profess to be Christians. The rest are mostly Catholic, or at least, under Catholic domination. Sonora is a wide open field. Rev. Alberto Morales, a Mexican preacher who comes to Tucson regularly, has told me that the governor of Sonora will welcome schools with open arms if any group of people wish to start one there. They would be permitted to teach their religious subjects with freedom, according to Brother Morales.

Very recently we attended the first annual Spanish Bible Conference at the Mexican Baptist Church in Nogales, Arizona. It was an interdenominational conference held in a church which belongs to no denomination. Rev. Morales is the pastor of the church. He told them that he would pastor until the church decided to unite with a

denomination and get someone else. At the conference there were representatives of the Conservative Baptist, a holiness work, and other denominations including the Free Will Baptist represented by our family.

Nogales, Arizona, is 90% Spanish speaking people. We, who spoke in English, had to have our messages interpreted to the congregation. Unfortunately, not all that was said in Spanish was interpreted into English, so we missed a great deal that we would otherwise have gained from the conference. We are taking Spanish language lessons each Monday evening and doing our best to learn the language, but it is a slow process. The classes are taught by Rev.

•
Rev. John B. Elliston, Tucson, Arizona
•

Morales, free, his only aim being to get some more people witnessing to his own people in the language they can understand.

From information supplied by the Mexican Travel Bureau of Nogales, in bulletin form, we have acquired some information concerning travel in Mexico. It is very easy and inexpensive. For \$3.00 one may obtain a tourist permit which will allow a person 15 years of age or older to enter Mexico and remain there for six months. For \$5.00 one may obtain a permit to go in and out of Mexico at will for six months. No fee is required for persons under 15. If you wish to take your car you must have an automobile permit, and you may obtain a permit to take a trailer if you so desire. Merchandise up to \$250.00 in value may be brought back on the regular permit, and up to \$500.00 on the multiple permit. Meat, vegetables and fruit may not be brought back from Mexico.

Tourists traveling in Mexico are told to be constantly on the alert for road obstructions; people walk in the middle of the road; donkeys, slow carts and animals may be encountered. The western part of Mexico is all open range. It is best not to travel at night at all. Because of the distance between filling stations one is told to get gas at every one he comes to. It may be a long way to the next one.

The laws of Mexico are different from our laws. There one is considered guilty until proven innocent. The most important thing is consideration and courtesy. The Mexican people have a culture in which is deeply imbedded courtesy toward their fellow man, close family ties, love of religion, a high regard for women and great patience. The tourist is asked not to tip, or pay for acts of kindness with money. Gifts of candy, soap, or best of all, clothing, is deeply appreciated and may be used as openings to friendship, or the preaching of the gospel. If anyone has some used clothing which he would like to send us to distribute we could surely use them in this work.

Pray earnestly that God will provide workers so that we may be able to take advantage of the great opportunity which lies before us. I would be glad to help in starting a school in Sonora if the way could be arranged. I hope soon to be able to make a trip through the region, and I shall give a fuller report after that.

CLOSER TO HOME

When we learn Spanish we will not necessarily have to go to Mexico to reap great benefit from our use of the language. There are over 40,000 Spanish speaking people in Tucson, almost all of whom are in great need of the gospel. This includes Negroes, Mexicans and Indians who speak only Spanish.

We have been doing a little bit to help out in the Yaqui Indian Mission just outside the city limits of Tucson. These are Spanish speaking Indians and the adults often understanding no English. Rev. and Mrs. Irvin Gleason have a mission in the Yaqui village. Most of the adults are Mexican nationals who fled across the border in 1916 to escape reprisals by the Mexican government following the abortive effort of Pancho Villa. It seems that they had got on the wrong side of the fence. They cannot return to Mexico, nor can they become United States citizens as they are in this country illegally. They are truly a people without a country. They can find work only at the most menial tasks. They do some agricultural labor, in season, but most of the time they must depend upon picking up garbage, etc., for their meager livelihood.

They are a people of very mixed emotions and ideas. They are nominal Catholics, but they have their own Indian cere-

monies also. Many of them seem reachable with the gospel, but they are held in deep superstition both by their own people and by the Catholic church. Most of the adults have never gone to school, and few of them can read or write. Public schools are being provided for the children, but the home life they have is pitiful. They cannot get state or county aid for illness or any other cause as they are not citizens of this country.

This is truly a great mission field, and we have two small churches and a mission to attempt to evangelize a region as the whole southeastern section of the United States. True, we have some churches in California, but it is over 600 miles from here to the nearest church in California, and except for Phoenix, our nearest Free Will Baptist church is in El Paso, over 300 miles away.

Come over into Macedonia and help us! Who is willing?

a marvelous type of spiritual completeness in our homes.

As went the Hebrew homes so would go the nation. Soundness in family life meant healthy grass roots for the Kingdom to be established later. The book of Deuteronomy gives certain vital principles for solid Hebrew home-life as they shortly were to take up their residence in the Promised Land. God had far-reaching sight for their national endurance; so He emphasized the need of constant recognition of God's Word in their individual homes. To this day the stability of Jewish home-life has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter actually commands that God's Word have a recognized place in the table talk and fireside chats of the family circle. Thus the Word becomes living in the home. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please his Maker. Thinking on things *that are true, lovely, of good report* produces what is noblest in character and pays the highest on such investment in the home.

There are many homes where once the altar light glowed and the home was complete. Through subtle snares Satan has dimmed, even quenched that light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin, disobedience have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes know not the real values of life; and, without a standard of righteous holy conduct, they become an easy prey for the crowding forces of evil which assail everyone today. Here is the chief reason for the lack of God-consciousness among youth today. Who will answer for this before the bar of God?

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered, "You are five years too late now. You have missed the most valuable years of shaping your child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten." Tom Paine said he was an infidel before he was five—the product of his home influence.

Thomas Guthrie wrote: "If you find yourself loving any pleasure better than your prayers, any book better than your Bible, any house better than God's house, any person better than the Lord Jesus, any indulgence better than the hope of heaven—*take alarm!* To which could well be added by every Christian parent: If you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them—*take great alarm!* You are responsible for their souls as well as their bodies—the completeness of a Christian home.

How Complete is Your Home?

Mrs. Alice R. Flowers, Springfield, Missouri

WITH holy satisfaction God rested after all His marvelous creative endeavors. The earth, the sea, the sky give witness to His power in framing the universe which was to house His master-creation, Adam and Eve. For their special comfort God had planted a garden in which grew every tree pleasant to the sight, and good for food. There was a special river to water that garden—the whole a prospect beyond description. No wonder God rested as He beheld every thing that he had made, and, behold, it was very good.

To Adam the crowing earthly joy was the presentation of Eve to share with him the loveliness of fair Eden. She was his God-given helpmeet; and now we see the first family established in their home. More than human association was involved in this however, there was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its gracious privileges only through continued obedience to Him.

Obedience to Him brought delightful communion with Him. No doubt they frequently heard the voice of the Lord God walking in the garden in the cool of the day and ran to meet Him as happy children would greet a loving parent. Disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowship with God in the completeness of His favor.

God had a great disappointment out of that first home's failure, and many years passed before God called Abraham. See how God emphasized right family relationships in dealing with him stressing proper recognition of Godly principles. These are strong words: "For I know him (Abraham), that he will command his children and his household after him, . . ." (Genesis 18:19). To what end? The very fulfillment of God's

promises depended on how faithfully Abraham wisely disciplined and directed his children and servants.

Note carefully the early history of the Hebrews as God taught them principles of success as a nation. Through their wilderness journeyings, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the twofold aspect of this emphasis with the blood of the slain lamb upon the door for protection, and the family gathered within the house to partake of the roasted lamb for the needed sustenance in the difficult journey ahead. Some stress only the first, ignoring the important second phase of this marvelous Passover observance.

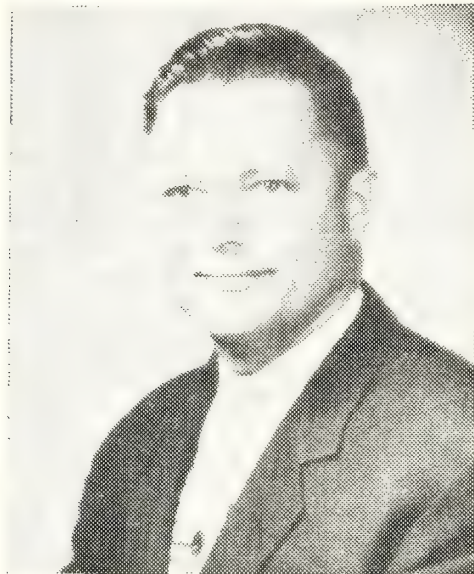
Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is a subsequent responsibility of parents to gather together their households for definite partaking of the Lamb—the Word of our God which liveth and abideth forever. Here has been the breakdown in many families, one great reason for the wayward children of supposedly Godly parents.

Assurance came to the parents through the application of the blood by faith; but traveling strength was derived by the parents' directed partaking of the paschal lamb. That Passover night the world was shut out and that family shut in together, due importance being laid on the significance of that sacred meal. This rushing age would quickly and easily crowd God out of any home. But remember, God's moving in every child's life starts normally in the home; and it was the wise man who said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). God has given here

NEWS NOTES

New Student Body President
Mount Olive Junior College

May's Chapel Revival Now in Progress



The Rev. Albert T. Coates of Smithfield, North Carolina, is the evangelist for revival services now in progress at May's Chapel Free Will Baptist Church. The services began Sunday, April 28, and will continue throughout the week. Services begin each evening at 7:45 p. m.

Mr. Coates is being assisted in the revival by the pastor of the church, the Rev. Melvin Everington. The public is cordially invited to attend the remaining services of this revival.

May's Chapel Church is located nine miles south of Goldsboro, North Carolina, on highway 117.

Mount Olive College Chorus Makes Spring Tour

The twenty-four-voice College Chorus of Mount Olive Junior College, Mount Olive, North Carolina, under the direction of Mr. Eugene Mauney, will conduct its spring tour of churches the week of May 6-9, 1957. The schedule of the churches to be visited is given on the cover page of this issue.

The Reverend W. Burkette Raper, president of the college, will accompany the chorus on the tour. The program will consist of sacred music.

All Free Will Baptists in the vicinity of the churches visited are cordially invited to attend.

Rev. Rufus Hyman To Hold Revival

The Rev. Rufus Hyman of Slocomb, Alabama, will conduct a series of revival services at the First Free Will Baptist

Church, Tallahassee, Florida, beginning May 12 and continuing through May 19. The services will begin each evening at 7:30.

Rev. Hyman states: "Prayer is requested for this work. All our friends are invited to attend these services."

Elm Grove Church to Be Host to 2nd Union of Central Conference

The moderator of the Second Union Meeting of the Central Conference of North Carolina will convene with the Elm Grove Church, Ayden, North Carolina, on Saturday, June 29.

This announcement is made because the place of the June meeting was not designated at the last union meeting, but was to be announced later.

Coming Events

May 3-5—North Carolina State League Convention, St. Mary's Church, New Bern, North Carolina.

May 5—All-Day Sing, Mt. Bethel Youth Camp, Ashburn, Georgia.

May 12—Mother's Day.

May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.

May 23—North Carolina State Woman's Auxiliary Convention, Shady Grove Church, Sampson County.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

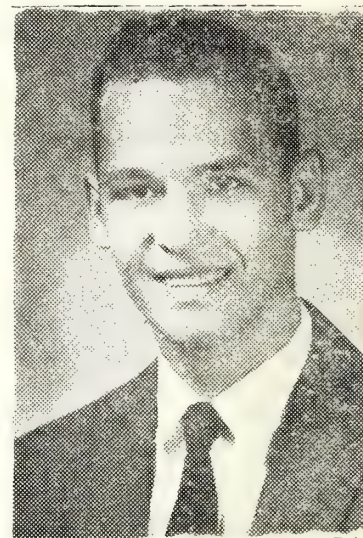
June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

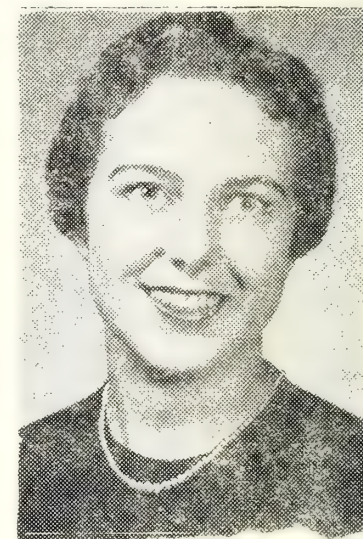
August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.



Keith Pittman of Lucama, North Carolina, a freshman student at Mount Olive Junior College, has been elected by the student body as president of the Student Government Association for the 1957-58 school year. Mr. Pittman, son of Mr. and Mrs. Henry F. Pittman of Lucama, succeeds Eugene Tyson, Middlesex, North Carolina. He will assume office in May.

Mr. Pittman is a member of Daniel's Chapel Free Will Baptist Church, Wilson, North Carolina.

New Editor of Olive Leaves



Miss Treva Jeans, Sims, North Carolina, a business education student at Mount Olive Junior College, has been chosen by the students to be editor of the 1958 edition of Olive Leaves, the college yearbook. Miss Jeans, daughter of Mr. and Mrs. L. W. Jeans of Sims, succeeds Hilda Boykin of Wilson, North Carolina.

Miss Jeans is a member of Marsh Swamp Free Will Baptist Church, Rock Ridge, North Carolina.

All Day Sing at Mt. Bethel Youth Camp

There will be an all-day sing at the Mt. Bethel Youth Camp located four miles north of Ashburn, Georgia, on Route 41, on May 5, 1957.

Mr. G. C. King states: "We will be expecting you. Bring some singers. There will be dinner for all who attend."

Children's Home Month In North Carolina

We quote below the contents of a letter that is being sent out by the Rev. S. A. Smith, superintendent of the North Carolina Children's Home, Middlesex, North Carolina. He reminds everyone that May is Children's Home month in North Carolina:

"First of all I want to thank you for everything you have done for the children of the home. The people of North Carolina have responded wonderfully to the needs of the home. Each dollar you have invested and each hour you have spent in efforts for the children is money and time well invested.

"In order to be able to feed, clothe, send the children to school, and continue our building program we are going to need your continued support. Some of our churches send their contribution monthly and to them we wish to extend our sincere thanks. You who have not we urge you to adopt this plan. I am appealing to you at this time to please do everything you can to get your church to make their offering in May as large as they can.

"Thank you for all that you have done for us, remember us in your prayers and come to see us at any time you can."

Report of Revival at Greenville Church

The Rev. R. B. Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church, gives the following report of a revival held recently in his church:

"Rev. Bobby Jackson was the evangelist for a revival at the Greenville Free Will Baptist Church March 24—April 7. There were large crowds, and decisions for Christ and the church at every service. The Holy Spirit was present in great power at every service.

"There were thirty-nine baptized on April 7. During the revival there were twenty-eight who went to the prayer room for assurance of salvation or to be reclaimed to Christ, and there were four who transferred to the Greenville Church. Three are awaiting baptism at the Greenville Church and twelve at other churches. Since April 7 there have been six saved and three

transfers to the church. The Holy Spirit revival is yet in evidence in the church and community."

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	98
Mrs. J. J. Blizzard, Deep Run, N. C.	71
Mrs. Lester Mills, Greenville, N. C.	69
Saint Mary's Woman's Aux., New Bern, N. C.	40
Mrs. Reuben Greene, Nashville, N. C.	32
C. L. Patrick, Walstonburg, N. C.	27
C. J. Harvey, Camilla, Ga.	26
Mrs. Gladys S. Deans, Sims, N. C.	24
A. B. Bryan, Benson, N. C.	22
M. B. Hutchinson, McArthur, Ohio	20
J. C. Griffin, New Bern, N. C.	20
Mrs. C. M. Whaley, Richlands, N. C.	18
Mrs. F. A. Edwards, Chocowinity, N. C.	17
Mrs. Rivers Winstead, Kenansville, N. C.	17
Mrs. G. C. Carter, Surrency, Ga.	16
Mrs. B. G. Hardy, Merrimon, N. C.	15
C. F. Abrams, Macclesfield, N. C.	14
Mrs. W. J. Starr, Arlington, Ga.	14
Jimmie Tyndall, Pink Hill, N. C.	14
Miss Mattie Mae Beacham, Arapahoe, N. C.	13
Mrs. J. C. Edmundson, Pikeville, N. C.	13
E. C. Morris, Tifton, Ga.	13
Mrs. J. R. Cayton, Aurora, N. C.	12
Mrs. Lloyd M. Edwards, Kenly, N. C.	12
Mrs. F. A. Lewis, Lowland, N. C.	12
Mrs. S. B. Strickland, Middlesex, N. C.	12
Owen Thomas, Four Oaks, N. C.	12
Mrs. Jessie G. Ball, Raleigh, N. C.	11
Pine Level Auxiliary, Pine Level, N. C.	11
Mrs. Beatrice Gamble, Jacksonville, Fla.	10
Mrs. Nathan Basnight, Columbia, N. C.	9
Miss Bertie Ann Hill, Snow Hill, N. C.	9
J. L. Parker, Dunn, N. C.	9
Willet Moretz, Swannanoa, N. C.	9
Mrs. M. A. Sullivan, Goldsboro, N. C.	9
J. K. Aldridge, La Grange, N. C.	8
Mrs. Fred Alpine, Mt. Olive, N. C.	8
I. J. Blackwelder, Ayden, N. C.	8
Martha Moye Braxton, Winterville, N. C.	8
Wilton H. Dail, Norfolk, Va.	8
New Love Well Woman's Auxiliary, Richton, Miss.	8
A. A. Gillenwater, Ironton, Ohio	7
Greenville Woman's Auxiliary, Greenville, N. C.	7
Mrs. C. F. Heath, Cove City, N. C.	7

Mrs. D. R. House Jr., Greenville, N. C.	7
C. R. Houston, Colquitt, Ga.	7
Kinston Woman's Auxiliary, Kinston, N. C.	7
Mrs. Alice E. Lupton, New Bern, N. C.	7
Raleigh Woman's Auxiliary, Raleigh, N. C.	7
Mrs. Rudolph Vause, Thomasville, S. C.	7
L. H. Boykin, Kenly, N. C.	6
Mrs. Paul Ferrell, Portsmouth, Va.	6
Hugo Woman's Auxiliary, Grifton, N. C.	6
Mrs. R. L. Gaine, Bladenboro, N. C.	6
Mrs. Paul A. Johnson, Smithfield, N. C.	6
Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
George P. Warren, Flint, Michigan	6
Jennings Williams, Clayton, N. C.	6
Mrs. Mabel Rowe, Blount's Creek, N. C.	6
D. W. Alexander, Bethel, N. C.	5
Duffie M. Lynch, Scranton, S. C.	5
Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Mrs. J. W. Hicks, Pamlico, S. C.	5
Mrs. W. C. Eastwood, Grantsboro, N. C.	5
Melvin K. Everington, New Bern, N. C.	5
J. R. Forrest, New Bern, N. C.	5
Mrs. Earl Gaskins, Washington, N. C.	5
Gethsemane Woman's Aux., Clarks, N. C.	5
J. N. Barnes, Blakely, Ga.	5
Mrs. Ava Arnold, Wise, Va.	5
Newton P. Gates, Detroit, Mich.	5
Coy Rentz, Baxley, Ga.	5
Gustus Thompson, Nashville, Tenn.	5
Mrs. Pearl Pearce, Micro, N. C.	5
Ruth White, Rocky Mount, N. C.	5
A. B. Willoughby, Ahoskie, N. C.	5

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Redding D. Lupton

On Good Friday, April 19, 1957, God in His tender mercy called Mr. R. D. Lupton to his heavenly home. He was a faithful member of Bethel Free Will Baptist Church, Whortonville, North Carolina. His cheerfulness and kind hospitality endeared him to the hearts of everyone who knew him.

Funeral services were conducted on Easter Sunday by the pastor, the Rev. S. E. Harper, and the Rev. J. C. Griffin. He was laid to rest beneath a beautiful mound of flowers—the evidence of the love and respect so many people had for this good man and his family. His testimony before his death was that he was prepared to go. He had made his calling and election sure.

He leaves to mourn his passing his wife, Mrs. Ennie S. Lupton; a son, Thomas Delbert Lupton; two daughters, Mrs. Grafton Woodard and Mrs. Charlie Deimo; several grandchildren; three brothers and a sister. May the Lord comfort and sustain his loved ones as they await their summons from on high to be reunited with him where there will be no more sorrow, no more pain, no more tears and no more sad farewells.

Mrs. Kathleen Slade,
Church Clerk

The only reputation that matters is your reputation in heaven.—*Highland Park, Mich., Church Bulletin.*

Unless you are equally grateful for obligations and opportunities, you are living out of the will of God.—*The Gem.*

COVER PICTURE

Our cover picture for this issue is contributed by Mount Olive Junior College, Mount Olive, North Carolina. The members of the chorus are identified below.

First Row, Left to Right

Elizabeth Smith, Deep Run, N. C.; Shirley Warren, Robersonville, N. C.; Peggy Oakley, Farmville, N. C.; Donna Morris, Fremont, N. C.; Treva Jeans, Sims, N. C.; Lena Tilghman, New Bern, N. C.; Maxie Warren, Roseboro, N. C.

Second Row, Left to Right

Sara Lou Gaskins, New Bern, N. C.; Christine Slaughter, Newport, N. C.; Peggy Mixon, Middlesex, N. C.; Hilda Boykin, Wilson, N. C.; Genevieve McLamb, Smithfield, N. C.; Myra Webster, Pantego, N. C.; Winnifred Gillikin, Aurora, N. C.; Hildred Dew, Bailey, N. C.

Third Row, Left to Right

Harold Hinnant, Maury, N. C.; Melvin Everington, New Bern, N. C.; Hayes Dean Kennedy, Beulaville, N. C.; Keith Pittman, Lucama, N. C.; Joseph Ingram, Kenly, N. C.; Eugene Tyson, Middlesex, N. C.; Allen Overman, Pikeville, N. C.; Regonald West, Morehead City, N. C.; Tommy Godley, Stantonsburg, N. C.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: When praying why should we address God in Christ's name and why should we pray for His sake? A Free Will Baptist to whom I was talking a short while ago seemed to think that it was for our sake or the sake of the person a request in prayer was being made rather than for Christ's sake.—Rev. Robert L. Edwards.

Answer: Christ instructed His followers to ask in His name. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24); "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:6, 13, 14); "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

Heretofore it had been correct to pray in God, the Father's name. Jesus had both prayed in His name and had taught the apostles to pray this way. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause come I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John 12:27, 28); "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly. . . . After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matthew 6:6, 9); "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matthew 26:42).

Our Lord Jesus Christ who was present with God the Father and co-equal to Him throughout the eternal ages of the past was incarnated (entered a body of flesh) so as to take yours and my place in temptation and in judgment in order to save our lost souls from sin. It was in this incarnate state that He needed to and did pray for us because while robed in flesh He was in

all points tempted like as we are. He was and still is even now, while acting as our high priest, our advocate, our mediator, subordinated to God the Father. In this place and position He is praying or interceding in our behalf. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28); "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:1-3, 20, 24); also "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . . I will not leave you comfortless: I will come to you" (John 14:16, 18).

Our blessed Lord Jesus Christ in His present local abode is at the right hand of the Father where He makes intercession in our behalf (all saints). "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62); "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34); "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55); also, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Whether or not we obey God now and come to Him through Christ, all creatures will some day. "Wherefore God also hath highly exalted him, and gave him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and

things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11); "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:11, 12).

When, on the eve of His going back to heaven, Jesus promised to send us another comforter, He made it clear that this one would be the Holy Spirit, the third person of the blessed Trinity that was then in heaven, who because of the changing of places of abode Jesus in heaven and the Holy Spirit on earth, we the believers would be able to expand and enlarge the work which Jesus Himself had begun. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

The reasons for this are that all power has been won by Jesus in His death, resurrection and ascension, for both Him and for us. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18); "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:22); "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house" (Matthew 9:6).

The Scriptures then are quite definite in teaching that we should pray during this the church age to God the Father in the name of Jesus Christ, and for the sake of our Lord, Saviour and sin-bearer while controlled by the Spirit or while being energized by the indwelling Spirit. "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:7, 13); "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26); "For through him we both have access by one Spirit unto the Father" (Ephesians 2:18).

Dr. P. B. Fitzwater, in *Christian Theology*, Pages 462, 463, has the following to say on "To whom to pray":

"(1) To God. 'Peter therefore was kept
(Continued on page nine)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

In the current issue of the *Living Waters*, published in London, England, appears the following inspiring article written by the Rev. George B. Duncan, M. A., under the title, *No Substitute*. It is my hope and prayer that it will prove a great blessing to each one who reads it.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." So writes Peter in his first epistle (1:23), and his words suggest three thoughts about the word of God which we might well remember.

The first relates to *the time it endures*. He speaks of it as an *incorruptible* seed, of a word which *liveth and abideth for ever*. Many of the influences which contribute to our spiritual experience are not lasting. We can think of the influence of a friendship. Most of us have known what it is to find at one time or other in our lives that we have come to own more than we have been able to tell to the help that has been ours through friendship with an other Christian, possibly more deeply taught in the things of the Spirit than ourselves, but then circumstances separated us from that one.

Or it may have been that we have owed a tremendous debt to the ministry of a certain church, until we left the church or there was a change of minister. It may have been that we owed a great deal to our home, until we lost our parents or left home. These things all played their part, but the sadness of them all was that they did not *abide for ever*.

It May Need Patience

How different the ministry of the Word. How vital that in every Christian this abiding ministry should be exercised. How comforting to the worker to know that the seed of the Word which he has been enabled to plant is an *incorruptible* seed, that it will indeed endure and abide forever. How blessed to the one who has been ministered to by others to know that the same wealth, indeed a far greater wealth of ministry, can be found in the Word. The time it endures, this alone makes the Bible

indispensable in spiritual experience.

The second point to note relates to *the task it effects*. Born again . . . by the word. The Word of God plays an indispensable part in the work of regeneration. Many years ago I spoke to the late Rev. J. R. S. Wilson and he reminded me never to forget that the seed that I was sowing was an *incorruptible* seed.

The result of its work might not be seen immediately. It might lie dormant in the heart and mind of the hearer for many years. But the seed for *incorruptible*. And this seed would be the instrument in the hand of God for the creation of the new life within the soul.

How essential that in our sermons, in our Sunday school lessons, we should be sowing the seed. Not content with the achieving of a reputation for popularity or cleverness, not content simply that we have held the attention of the children with interesting stories, but that we should know that we have sowed the seed of the Word of God in the minds of the hearers.

Is this the reason why a good deal of the preaching of today lacks in spiritual result, because men and teachers have felt it more important to proclaim what they think rather than what God has said? If we want to witness the birth of a new life it is absolutely essential that the *incorruptible* seed should be planted in the hearts and minds of those to whom we minister. Here again the Bible is absolutely indispensable.

Needed Today

The third thought relates to *the trust it evokes*. We need never lack confidence in the proclamation of our message as long as it is the Word of God. If it was a message of our own contriving, we might well hesitate. If our work was dependent upon the duration of our own immediate influence upon those to whom we minister we might indeed tremble for their spiritual well-being. But this word, this *incorruptible* seed which we are called to sow, divide in its origin, its authority and its power, inspires in our hearts a confidence and trust that nothing else could.

Today there is a need for a note of authority in our preaching. That note of authority, that sense of confidence, will come not from our eloquence, not from our erudition, but from the fact that the message we proclaim is not the word of man, but the Word of God.—Selected.

"Marvel not that I said unto thee, Ye must be born again" (John 3:7).

Reputation is what you need to get a job; character is what you need to keep one.—*Highland Park, Mich., Church Bulletin.*

Questions and Answers

(Continued from page eight)

in prison: but prayer was made without ceasing of the church unto God for him' (Acts 12:5). The first thing necessary in prayer is to come consciously into the actual presence of God. It is true that God is present everywhere, but there must be the conscious act of coming to the Almighty with definite petitions.

"(2) To Jesus Christ. 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit' (Acts 7:59). It is natural and proper for the believer to come to his Redeemer with definite petitions. He knows that God has committed all things to Christ.

"Note: Should prayer be addressed to the Holy Spirit? There is no record of praying to the Holy Spirit. However, the believer is directed to pray in the Spirit. 'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints' (Ephesians 6:18). 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost' (Jude 20).

"All praying is the action of the believer toward God as energized and directed by the Holy Spirit. Since all real praying then is by the expression of the Spirit's impulse, it is evident, therefore, that most praying of the believer would not be praying to the Holy Spirit. However, since the believer's life is lived in the Spirit, it is quite proper for the believer to pray for the Spirit to take possession of all his faculties and powers and to quicken him in the inner man so that Christ may dwell in the heart by faith."

THE MAIL BOX

AVAILABLE FOR REVIVALS

"I am available for spring and summer revivals. I am devoting my time to church revivals and to aiding new work in getting started. If any church desires my services please contact me at my home address."—Rev. Rufus Hymann, Slocumb, Alabama.

AVAILABLE FOR EVANGELISTIC SERVICES

"I am available for evangelistic services. Anyone desiring my services may contact me by writing to the following address."—Rev. Albert T. Coates, Route 1, Smithfield, North Carolina.

Our Task

Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.—Selected.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Riggs Conducts Erwin, Tenn., Revival

The First Free Will Baptist Church in Erwin, Tennessee, has just concluded a very fine revival meeting. The church was without a pastor for almost one year. Some six months ago Rev. Johnnie Floyd Jr. accepted the pastorate of this church. Rev. Raymond Riggs, promotional secretary of the foreign mission board, was engaged as the evangelist. The result of the meeting was as follows: 8 decisions for Christ, 12 baptized and 9 additions to the church.

Many of those who attended the meeting stated that it was the best spiritual meeting that the church had enjoyed in several years. For this, all of us are indeed grateful to the Lord. We predict that the First Church in Erwin has a glorious future under the leadership of the present pastor. We solicit the prayers of those who know God that His spirit and wisdom may guide these to real victory. Other churches in and around Erwin cooperated and a real spiritual impact was felt on the city.

In addition to the revival meeting, special emphasis was given to the foreign mission program. Services were held with the Eastern Quarterly Sunday School Convention and the Eastern Quarterly League Convention, as well with the Eastern Quarterly Woman's Auxiliary Convention. Total receipts for foreign missions from all sources were \$125.75.

No where in our denomination do we have a church that has the facilities for expansion and growth as the First Free Will Baptist Church in Erwin. A very lovely church edifice with a beautiful baptistery, choir and church balcony. In addition to this an annex for educational facilities containing 42 lovely classrooms. It is indeed a thrill to see the Free Will Baptist churches grow under the leadership of our young pastors.

May God bless each of them and lead them to real victory in the Lord.

A NOTE OF THANKS

Rev. Daniel J. Merkh, missionary candidate to the Bondoukou Circle, Ivory Coast, French West Africa, makes the following statement regarding his recent itinerary in the states:

"I wish to thank each of the churches that I have visited in my recent itinerary

for the splendid response I received. Each one certainly received me with a friendly welcome and I greatly appreciate it. Also, many others have been sending in funds to my account. It is impossible for me to get a record of each one that sends in a personal gift; however, I would like to thank each one personally for each gift that is sent to my account. If at all possible I will acknowledge each gift with a personal letter, but that is not always possible.

"Thank you again for your kindness to me."

ALASKA

Alaska was bought from Russia in 1867 for the small sum of \$7,200,000. This was less than two cents per acre. Alaska is a territory of the United States and is some 6,400 miles from Washington, D. C. Alaska is much more than twice the size of the state of Texas. The population is about 160,000 compared with Nevada's 247,000, which is our most sparsely settled state. About one-fourth of Alaska lies north of the Arctic Circle. Most towns have winters no colder than those of New England. Anchorage, one of Alaska's more modern and progressive cities, was started as a tent town in 1916. Nine tenths of all food consumed in Alaska is imported which makes the cost of living very high. Alaska only has one railroad and very few automobile roads. Mt. McKinley, the highest mountain in North America, is located there. Two thirds of the entire population of Alaska live in Anchorage. Three chief sources of income

CORRECTION!

Please note the following corrections in regards to an article entitled "Missionary Emphasis in Texas," which appeared in the April 10 issue of "The Free Will Baptist." The Rev. Raymond Riggs sincerely apologizes for these errors:

Under cash receipts instead of reading Bryan Free Will Baptist Church giving \$41.78, the article should have read Central Texas District. Also, in the report of pledges Bryan Free Will Baptist Church was listed as having pledged \$338.00. This, too, should have read Central Texas District.

are fishing, gold mining and fur trading. Of course lumber is also a source of income there.

It is the plans of the National Home Mission Board to send missionaries to Alaska at an early date. At the present time there are four applications in the office. We are requesting our people everywhere to pray that the Lord may raise up needed support to send missionaries to this territory.—H. E. Willis.

News from National Home Missions Office

"I am enclosing \$5.00 to be sent to the church in Mexico. I feel the Lord laid it upon my heart to give this money. It is part of my tithe. I hope it will be used for the glory of God."—Jean Frances Harris, Tennessee.

"Two new churches were organized in Kansas City, Missouri, on March 28. One church had a charter membership of 19, the other 16."—Rev. Lester Jones, State Missionary.

"Enclosed is a check for \$2.50 from our Ladies' Auxiliary of the Davis Free Will Baptist Church."—Mrs. Henry Murphy, North Carolina.

"Enclosed is a check for \$5.00 for home missions from the First Free Will Baptist Church, Richmond, Virginia."—Mrs. M. G. Waters, Virginia.

"We have just moved to San Marcos and there is no Free Will Baptist church in this area. How I would love to see trained home missionaries working in these fields we have in our own back door. I feel God wants me to put the need before our people. It's frightening to see the rapidness with which the Catholics are multiplying. California now has five Budist temples."—Mrs. Lorene Fransen, Texas.

"Enclosed is a check for \$1.59 which is my donation to the home mission board."—O. H. Wilson, Florida.

"A new church was recently organized at Freeport, Florida, with 17 charter members. Rev. Ruell Johnson was called as pastor."—Rev. Rufus Hyman, Florida.

"We are trying to organize as many churches in Oklahoma this year as possible; so far we have organized two."—Rev. Delbert Akin, Ada, Oklahoma.

"We are planing to build a combination church and parsonage here in Wenatchee. It will be 70 x 30 feet and will have a value of \$40,000 when completed."—Rev. J. J. Postlewaite, our missionary to Washington.

When we are true Christians, we are not ashamed for others to know about it.—L. L. K.

NOTES — AND — QUOTES

By J. C. Griffin



WHAT DID WE DO ON EASTER SUNDAY?

The question as asked in our heading, "What did we do on Easter Sunday?" could be asked in regards to every Lord's Day, or the day that is commonly called Sunday. Children of God are taught to reverently observe the Lord's Day. Under the law it was the Sabbath—the seventh day; but under grace, Christians observe the resurrection day of our Lord which was plainly and definitely typed in Leviticus as follows: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD" (Leviticus 23:15, 16).

There were seven sabbaths complete between the wave loaves after the wave sheath, and there were fifty days between the resurrection of Jesus and Pentecost. Thus Christ was resurrected on the first day of the week which is very sacred to Christians who observe the first day. It is the Lord's Day; therefore, every Sunday or first day of the week should be very sacred. To those of us who believe in the resurrection of the Lord Jesus, Easter should cause the deepest meditations in the observance of our living resurrected redeemer. I could not think of taking the day for *the lust of the flesh, the lust of the eye, or the pride of life*.

It has been our custom for a long time to have what we call a sunrise worship service. It is so sweet and precious to get out early and praise the Lord, our risen, living Saviour, when the sun comes forth. This year as a great number of people assembled in the National Cemetery at 5:30 a. m., it seemed that I could visualize the face of my Redeemer as He looked down from the heavens to see and hear the praise and adoration going up in thankfulness of the resurrection of Christ. This is the way we get an early start in the worshiping of the living Christ on Easter morning. My reader, how did you begin your worship that day? What did you worship? Was it Christ? or was it self? Was it Christ? or was it a fishing trip? Was it Christ? or was it the dollar?

Our Next Service

At 8:00 a. m. a group of children ranging

in years from six to twelve assembled in the studios of WOOW, where we have carried on a Sunday morning worship service for three years, with the assistance of our song leader, Mr. Ed Gaskins, and our pianist, Mrs. Joe Rice. Oh, what a happy occasion it was! It made us rejoice to sing and praise our risen Lord. In this assembly we spoke on the "Importance of the Resurrection," using 1 Corinthians 15:1-23 as the Scripture for the message. If this Scripture does not convey to man the importance of the resurrection, there is no need to try anything else. The man who does not believe in the resurrection of the Lord Jesus is bound for hell-fire. To disbelieve the resurrection is to deny the Word of God—thus there is no salvation for disbelievers.

Our Next Blessing

At the Sunday school hour I met with the people of the Oriental, North Carolina, Free Will Baptist Church so their pastor, the Rev. Robert Edwards, could continue the revival in my church, Ruth's Chapel Free Will Baptist Church, which had been in progress for a week. Then at 11:00 a. m. I preached to a very attentive congregation. The choir of the church had arranged special music for the worship, and they rendered each selection very efficiently and inspiringly. Again we preached on the resurrection, and God blessed our souls. It seems that the more we talk about the resurrection, the closer we get to the Lord and the more our faith increases in His return to catch up His bride, the Church.

Sadness Mixed with Gladness

At 3:00 o'clock in the afternoon I met with the pastor of the Bethel Free Will Baptist Church of Pamlico County, the Rev. Elmo Harper, to assist in the funeral services of Brother Reddin D. Lupton who was one of my special friends and who had gone to his reward with the Lord. On my arrival one of the deacons said, "Brother Griffin, you will have the privilege of saying that Brother Reddin was a Christian." Yes, that is the greatest thing that can be said about anyone. So as it was an hour of sadness due to his going, it made us so happy to know that our brother had been living in fellowship with the Lord, and thus he had left an earthly house and gone to a *house not made with hands*. When we have lived out our days and our bodies are afflicted, the best thing that the Lord can do for us if we are saved is to take us home to be with Him. So when we conduct the funeral of *soldiers of the Cross* we may tell our friends that they are at rest.

The Outcome of the Services

The climax of our rejoicing was when we returned home and learned that the attendance at the morning services, both Sunday school and the regular worship at Ruth's Chapel, was at an all-time high. When I looked at the Sunday school rec-

ord and saw that 283 were present and also that there was unusually good attendance at church, oh, how my soul rejoiced! Then when I saw the increase in the number at league and the large number that assembled for the evening worship service, even though I was tired in body after such a full day, my soul was so lifted that I soon was rested even in the delivery of the message that the Lord had placed in my heart. Praise the Lord for the wonderful grace that can take age and make it youthful! The Lord has said, "My grace is sufficient for you." Christ can take us in weakness and use us strongly. He can take us in our ignorance and use us wisely for His glory.

Prayers Answered

Our revival, conducted by the Rev. Robert Edwards, was a real revival. We had some of our prayers answered right before our eyes. Some of our friends that we have prayed for for years found the Lord Jesus as their personal Saviour. Some who had wandered astray were brought back to the Lord. Some church members were gloriously saved, and the church itself witnessed a real Holy Ghost revival.

Rev. Robert Edwards is a Spirit-filled man, and God wonderfully used him in bringing messages to us night after night that stirred the hearts of the hearers. We had been praying for just such a revival. We did not only pray, but we worked and God blessed our efforts. Praise the Lord for such a minister as Brother Edwards!

Our Requests

First we want you who love the Lord and are interested in the salvation of the lost to pray for us at Ruth's Chapel. Pray that God will keep us humble and use us for the gathering of souls from darkness into the marvelous light of our Lord Jesus. Pray that God will bless your servant, the writer of "Notes and Quotes," physically as He has done in the past that I may be physically able to carry on until He says, "It is enough." Pray for the power of the Holy Ghost to so dominate and lead that I can be the instrument in God's hands to bless mankind wherever contacted. Pray that Ruth's Chapel Church will be a soul-saving station to the glory of God.

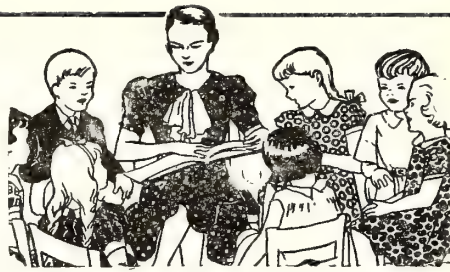
The ointment poured upon Jesus' feet by Mary had no practical value until the alabaster box was broken to pour it forth. So we are of no practical value until we are broken and poured out in service for God and man.—*The Gem*.

Each life has a throne; each throne has a reigning occupant; and each throne has a room for only one. With you which is it—God or self?—*The Gem*.

STORIES

FOR OUR

BOYS and GIRLS



A Little Housekeeper

Verna Bouck McConnell

ROSE sat on the front porch reading one of her favorite books. Her mother had gone with her father for a short trip and Rose had been left to "mind the house" as Mother had said. Sometimes important telephone calls came for Father, so it was necessary that someone be in the house. Rose did not mind, although she missed the chatter of the little ones. Since Mother planned to be back in time for the evening meal, she had taken the twins, Polly and Toby, with her. Rose found it nice not to have to run constantly to settle the babies' arguments, to pick up the toys they dropped or to comply with their endless requests for a drink of water.

Now she was restless, and wondered what to do with herself. She had dusted the living room and washed her luncheon dishes. The book was finished and she did not care to begin another one.

Suddenly she clapped her hands. "I know!" she exclaimed. "This is Mother's wash day, and she is not home to do the washing. I could wash clothes—I know very well that I could." The idea had no sooner entered her head, than she sprang to act upon it. She started for the basement. Then she seemed to hear a little voice.

"Rose, don't you remember that other time when you asked Mother if you might do the washing? What did she say? Mother said you were not experienced enough to use the washer when she was not near to help you!"

Rose stopped short, then tossed her head. "Oh, but that was a long time ago! I am much older now. And—and, besides," she added to herself slowly, "Mother did not say that I couldn't do the washing today!" On she went to the laundry.

"Let me see, now. First I fill the tubs with water and pour in some soap flakes." She started the water running and added the flakes. Then Rose saw a jug of clear liquid on the laundry shelf. "I do believe that Mother uses whatever is in that jug, too," she decided. She lifted down the jug and tilted it over the machine. "I wonder how much she puts in? Ugh, it smells horrid!" Rose made a face of disgust as she

poured a good quantity of the liquid into the washer.

The white clothes went into the machine and were soon tossing back and forth. Rose watched them with delight. "There! That is the way Mother does it, I know! Who says I can't do the washing?" Then she exclaimed, "My good white blouse! I wore it yesterday and I know it is not fresh enough to wear again. I will wash it, too."

Rose ran upstairs and found her sheer silk blouse. Back to the laundry she went and dropped the blouse into the machine. The tub of clothes was soon washed according to her satisfaction. She began taking the clean clothes from the machine and running them into the rinse water.

"My, they do look nice," she said to herself. "Here is my blouse. I hope it is clean. I want to wear it on Sunday." Rose picked the blouse from the soapy water and held it up before her. Then she stared in horror. It was streaked with black, and oh, it was full of holes!

"My lovely blouse! It is ruined!" Rose burst into tears. "What could have happened to it? I can never wear it again!" She lifted the spoiled blouse gingerly and laid it on the sorting table. "I am not going to wash any more clothes now," she continued, mopping her eyes.

Slowly she went back upstairs and out to the porch. She had no heart to read. "I wish I had never touched the old washing!" she muttered wrathfully. "Nothing ever goes right for me!"

The afternoon drew to a close and Rose went to the kitchen. "Mother said to get a lunch ready, for they would be home about six o'clock," she mused. "This time I will try to remember exactly what she said. First I must look in the refrigerator. Let me see, Mother has a plate of cold meat and cheese. I believe I will arrange it on a plate of lettuce. That will look very nice. Here is the bowl of potato salad she made before she left, and the cake she baked last evening. If I made lemonade, too, I think we will have a very nice supper."

Carefully Rose went about her preparations. The table was set with a gay peasant cloth and matching napkins. The silver-

ware, glasses and dishes were all arranged in their proper places. Rose examined the result. "I am glad that Mother taught me how to do this," she nodded, "I think it is one thing that is done right—at least I hope I have done it right!"

It was not long before Rose saw the car coming down the street. Father blew the horn, Mother waved and the twins squealed. Rose ran to meet them. She lifted out Polly, then Toby, giving each a hug and a kiss. Then Mother stepped from the car and drew Rose to her. "And how is my little housekeeper?" she smiled. "Did everything go all right today?"

Rose started to reply but suddenly flushed and looked down. Her mother looked at her in surprise. "What is wrong, daughter?"

Rose stammered, "I—I started the washing, Mother, and—and" the tears began to fall.

"You started the washing! Rose, tell me, did you get hurt in any way?" Her mother's voice held fright. "You didn't get your hand caught in the wringer?"

"Oh, no, Mother! I did not hurt myself. But my blouse, my beautiful new blouse that you gave me for my birthday—I ruined it!" Rose wailed. "It is all streaked with ugly black lines, and it is full of holes. I can never wear it again—my very prettiest blouse."

"I see," her mother said slowly. "You know, Rose—or perhaps you don't know—that I never wash your best silk blouse or dresses in the washer. I always do them by hand. Did you take out the black ribbons that go through the beading around the neck and wrists?"

"Why, no, Mother!" Rose spoke in surprise. "I never thought to take them out. Should I have done so?"

Her mother sighed a little. "Yes, Rose. That is the reason your blouse is streaked with black. About the holes—I don't understand about them. Did you use the soap powder I keep for the laundry?"

"Yes, Mother," her little daughter replied eagerly, "just the very same that you always use, and besides, I used some of the stuff from that glass jug on the laundry shelf."

"Rose!" her mother stopped in dismay. "The bleach! I very seldom use any of that, and never, never with silk clothes. No wonder your pretty blouse went into holes! That bleach is much, much too strong. Rose, dear, if you would only remember what I have told you! Didn't your conscience warn you not to touch the washing when I wasn't here?"

"Yes, Mother," Rose's voice was low. "I remembered that once before you would not allow me to do it, but I thought I was older now."

"Older in years dear, but not in ex-

perience," corrected her mother. "I realize that you wanted to help me, so I shall not scold you now. I think that the loss of your blouse is sufficient punishment."

"I have learned a lesson, too, Mother," Rose lifted her eyes to her mother's face. "After this I will remember what you have told me, and never do anything else."

Her mother hugged her. "It would be better, little daughter, to ask Jesus to guide you and help you to be obedient to Him and to your parents. Never mind now, dear, tomorrow you and I will do the washing together and I am sure you will learn the best and safest way to do the work."—*Gospel Herald*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) **NEW BERN, N. C.**

S. C. District Convention To Hold Workshop

The South Carolina District Woman's Auxiliary Convention will conduct a workshop on May 11 at the Bethany Free Will Baptist Church, Timmonsville, South Carolina. An inspiring program has been planned around the theme, "Fruitful Disciples—Our Need for Such a Time as This."

All auxiliaries are urged to be represented, and each lady is requested to take her manual and yearbook along. The program will begin at 10:00 a. m.

Mrs. Rufus Corey

S. C. State Convention Plans Auxiliary Camp

The South Carolina State Woman's Auxiliary Convention is making plans for a woman's auxiliary camp to be held July 28-31 at Camp S. & M., Cameron, South Carolina. All auxiliaries are requested to pay the expenses of one delegate or half of the expenses for two ladies to attend.

The price for the three days will be \$7.50. The registration fee in the amount of \$2.00 may be sent to Mrs. Rufus Coffey, Box 441, Darlington, South Carolina.

Mrs. Rufus Coffey

New Auxiliary Convention Organized

The woman's auxiliaries in southeast Alabama recently organized a new auxiliary convention by the name of The Cooperative Woman's Auxiliary Convention. The organizational meeting took place at Howard's Grove Church, and the theme for the meeting was "Send Out Thy Light and Thy Truth." Mrs. Eunice Edwards, W.N.A.C. promotional chairman, was present at the meeting and conducted the installation of officers who are as follows:

Mrs. Hugh Jeffcoat, president; Mrs. Dorothy Kay, vice-president; Mrs. R. G. Burkett, recording secretary; Mrs. Virginia Lawler, treasurer and corresponding secretary; Mrs. Arthur Trawick, personal service chairman; Mrs. Nina Mae Jones, program-prayer chairman; Mrs. Annie Lou Kirkland, study course chairman; Mrs. Irell Ingram, assistant recording secretary.

The following program was given:
Hymn—"Send the Light"

Greetings—Mrs. Mary Edna Cook

Prayer—Rev. Ralph L. Bell

Devotions—Mrs. Hugh Jeffcoat

Instrumental Number—Howard's Grove

Reading—Sara Lou Scott

Message—Mrs. Eunice Edwards

Organization and Installation—Mrs. Eunice Edwards

Benediction—Rev. Charles Craddock

Washington, N. C.—The Woman's Auxiliary of the Washington Free Will Baptist Church held its monthly meeting on April 23 at the home of Mrs. Charles Keith. The president presided over the meeting. The Rev. Charles Keith led the ladies in the opening prayer. Following the reading of the Scripture, the secretary called the roll. The meeting was then turned over to the program chairman. The program was presented by Mrs. Sadler, Mrs. Arnold and Mrs. Lamm.

During the business session the treasurer's report was read and approved. The secretary's report was also given. Teachers, secretary and director were elected for the vacation Bible school.

There were eighteen regular members present at the meeting and one new member, Mrs. Audrey Toler. Mrs. Keith closed the meeting with prayer. The May meeting of the auxiliary will be held in the home of Mrs. Jim Bell.

Reputation is what is chisled on your tombstone. Character is what the angels say about you before God's Throne.—*Highland Park, Mich., Church Bulletin*.

IN MEMORIAM

The community of Cove City, North Carolina, suffered a great loss when God called Mr. Clem Sutton and his wife, Mrs. Myrtle Smith Sutton.

Mr. Clem Sutton was born May 28, 1896, and was the son of the late Charlie and Laura Mitchell Sutton of Cove City. He married Myrtle Smith on March 20, 1918. Returning home as a veteran of World War I, Mr. Sutton became a rural mail carrier on February 16, 1922, serving our government in that capacity until his health gave way. As a member of Core Creek Free Will Baptist Church, he served as its treasurer for many years and was at all times active in its program and faithful to discharge his duties. For years he served as secretary for the Ionic Lodge and banker for the Woodmen of the World. As a kind and benevolent gentleman, he leaves a host of friends and relatives to mourn their great loss.

Mrs. Myrtle Smith Sutton was born September 30, 1896, and was the daughter of the late Calvin and Lina Daughtry Smith of Cove City. Mrs. Sutton survived her husband a few months, passing away December 17, 1956. She faithfully carried out her duties as postmistress of the Cove City Post Office from March 27, 1919, until October 13, 1922. She also served as treasurer of Core Creek Sunday School for many years. Growing beautiful flowers was a hobby with Mrs. Sutton, and for many years she faithfully supplied her church with beautiful displays which were always characteristic of her own personality. Her kindness and devotion will long be remembered by her friends and acquaintances. Surviving Mrs. Sutton is one foster daughter, Mrs. J. B. Tilghman; one grandson, Jimmy Tilghman, Clarksville, Virginia; and one nephew, Robert Smith Jr., Philadelphia, Pennsylvania.

Among the significant characteristics of Mr. and Mrs. Sutton's lives was their charity to others which was long known by their close friends. Their abiding faith, their interest in their church and God have been an inspiration to all. Their influence for good will long be remembered by all who were fortunate enough to have known them.

Minnie McCoy

Life is bigger than a dollar, and eternity is longer than today.—*The Gem*.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Vacation Bible School Clinic at Mount Olive College

ON May 13 at Mount Olive College, Mount Olive, North Carolina, the supreme test was made of the most gigantic single endeavor in recent years of the Free Will Baptist Press. The occasion was the display of the first daily vacation Bible school materials ever to be published strictly by Free Will Baptists for use in Free Will Baptist schools.

The group of ministers and leaders from the churches of the state of North Carolina was estimated at more than four hundred people. The writers of the materials served as instructors in the clinic to show those present how the literature was designed to be used. The writers were ably assisted by the artist who drew the illustrations and others selected to demonstrate how the handwork could be done. The entire clinic was directed by Mrs. R. B. Crawford, president of the North Carolina Woman's Auxiliary Convention.

One of the moments in which the editor observed the most tension was during the faculty meeting immediately preceding the actual opening of the clinic. He could appreciate the statements made by some of the writer-instructors to the effect that they felt faint, as if butterflies were flitting about inside them, because he was experiencing the same inward sensation. The big ques-



Scene from the Nursery Classroom

tion was, "Would the materials pass the inspection of the people who would use them on the field?" They were all tense because it was their first endeavor of this nature and because they had put their hearts into their work. We are sure that therein lies the basis for the quality of the literature. When people give their best in a worthy cause, God honors their efforts with success.

When the day was over and the evaluation done, these same writer-instructors were exhausted but ecstatically happy. One did not have to ask them if their materials were favorably received; the answer was written all over their smiling faces. What a relief to know that you can relax with the assurance of a task well done!

Our heart was made glad at the end of the day by hearing expressions such as, "This is what we have needed for a long time," "At last we have materials of our own," "This is the best literature yet," and many, many others. We too could breathe a prayer of thanksgiving for God's marvelous guidance throughout the undertaking.

We extend sincere thanks and appreciation to all who attended the clinic and particularly to those who had part in making the day instructive, pleasant and profitable.

Special praise is due Mount Olive College, President W. B. Raper, Business Manager M. L. Johnson, the faculty and student body.

Mrs. R. B. Crawford left nothing to be desired by way of organization. The clinic ran smoothly and efficiently. Thanks to her.



Group Projects for Juniors

To the writer-instructors, Mrs. N. B. Barrow, Mrs. R. B. Crawford, Mrs. Robert Beaman, the Rev. Earl Glenn, and the Rev. F. B. Cherry who was ill and could not be there, we take off our hat in salute as heroines and heroes of the first magnitude.

To the assistants who did not get their handwork materials until the last minute, Mrs. Robert Peale who taught for Mr. Cherry, Miss Juanita Dunn, Miss Leah McGlohon, Miss Linda Cherry and Music Director William Lloyd, we also say, "We deeply appreciate your services."

Last, but not least, we express our appreciation to the editorial staff, the business manager and the production department of the Free Will Baptist Press.

It is our prayer that this literature may give glory to God and accomplish much good among our people.



Examining Materials

You Need to Be in League, Pop!

Yes, you need to be in league too, Pop! Why?

1. You're the driver usually. If you don't go, the others in the family will be hindered.

2. You hold the family's money. The offerings will be down your share.

3. You are your children's hero. What you do they think is good for them to do.

4. You need the training. You're not too old to learn. Most men are cowards and sissies when it comes to the Lord's work. They say, "All the religion in our family is in the wife's name."

5. You are the head of the family and God commands you to be an example and not provoke your children to wrath (Ephesians 6:4).—South Carolina State League Bulletin.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Abraham Responding To God's Call

(Lesson for May 12)

Lesson: Genesis 12:1-3; 17:1-9.

Golden Text: Psalm 25:4.

I. INTRODUCTION

Since sin entered the heart of man in the Garden of Eden, his natural desires and ambitions have run contrary to the will of God for his life; but God has repeatedly striven, through His infinite mercy, to induce man back into the path which was intended for him from his creation. During the dispensation of conscience—from man's fall to the call of Abraham and God's covenant with him—man grew more and more sinful. After man had existed approximately two thousand years from his fall, God became so provoked with man's exceeding wickedness that He wiped him off the face of the earth, saving only Noah, a just man, and his family. Then, as soon as this family came out of the ark of God's preservation, the people began again their course of wickedness which they had practiced before the flood.

Now, beginning with this lesson, we shall see how God chose to select one man and his immediate family out of all the inhabitants of the earth to be the father of a nation of people who would dwell in the midst of other peoples but who would be peculiarly His. The remainder of the Old Testament is concerned chiefly with God's dealings with this nation which grew from Abraham's descendants, leading these people to preserve His name in a world of sinful men and preparing them for the coming of His Son into the world—Jesus was to be the Seed of Abraham.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. Many could accomplish much more for the Lord if they would leave their homes and their people behind (12:1, 2).
2. Wherever the gospel of Christ is received, the people have the blessing of Abraham's seed (12:3).
3. Though it may be delayed until hope begins to fade, the promise of the Almighty God cannot fail (17:1, 2).
4. Of all the nations that have sprung from Abraham, only spiritual Israel is count-

ed for his seed (17:4, 5).

5. Many kings have descended from the seed of Abraham, but the greatest of them all is the King of kings (17:6).

6. The natural seed of Abraham contend for Palestine, but his spiritual seed are striving for heaven (17:7, 8).

7. A considerable amount of the preparation necessary to understand this lesson was made in the study of the two previous lessons. But a careful study of the life of Abraham from Genesis 11:31 to the birth of Isaac in Chapter 21 is very important in the preparation of this lesson. Outside helps are important, but nothing can replace the Bible in preparing a lesson from its contents.—*The Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The call of God to His servant Abraham was the call of God to a life of continuing separation. It was in three forms. "Out of thy country." This was national separation. "From thy kindred." This was racial separation. "From thy father's house." This was domestic separation. The continuance of idolatry among the nations demanded that God call out a people who would keep themselves pure and uncontaminated from the pagan practices of the nations. God called Abraham to begin a new nation. This meant a clean severance from his environment, his associations and his economic structure.—*The Bible Expositor*.

2. Abraham lived in Ur of the Chaldees, our modern Iraq. Near the Persian Gulf is the area of his life before God led him out. His family can be traced from our earlier studies in this book (cf. 11:24-30). His father, brothers and wife are mentioned. That early life was lived in a center of idolatry. Was Abraham a shepherd or a city dweller? Discuss this and find out from archaeology if there is evidence of the latter. What kind of civilization was it from which he came?

3. Abraham was told to "walk before God." In the case of Noah (6:9), "Noah walked with God." A father takes his child by the hand so that the latter walks with him, but he allows an older, maturer child to walk before him. In moral and spiritual faith Abraham was superior. It was faith to leave Babylonia with its highly developed civilization, its literary culture, and its commercial society, and walk before God out into the wilderness and into the un-

known. Becoming a pilgrim took faith and in it he had the promise of world-wide blessing through his act.—*Gist of the Lesson*.

4. Abraham is commented upon extensively in Hebrews 11:8-10, 13-16. The land of Canaan was occupied by a people known as Canaanites, who, though enjoying a high form of civilization, were among the most corrupt inhabitants of the Mediterranean world at this time. The distinguished archaeologist, Dr. Albright, devotes some pages in one of his larger works to a discussion of the sensuality and lasciviousness of the Canaanites of this period, now revealed to us as the result of excavations in the Holy Land. Abraham is not tempted by what he might think to be the conflicting voices of humanly-created gods; he was always, from the time of God's call, monotheistic, a believer in one true God, though living as he did in the midst of a universal polytheistic and coarse paganism. Again the Lord appears unto Abraham, promising that Palestine would be ultimately the possession of his seed—it was never the possession of Abraham, though he dwelt in it. The German historian, Professor Kurtz, has a magnificent statement here which I never tire of quoting to my students: "As the body is adapted and destined for the soul, and the soul for the body, so is Israel for that country and that country for Israel. Without Israel the land is like a body from which the soul has fled; banished from its country, Israel is like a ghost which cannot find rest."—*Peloubet's Select Notes*.

5. I will make of thee a great nation. Before Hitler did away with some six million Jews, the descendants of Abraham numbered around sixteen million. The greatness of Abraham's descendants, the nation of Israel, consisted not in numerical strength, but rather in the wondrous contributions which the nation made to humankind. That nation was the repository of God's revelation to mankind, the Bible! From that nation came the Saviour! There is no realm of learning which has not been greatly enriched by the contributions and discoveries of Jews. The individuals and nations which have dealt kindly with the Jews have been blessed of God. Pharaoh, Haman, Adolph Hitler and others who have persecuted and sought the destruction of the Jews have themselves been destroyed. The Jews live!—*Selected*.

If you live with other than eternity's values foremost in view, you don't live, but just stick around in the way and try to cheat the undertaker out of a job.—*The Gem*.

Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.—*Marvin B. Kober, Christian Advocate*.

FREE WILL BAPTIST CHILDREN'S HOME, MIDDLESEX, NORTH CAROLINA

S. A. SMITH, Superintendent

SEE WHAT WE'RE DOING!

Miss Bonnie Farmer will present the story of the activities of the Free Will Baptist Children's Home of Middlesex, North Carolina, through color slides at the following churches on the dates listed. All programs will begin at 8:00 p. m.

Piedmont Association

Ben Avenue	Sunday, May 19
Elwood Lane (Western)	Monday, May 20
Cedar Grove	Tuesday, May 21
Independence Square	Wednesday, May 22
Mt. Zion	Thursday, May 23
Bethlehem	Friday, May 24
Near The Cross	Saturday, May 25
Mable Avenue	Sunday, May 26

Central Conference

Owens' Chapel	Tuesday, May 28
Watery Branch	Wednesday, May 29
Howell's Swamp	Thursday, May 30
Friendship	Friday, May 31
Marlboro	Sunday, June 2
Dilda's Grove	Monday, June 3
Otters' Creek	Tuesday, June 4
Edgewood	Wednesday, June 5

King's Cross Roads	Thursday, June 6
Saratoga	Friday, June 7
Antioch	Sunday, June 9
Harrell's Chapel	Monday, June 10
Hull Road	Tuesday, June 11
Grimsley	Wednesday, June 12
Ormondsville	Thursday, June 13
Little Creek	Friday, June 14
Ayden	Sunday, June 16
Gifton	Monday, June 17
Elm Grove	Tuesday, June 18
Winterville	Wednesday, June 19
Reedy Branch	Thursday, June 20
Rose Hill	Friday, June 21
Black Jack	Saturday, June 22
Parker's Chapel	Sunday, June 23
Gum Swamp	Monday, June 24
Hickory Grove	Tuesday, June 25
Piney Grove	Wednesday, June 26
Rose of Sharon	Thursday, June 27

CONCERT CLASS ITINERARY

A concert class under the management of Miss Catherine Raper will present its program at the following churches in North Carolina on the dates listed:

Cape Fear Conference

Hopewell	Sunday, May 26	11:00 A. M.
Lanwood Chapel	Monday, May 27	8:00 P. M.
Smithfield	Tuesday, May 28	8:00 P. M.
Johnson Union	Wednesday, May 29	8:00 P. M.
Powhatan	Thursday, May 30	8:00 P. M.
Wooten's Chapel	Friday, May 31	8:00 P. M.
Prospect	Sunday, June 2	11:00 A. M.
Lee's Chapel	Sunday, June 2	8:00 P. M.
Corinth	Monday, June 3	8:00 P. M.
Shady Grove	Tuesday, June 4	8:00 P. M.
Robert's Grove	Wednesday, June 5	8:00 P. M.
Bethel (Johnston Co.)	Thursday, June 6	8:00 P. M.
St. Mary's Grove	Friday, June 7	8:00 P. M.
Tee's Chapel	Sunday, June 9	8:00 P. M.
Oak Grove	Monday, June 10	8:00 P. M.
St. Paul	Tuesday, June 11	8:00 P. M.
Clinton	Wednesday, June 12	8:00 P. M.
Riverside	Thursday, June 13	8:00 P. M.
Goldsboro	Friday, June 14	8:00 P. M.

Western Conference

Pleasant Hill	Sunday, June 16	11:00 A. M.
St. Mary's (Wilson Co.)	Sunday, June 16	8:00 P. M.
Holly Springs	Monday, June 17	8:00 P. M.
Branch Chapel	Tuesday, June 18	8:00 P. M.
Mt. Zion (Wilson Co.)	Wednesday, June 19	8:00 P. M.
Tippett's Chapel	Thursday, June 20	8:00 P. M.
Milbournie	Friday, June 21	8:00 P. M.
Rains' Cross Roads	Sunday, June 23	11:00 A. M.

Stancil's Chapel	Sunday, June 23	8:00 P. M.
Casey's Chapel (Cape Fear)	Wednesday, June 26	8:00 P. M.
La Grange (Central)	Thursday, June 27	8:00 P. M.

Eastern Conference

White Oak Grove	Friday, June 28	8:00 P. M.
Hugo (Central)	Sunday, June 30	11:00 A. M.
Faith (Central)	Sunday, June 30	8:00 P. M.
Kinston	Monday, July 1	8:00 P. M.
Jacksonville	Tuesday, July 2	8:00 P. M.
Calvary	Wednesday, July 3	8:00 P. M.
Verona	Thursday, July 4	8:00 P. M.
Folkstone	Friday, July 5	8:00 P. M.
Holly Springs	Sunday, July 7	11:00 A. M.
Soundview	Sunday, July 7	8:00 P. M.
Morehead City	Monday, July 8	8:00 P. M.
Beaufort	Tuesday, July 9	8:00 P. M.
Russell's Creek	Wednesday, July 10	8:00 P. M.
Edward's Chapel	Thursday, July 11	8:00 P. M.
Davis	Friday, July 12	8:00 P. M.
St. John's Chapel	Sunday, July 14	11:00 A. M.
Free Union (Sea Level)	Sunday, July 14	8:00 P. M.
Ottway Mission	Monday, July 15	8:00 P. M.
Welcome Home	Tuesday, July 16	8:00 P. M.
Mt. Pleasant	Wednesday, July 17	8:00 P. M.
Croatan	Thursday, July 18	8:00 P. M.
Bridgeton	Friday, July 19	8:00 P. M.
Ruth's Chapel	Sunday, July 21	11:00 A. M.
St. Mary's	Sunday, July 21	8:00 P. M.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 8, 1957



DUKE UNIVERSITY LIBRARY

MAY 9 1957

DURHAM, N. C.

GOD BLESS ALL MOTHERS

There are millions of mothers
So dear and so fine,
But there is 'mongest all others
None dearer than mine.

No matter how busy
Or tired she may be
She always is ready
To do things for me.

She listens and comforts
My small childish woes.
And there is no end
To the things that she knows.

She reads me the Bible,
And tells stories, too,
Such wonderful tales,
And some of them true.

She seems to know God
In a personal way,
And I know that He's with her
On this Mother's Day.

So, dear Lord, bless and keep
All good mothers, I pray,
And send them Thy blessing
On this Mother's Day.
—Karin Asbrand.

EDITORIAL

MOTHER'S DAY ISSUE

Instead of using the entire editorial space in this issue as a tribute to motherhood, we have designed that throughout the pages motherhood should be exalted and honored through illustration as well as words.

We took a great deal of care in setting up and photographing the cover picture for this issue. The idea behind the picture is that of a little child selecting a suitable expression of her love for the person who is dearest on earth to her. The little girl has a lot of flowers from which she is selecting a few of the most beautiful ones as a bouquet for her mother. She is holding her selection of exquisite carnations which she has chosen and is thinking solemnly whether or not these can adequately express her love to her mother.

We are also carrying a feature article on motherhood, a feature on the home which is essentially what it is because of the mother, and the children's page which is devoted to stories about mother.

Interspersed throughout the issue are seven illustrations depicting the virtues of motherhood. We trust you will receive a blessing from studying our attempt to exalt these honorable attributes. They appear with the captions: *Mother at Worship*, *Mother's Prayers*, *Our Departed Mothers*, *Teachings of Mother*, *Services of Mother*, *Mother's Love*, and *Sacrifices of Mother*.

We publish this issue with thanksgiving to God for our own faithful mother and all other mothers in Israel who have been true to the trust which has been given to them of God.

HAS YOUR CHURCH RESPONDED?

We give below the text of a letter which was dated April 23, 1957. Its salutation reads, "Dear Brother Minister"; and it is signed by Dr. L. C. Johnson, president of Free Will Baptist Bible College, 3609 Richland Avenue, Nashville, Tennessee. If you have not received a copy of this letter, or if you have received one but have not led your church to act upon its appeal, we urge you to take the matter up with your church immediately.

Mr. Johnson writes:

"This letter is going to every Free Will Baptist preacher whose name we have at Free Will Baptist Bible College. I hope, however, that you will consider this a personal letter.

"This is a report on the general condition of Free Will Baptist Bible College, and the Improvement Program in particular. We have registered almost 190 students this year. At present we have approximately 100 young men studying for the ministry. We have approximately 30 who plan to do missionary work at home and abroad. I do not believe that Free Will Baptists can make a greater investment than to invest in these young men and women. I want to thank you personally for everything you have helped Free Will Baptist Bible College do.

"Now to tell you a few things about the Improvement Program. As you know, this was approved not only by the Board of Trustees, but by the entire National Association. We had hoped to be able to begin building this spring. This depends upon our giving. At a recent meeting of the executive committee it was felt that funds for the Improvement Program should come as a direct answer to prayer rather than by a high pressure financial campaign. To be perfectly honest, I do not know how to put on a high pressure financial campaign. I am of the firm conviction that if we join hands in prayer and each one does his best, all the needs will be met.

"In order for us to move on with this program we need to have at least \$50,000 in hand. I feel that it would be presumptuous to try to tell you what you should do for Free Will Baptist Bible College. I do call upon you to join with us in praying that the Lord will lead each one of us in the matter. Above all, we ask you to pray that we will keep true to the Lord.

"As a pastor your interest in this cause will determine what many of your people will do."

Mr. Johnson added a postscript to the letter as follows: "Gifts to the Improvement Program should be specified."

In the April issue of *Free Will Baptist Bible College Bulletin* the following statement is made, relative to the Improvement Program:

"Gifts to the Bible College Improvement Program almost reached the \$11,000 mark by March 31, the financial report revealed.

"Gifts have come in steadily, though slowly, since the expansion program opened October 1, of last year. An up-to-the-moment report showed total gifts to be \$10,874.72."

It seems to us that a denomination which boasts that it embraces approximately one-half million people should be able to have already placed the \$50,000 which its Bible college asked during this time since October 1, 1956. If the college had been asking for money which was not so badly needed to accommodate its increase in enrollment right now, we might have been justified in taking our time about meeting the goal which has been set. However, this need is urgent and our people should get behind it to raise the money immediately.

We cannot afford to establish a precedent of placing people in charge of a movement which we, as a denomination, endorse in our national assembly and then fail to cooperate with them in trying to do that which we have asked them to help us do. This type of action, if continued, will cause our leaders to hesitate to leave the work they are doing and offer their services to the denomination for administration of the several causes which it espouses.

We believe that our people want to raise this money but just have not understood the urgency of the need. Furthermore, our pastors have not willfully neglected their duty in this matter but have put it off until a time when they think they may be able to raise more money. However, we urge you, as pastors, to place this need before your congregations immediately and raise what you can; then do more later.

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THE FREE WILL BAPTIST

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S. A. Smith _____ Vice-President
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D. W. Hansley, J. C. Griffin, D. W. Alexander and Bruce Barrow.

Why Stand Ye Idle?

Naaman Borders, Waverly, Ohio

RECENTLY I read an article in *The Free Will Baptist* written by a doctor entitled "Hidden Hunger." This article described my personal experience better than I myself could tell. If our people could get hundreds of such tracts put out by the American Tract Society and give them out to their neighbors and friends, I am sure that much good could be accomplished. It doesn't take a great talented person to do this. I am a great believer in giving out good tracts to people. Your minister might even be interested in getting them for you if you are interested in distributing them.

It is said that Hitler's bodyguard was saved by reading a tract. I have heard of numbers of people being saved that very same way. Sometimes a very little thing encourages people to decide for Christ. I have even heard of bed-ridden saints writing scripture verses and throwing them out their windows on the streets below, thus convicting sinners and causing them to cry out for mercy.

Jesus said, "Why stand ye here idle. Go work in My vineyard." Yes, we must work while it is day for the night cometh when no man can work. And for many of us the night of death is not so far away. What we do must be done soon. Jesus said to His disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35).

So many of us complain that we can't do anything for the Master because we are so weak. Well, friends, one would have to be awful weak indeed if he couldn't do as simple a thing as give out tracts. The Bible tells us "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether they shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11:6). Of course some seed will fall by the wayside and some will fall on stony ground, but some of them will surely fall in good ground and bring good harvest.

Again the Bible says, "Cast thy bread upon the waters: for thou shalt find it af-

ter many days" (Ecclesiastes 11:1). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). "The fruit of the righteous is a tree of life: and he that winneth souls is wise" (Proverbs 11:30). "Whatsoever thy hand findeth to do, do it with thy might: . . ." (Ecclesiastes 9:10). I have located these Scriptures because I know some of you would probably be too lazy to look them up. These are words of God found in the Bible, and they weren't put there to fill up space either.

Of course we will not find it all smooth sailing for Jesus said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). But He did say that he that reapeth receiveth wages and both he that soweth and he that reapeth may rejoice together.

Paul said that we are ambassadors for Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: . . ." (Isaiah 52:7). We all know that the countenance of a man of God is beautiful, but here we are told that even his feet are beautiful.

Jesus told us to pray that the Lord would send workers into His vineyard. Did you

ever notice that when one is so very sincere and interested in the work of the Lord and prays for someone to go out to work that God often calls the one who prays? That's exactly what Isaiah did. In his agonizing before God to send someone to warn Israel, he wound up his prayer for God to send him, saying, "Here am I; send me."

Jesus also told us that whosoever giveth a drink of water to one of His little ones shall not lose his reward. Paul told us that we are laborers together with God and that we should bear one another's burdens.

We cannot afford to ignore the following Scriptures either: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Proverbs 3:27). "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11:25). "... He which soweth sparingly shall reap sparingly: and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). "... ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

Some folk say, "I am too young to do anything for the Lord." But Jesus said when He was only twelve years old, "I must be about My Father's business." Others say they are too old to do anything. But David felt differently—he said that in their old age they would bring forth fruit.

I once knew an old saint who said she could not sing, pray nor preach, but she could cook for the ministers who came in from a distance. And that she did. I knew two or three great Free Will Baptist men who said they could not pray in public, sing nor preach, but they could sweep the church, make fires, light the lamps and feed the ministers. Their reward will be great in that land that is fairer than day. They will hear these words: "... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matthew 25:34, 35). Yes, we can all do something for the Master.

Sacrifice

A soldier returned from the world war minus one arm and both legs. One man said, "It is such a pity that you should have lost your limbs in the war." The soldier replied, "I did not lose them I gave them for my country."

"I gave, I gave my life for thee
What hast thou given for me?"
—First F.W.B. Church, Albany, Ga., Bulletin.



Mother at Worship

Tell Mother I'll Be There

William Ward Ayer

MOTHER'S DAY gives us a special opportunity to fulfill the Scriptural injunction, "Honour thy mother . . ." How far we have come from the days of honoring "thy father and thy mother"! Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of the day is not instilling in the minds and hearts of childhood the Christian ideals of the past. Any time America loses its Godly motherhood, Christian America is gone. "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Proverbs 1:8, 9).

Why is motherhood so important for good or for ill? It is because of the divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. And motherhood is the heart of the home.

Literally millions of people have sung these sentimental words:

When I was but a little child, how
well I recollect
How I would grieve my mother with
my folly and neglect;
And now that she has gone to heaven,
I miss her tender care:
O Saviour, tell my mother I'll be there!

Tell mother I'll be there, in answer to
her prayer;
This message, blessed Saviour, to her
bear.
Tell mother I'll be there, heaven's joy
with her to share,
Yes, tell my darling mother I'll be
there!

This song has caused strong men to weep their way to Jesus, remembering as they did the childhood influence of their mothers upon their lives. The power of their mother's prayers and the influence of their mother's lives upon them bore fruit as these people saw their need of the Lord Jesus Christ as their Saviour.

Memories of mother may truly bring us back home to the simple things. Perhaps it will bring us back to the kingdom of God. On Mother's Day a good confession might be:

O mother, when I think of thee,
'Tis but a step to Calvary.
Thy precious hand upon my brow
Is leading me to Jesus now.

Many will remember their mother's songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church choir. Maybe the songs and hymns of the country parlor, sung there by mother and father and all the children, will come back to memory.

Others will remember their mother's prayers. It is surprising how many of the "great" of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said: "I remember my mother's prayers, and they have followed

me; they have clung to me all my life. Ah that I am and hope to be I owe to my angel mother."

Some will remember their mother's admonition and chastisement. New-fangled mothers may talk a great deal about prohibitions, repressions and all the rest, but the old-time mother who spanked on occasion and whipped more severely when it was needed, did not raise a bunch of lawless lazy, juvenile delinquents without respect for God or man. Most of them raised a group of respectful children who were brought up in the fear and admonition of the Lord.

What would you give to be able to obliterate the years, turn back the universe, and live one blessed hour of yesterday? How cheap our present day would appear if we could only do that. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of godliness, purity, and simplicity.

On this Mother's Day, with all the tender memories crowding into your consciousness, permeating your whole being with their fragrance, will you not say, "Yes," to Jesus? The word of surrender may go winging its way through this universe to the throne of God. "O Saviour, tell my mother I'll be there."—*American Tract Society.*

A Beatitude for Mothers

William L. Stidger

BLESSED are the mothers of yesterday, for their memories shall be called beautiful and beneficent. They are like flowers growing by sunken gardens and beside still waters and in green fields, for

they are like soft winds that blow with peace and love on wistful wings.

Blessed are the mothers of today, for they have the keeping of tomorrow in their hands, and in their hearts; and the destiny of nations, hearts and homes.

Blessed are the mothers of tomorrow, for they have been summoned to a great and heroic hour. For they shall be called the mothers of men, who shall make miracles of human life. The mothers of tomorrow shall breed a race of giants who handle lightning as a little thing, and make the clouds and thunder obey their wills. Blessed are the mothers of tomorrow.

Blessed are the mothers of scientists and statesmen; of laborers and poets; of preacher and prophets; of teachers and dreamers; for dreams and visions and prophecies and the glow and glory of creation is born in the hearts of mothers.

Blessed are the mothers, for they are conservers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community that the young might be served and saved. Blessed are the mothers, for they taught barbarian ancestors to grow grains and build shelters. Blessed are the mothers of the



Teachings of Mother

world, for they have conserved the spiritual things of life for the sake of their children.

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human

life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars, and little souls to eternal things. Blessed are the mothers.

Family Faith

Bert Webb, Vice-President
National Sunday School Association
Chicago, Illinois

THE BIBLE does not teach that faith may be inherited, nevertheless, the incalculable power of faith is evidenced by Paul's remark to Timothy, 2 Timothy 1:3-5. He declares, "I thank God, . . . that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Here is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this *unfeigned faith* is further evidence by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach still others also. And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and they in turn to others, links together five generations blessed of God because in the lineage of this stalwart of the *faith* there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as *my dearly beloved son*. Tradition would suggest that the close family ties and sweet relationships involved in family life, might have been almost completely lost to the great apostle, and yet in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon the family and its relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully trained up in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result. To those who know Christ, the phrase, *The family that prays together, stays together*, needs no proving. It is most difficult for true Christians to harbor resentment and

harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed that may seem cast in vain at the moment, but as sure as the harvest follows the planting must later produce eternal results.

Carelessness is possibly one of the greatest foes of family life in existence today. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about ever good worthwhile things to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the second epistle to Timothy is devoted to the responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the apostle, Paul. A sense of Christian fidelity



Mother's Love

is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me . . ."; "Take Mark and bring him with thee"; and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books and the parchments and the coat that I left at Troas." "Do thy diligence to come before winter," seems to leave no doubt that this young man so nurtured in the *family of the faithful* will, out of the love of his heart prompted by devotion not only to his beloved *father in the gospel* but out of the sense of family inherited love as well, respond to the needs of this great man of God.

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may certainly exist. There may be no want for the material things of life and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as heart of the household. A family where prayer is not wont to be heard is a family that is not properly fortified against the unpredictable vicissitudes of modern day living. True love must spring from a heart in touch with God.

How better to conclude than to note the lines penned by Clarence Edwin Flynn:

There will be beauty in the dullest day,
There will be sunshine rimming clouds
above,
There will be flowers by the hardest
way
As long as there is love.

There will be a song where only silence
dwelt,
And gold threads in the drabest fabric
wove,
And glory leaving every care unfelt
As long as there is love.

Time

Take time to work—it is the price of success.

Take time to think—it is the source of power.

Take time to play—it is the secret of perpetual youth.

Take time to read—it is the foundation of wisdom.

Take time to worship—it is the highway to reverence.

Take time to be friendly—it is the road to happiness.

Take time to dream—it is hitching our wagon to a star.

Take time to look around—it is too short a day to be selfish.

Take time to laugh—it is the music of the soul.—Selected.

NEWS NOTES

Rev. Bobby Jackson in Revivals
With Rev. Frank Davenport

Youth for Christ Rally At Core Creek Church

The Core Creek Free Will Baptist Church, Cove City, North Carolina, will be host to a Youth for Christ Rally on Saturday night, May 11, at 8:00 o'clock. The Rev. W. H. Willis of Kinston, North Carolina, will bring the evening message.

Everyone is cordially invited to attend the rally.

Children's Home Report For Month of April

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for April, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt. Receipts not reaching the office later than April 26, 1957, will appear in the May report:

Central Conference	\$ 779.40
Eastern Conference	1,178.71
Western Conference	463.34
Cape Fear Conference	84.85
Blue Ridge Association	45.42
French Broad Association	35.41
Pee Dee Association	63.84
Piedmont Association	86.15
Albemarle Conference	502.37
Clothing Fund	919.00
Representative Program (Miss Farmer)	99.35
Dining Room Table and Chairs Fund	55.00
Miscellaneous	423.73
Total	\$4,736.57

Porter Youth Rally at Dailyville Church

The Dailyville Free Will Baptist Church of Waverly, Ohio, was host to a Porter Youth Rally on Saturday night, April 20, 1957, with the president, Mary Smith, presiding. The service opened at 7:30 p. m. with the song, "Tell Me the Story of Jesus." Prayer was led by the Rev. Floyd Estep, pastor of the Dailyville Church. Then an Easter program was presented by the Dailyville youths, led by Sister Catherine Rapp.

Scioto, Madison, Hamilton and Dailyville Churches were represented with Dailyville being presented the banner for an attendance of fifty-three. Special music was rendered by the Madison Church. Con-

gregational songs were led by Sherman Dixon of the Dailyville Church. The rally was dismissed by the Rev. Rigley Adkins of Madison Church.

Monthly meetings of the Porter Youth Rally are held on every third Saturday of each month. The next meeting will held on May 18, 1957, at 7:45 p. m., in the Scioto Free Will Baptist Church on Cockrells Run Road, Lucasville, Ohio. The pastor, the Rev. Paul Miliam, cordially invited the public to attend.

Revival Services at Stoney Creek Church

Revival services will begin at Stoney Creek Free Will Baptist Church located five miles northeast of Goldsboro, North Carolina, on May 12, 1957. These services will continue through May 18, beginning each night at 8:00 o'clock. The Rev. Ronald Creech of Florence, South Carolina, will be the evangelist for this revival.

The public is cordially invited to attend these services.

Coming Events

May 12—Mother's Day.

May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.

May 23—North Carolina State Woman's Auxiliary Convention, Shady Grove Church, Sampson County.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

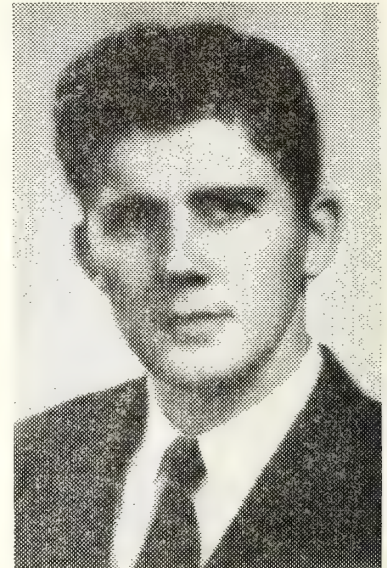
June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.



The Rev. Bobby Jackson will be conducting revival services at the Hope Free Will Baptist Church, Scotland Neck, North Carolina, beginning Sunday, May 12, and continuing through Saturday, May 18. Services will begin each evening at 7:30. The supply pastor, the Rev. Nathan Eason, will assist Rev. Jackson in these services.

Revival services will also be conducted by Rev. Jackson at the Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, beginning May 19 and continuing through Saturday, May 25. The pastor, the Rev. Frank Davenport, will assist in the services which will begin each evening at 8:00 o'clock.

Rev. Jackson will also be the evangelist for a series of revival services at the Faith Free Will Baptist near Kinston, North Carolina, beginning May 26 and continuing through Friday, May 31. Rev. Frank Davenport will assist him in these services also. The services will begin each evening at 8:00 o'clock.

Rev. Frank Davenport submits the following information concerning the evangelist, the Rev. Bobby Jackson:

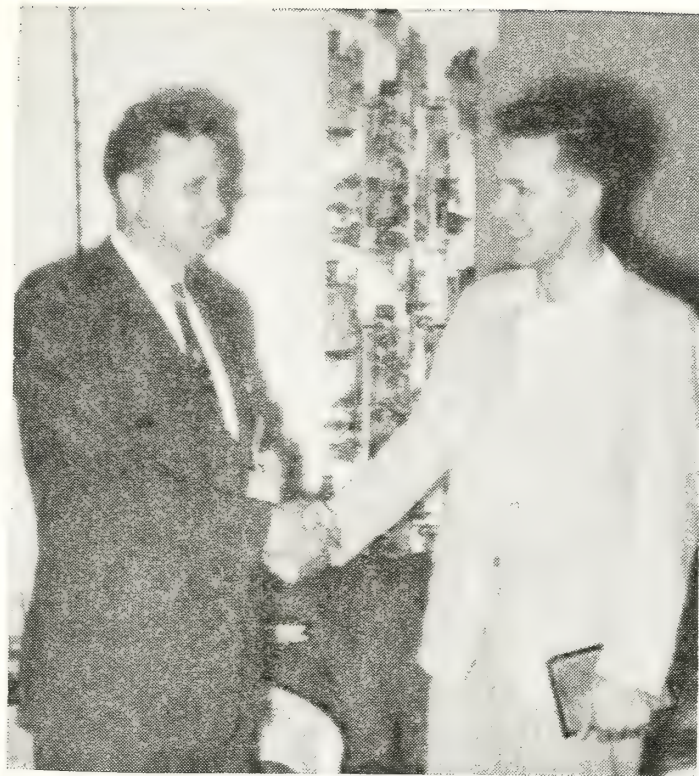
"Mr. Jackson is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and also holds an M. A. degree from Bob Jones University, Greenville, South Carolina. During the past few years, Rev. Jackson has put his full time to revival services on a nation-wide scale and has been very successful in winning many to Christ. You are invited to attend and pray for all three of these revivals which he will conduct."

Western Conference Ordination Board Meets

The Ordination Board of the Western Conference of North Carolina will meet May 17, 1957, at 10:00 a. m., at the Wilson Free Will Baptist Church, Wilson.

New Church Added To S. C. Conference

The First Free Will Baptist Church of Charleston, South Carolina, was recently organized and added to the South Carolina Conference of Original Free Will Baptists which extends from Cheraw to Charleston. Present to inaugurate the church organization were members of the South Carolina Home Mission Board who are as follows: Rev. Fred S. Powers, state director of home missions, Timmonsville; Rev. Monroe Harrell, Turbeville; Rev. H. W. Richburg, Turbeville; Rev. Clarence Lambert, Darlington; and Rev. Walter Jernigan, Timmons-ville.



The church had its beginning some three years ago as the Charleston Free Will Baptist Mission. A total of thirty-three charter members met for the beginning phase of the church's organization. Officers elected include Miss Jo Ann Turner, clerk; C. V. Turner, treasurer; Joe Gibbs, Marvin Turner and D. J. Granger, deacons; D. J. Granger, Edwin Wiggins and Donald Turner, trustees. The mission was converted into a full-fledged church work in a meeting at the home of Joe Gibbs, at which time proper official ceremonies were carried out. The records of the mission were examined and found sound in doctrine of Free Will

Baptist beliefs and practices and qualified as a church organization according to the church treatise.

A site for a new building has been purchased and work will begin soon on the erection of a sanctuary on King Street in Charleston.

Pictured above, congealing the organization of the First Free Will Baptist Church of Charleston, South Carolina, the Rev. Fred S. Powers of Timmons-ville extends the official handshake to the Rev. William D. Sealy. Mr. Sealy is pastor of the newly-organized church.

North Carolina.

All the men of the board, together with all candidates for license approval or examination for ordination, are urged to be present. All of those coming before the board are urged to bring their letters of recommendation from their churches. These letters are not to be more than ninety days old.

Second Quarterly Session Of Midway Association

The second quarterly session of the Midway Association of Georgia met on April 26 at Enterprise Church near Iron City, Georgia. The session was opened with singing led by Brother W. B. Griffin of Patmos Church. The Rev. M. F. McDuffie of Blakely gave the devotions, and Brother A. D. Ivy led the group in prayer. The moderator then officially opened the session and appointed a finance committee and other committees. All the churches

except one were represented at the session. Fourteen ministers answered the roll call.

The Rev. Coy Watson presented a sermon on "Contending for the Ancient Faith." Everyone present enjoyed dinner which was prepared by the host church.

During the afternoon session Brother Morris presented a talk on "The Duties and Qualifications for Deacons." Brothers C. J. Harvey and G. C. King spoke on the summer program for Camp Mt. Bethel. The offering for the youth camp amounted to \$32.52. Brother Dan Merkh spoke on the mission project in Africa, and an offering in the amount of \$35.00 was given to him. The host church was given a rising vote of thanks for the hospitality shown to the session, and the meeting was adjourned.

Canton Church Moves Into New Building

The Canton Free Will Baptist Church, Canton, North Carolina, moved into its

new building on Easter Sunday. The attendance for Sunday school was 367. The pastor of the church, the Rev. Milton Hollifield, preached the morning message and the Rev. Roy Rickard of Cramerton Church preached the evening message.

The church building is a brick structure 40 by 90 feet, and will seat about 500 people.

Rev. Hollifield reports: "I recently had a successful revival in Desloge, Missouri, where Brother John Longe is pastor. There were 38 decisions for Christ. The other church cooperated wonderfully and this cooperation was greatly appreciated. I will be in a meeting at West Wayne, Michigan, from May 27—June 7. I will also be in Chipley, Florida, at the Piney Grove Church with Brother C. A. Huckaby the first week of August. We urge God's people to pray that many souls will be won in these meetings."

Home-Coming at Grant's Chapel Church

The Grant's Chapel Free Will Baptist Church near Seven Springs, North Carolina, will observe its home-coming on Sunday, May 19, 1957. Sunday school will begin at 10:00 a. m. and church at 11:00 a. m. Dinner will be served on the church grounds. There will also be special singing services in the afternoon.

Everyone is invited to attend the services.

New Church Added to South Carolina Conference

The First Free Will Baptist Church of Charleston, South Carolina, was recently organized and added to the South Carolina Conference of Original Free Will Baptists which extends from Cheraw to Charleston. Present to inaugurate the church organization were members of the South Carolina Home Mission Board who are as follows: Rev. Fred S. Powers, state director of home missions, Timmons-ville; Rev. Monroe Harrell, Turbeville; Rev. H. W. Richburg, Turbeville; Rev. Clarence Lambert, Darlington; and Rev. Walter Jernigan, Timmons-ville.

When it comes to paying tithes some church members are like the unjust judge in the eighteenth chapter of Luke; they do not fear God, neither do they regard man. Think it over.—*The Announcer, Trinity Church, Fort Worth, Tex.*

After nearly two thousand years the greatest story the world ever heard is "The Lord Is Risen!" Make no mistake about it, this will always be the world's greatest story.—*The Announcer, Trinity Church, Fort Worth, Tex.*

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: What is meant by the canon in a discussion involving the Bible or Bible books? How do we know that we have all of those books that are canonical in our present English Bible and none that are non-canonical and that some more will not be added later?—F. D.

Answer: H. H. Halley, *Pocket Bible Handbook*, on Page 566, gives the following definition of the canon:

"The word 'canon' literally means 'cane,' or 'rod of measurement.' In Christian use it came to mean the 'written rule of faith,' that is, the list of original and authoritative books that composed God's inspired Word. The 'canonical' New Testament books were those which came to be generally recognized by the churches as the genuine and authentic writings of apostolic authority."

Dr. Grant Stroh, late professor of Biblical Introduction at the Moody Bible Institute, gave his students the following definition for the canon of the Bible:

"The word 'canon' comes from a Greek word meaning 'a straight rod or a testing rule.' The sacred writings came to be called 'the canon of the Scriptures.' As thus used the term means: (1) *the canon of truth*, referring to the restricted number of books that compose the Scriptures; (2) *the rule of faith and life*, Galatians 6:16; Philippians 3:16; (3) by canonical books we mean those books regarded as genuine and divinely inspired. By non-canonical books we mean uninspired writings such as the Apocrypha; (4) the term 'canon' was used to designate the true Scriptures by the early church fathers such as Irenaeus, Clement and Eusebius."

One may with little or no difficulty find sufficient reason for accepting our present Old Testament canon as being that whose bounds and limits were well fixed several centuries before the Christian era began.

Halley also says, on Page 566, of his handbook, *The Old Testament Scriptures*: "In the days of Christ there was in the literature of the Jewish nation a group of writings, called 'The Scriptures,' now called the 'Old Testament,' which the people commonly regarded as having come from God. They called it *the Word of God*. Jesus himself so recognized it. It was read publicly and taught regularly in their synagogues."

1. We have in our present English canon

those books which are to be found in the Jewish canon and those which have been found in the Jewish canon for more than two thousand years.

2. These all are the books that were contained in the Hebrew canon in Jesus' day; those which He, like all Jewish children of His day, studied, both in His home under the tutorship of His mother and foster father and in the synagogue under the tutorship of a well-trained Jewish rabbi.

3. While appearing on the public scene in the days of His public ministry Jesus recognized as correct the Jewish sentiment which honored the Old Testament as final authority when he cited and quoted from each division of the Jewish canon referring to it again and again as being the source of final authority. See Matthew 21:42; John 5:39; John 10:35; Matthew 22:29; Luke 4:16-30; 24:27, 44, 45. He quoted more than once from most of the individual books presenting His quotations as final authority. Therefore when one accepts the deity of Jesus, he is obliged to accept His Bible, The Old Testament.

4. All Jesus' disciples including the human authors of the New Testament accepted the Hebrew Old Testament containing the same books as our Protestant English canon of today as being the divinely inspired Word of God. See 2 Timothy 3:16; Romans 3:2; 9:6; 10:17. These books in the Old Testament canon were referred to as the law, the prophets and the Psalms, etc. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). See Luke 24:46-48.

Dr. Stroh quite well expresses the orthodox Christian's view in his class notes:

"As to the proof that the books which our Lord and His apostles esteemed canonical were the same as those which we account canonical today, the following can be said:

"a. The most important parts of the Old Testament are quoted by our Lord and His apostles.

"b. For those parts not quoted, our proof rests upon the following: (1) The Hebrew Bible contains exactly the same books as

our present Old Testament. If any changes had been made, the Jews would charge Christians with having mutilated their Scriptures. (2) Josephus records the same number of books in the Jewish Scriptures as we have in the Old Testament. (3) The testimony of early Christian writers declares the same thing. (4) Additional proof of the same can be had from ancient versions of the Old Testament.

"c. The canonicity of our present Old Testament books is established by the canonicity of the Hebrew Scriptures approved by our Lord both being the same in content."

Dr. Stroh gave the following facts on the New Testament canon to his students as he sought to establish sentiment favoring the genuineness and authenticity of our present New Testament:

"The Canonicity of our present New Testament books is seen from the following:

"a. Thirteen catalogues of canonical books made by early church fathers and two church councils, all those making catalogues of the highest standing, men who gave great attention to the subject. Seven of the thirteen agree perfectly with our present New Testament. Several of the others differ only by the omission of the Revelation.

"b. They were read in the churches as Scripture, being distinguished by the name canonical, as against uninspired writings: called ecclesiastical. Thus the people came to know what books were inspired.

"c. The doctors of the church quoted only from the canonical books when giving authoritative rulings on a question of doctrine.

"d. The early versions except the Syriac, contain all of the books in our present New Testament. The Syriac omits the Revelation and some minor epistles.

"e. There was perfect agreement among the early church bishops as to the canon. It is impossible for any books to have been instantly detected.

"We have therefore, in our present New Testament all of the canonical books written since Old Testament inspiration closed with Malachi, 400 B. C."

(continued next week)

Joy

A man traveling through the South called a Negro from the station platform to the train window and asked: "Uncle, is there anybody in this town enjoying religion?" The old Negro replied, "Them's that's got it is."—*First F.W.B. Church, Albany, Ga., Bulletin.*



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Salute . . . his mother and mine" (Romans 16:13).

"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31:27, 28).

"Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months." These are the words of Lord Shaftesbury, and they call our attention to the importance of Christian motherhood. They also place the mothers of the whole world on the exalted pedestal that God intended for them. Here is brought before us the great influence that a single generation of real Christian mothers could have upon those about them.

The following is an important tribute to the influence of the Christian mothers of the land and of the ages. This is not an isolated case, but, if brought to light, this could be told over and over by many whose lives have been made to count for God through the influence of their Christian mothers:

"There was once an obscure and pious woman living in a city in the south of England. History is silent respecting her ancestry, her place of birth, or her education. She had an only son, whom, in his infancy, she made it her great business to instruct, and train up in the nurture and admonition of the Lord. At seven years of age his mother died, and in a few years he went to sea, and became at length a common sailor in the African slave trade. He soon became a great adept in vice—a swearer most horribly profane; and though younger than many of his companions in years, he was the oldest in guilt. But he could not shake off the remembrance of his mother's instructions. Though dead and in her grave, she seemed speaking to him still. After many alarms of conscience, and many pungent convictions, he became a Christian, and subsequently one of the most successful ministers of the gospel our country ever produced. Of course, through the labor of the converted son, we may trace the influence of the pious mother. In addition to his great ministerial labors, he wrote many evangelical works, and few authors have done more to extend the pow-

er of religion. He was highly eloquent and greatly useful in religious conversation; and his hymns, whose use in divine worship is almost commensurate with the extension of the English language, are of the most elevated and evangelical character. Follow that mother's influence further. Her son was the means of the conversion of Claudius Buchanan, who subsequently became a minister of the gospel, and went to the East Indies. Here he occupied a responsible station; and his labors in behalf of the English population, and for the improvement of the moral and spiritual condition of the natives, are deservedly ranked among the noblest achievements of Christian philanthropy. His little work entitled *The Star in the East*, was the first thing that attracted the attention of Adoniram Judson to a mission in the East Indies.

"Such are some of the glorious results of one holy woman's efforts to educate her son for God—a wide and mighty posthumous influence which an angel might feel honored to exert. Who was she? The mother of Rev. John Newton."—Selected.

Rev. Henry Ward Beecher once said, "The mother's heart is the child's school-room."

Can any one doubt the influence of Moses' mother on his later life? There is the beautiful inference of that motherly influence related in Hebrews 11:23-29. And certainly the mother of Timothy was well rewarded by his life for her efforts to make it possible through her training.

"... That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation . . ." (2 Timothy 3:15).

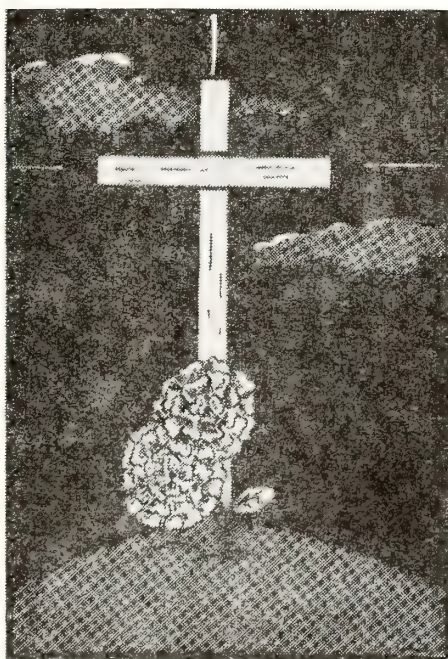
OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

In Memoriam

Mrs. Emma Ophelia Knight was born in Fort Gaines, Georgia, on March 29, 1877, and died in Blountstown, Florida, on March 8, 1957. Sister Knight had a long and useful life. The best that can be said of her is that she lived a beautiful Christian life, and her goodness overflowed and enriched the lives of others. Fellowship with her was an honor and a pleasure to enjoy.

She joined the Free Will Baptist church



Our Departed Mothers

in girlhood, and after moving to Florida, she joined the Blountstown Free Will Baptist Church in 1911. She was always a loyal and consistent Christian. She loved her church and was faithful in all its activities, and in her passing the church has lost one of its most loved members.

She was married to Mr. Francis M. Knight on October 16, 1894, and made him a most devoted wife and loving mother in their happy home.

The funeral ceremonies were conducted in the Blountstown Free Will Baptist Church, which she loved so well, by the Order of the Eastern Star, of which she had been a faithful member for forty-three years. The services were conducted in the presence of the bereaved family and sorrowing friends.

Mrs. Knight is survived by her husband, Mr. F. M. Knight; one son, Senator M. B. Knight, Blountstown, Florida; two daughters, Mrs. Mabel Phillips, Blountstown, Florida, and Mrs. Gus Simpler, Pensacola, Florida; fourteen grandchildren; two sisters, Mrs. Rosa Cockran, Blountstown, Florida, and Mrs. Nancy Kirkland, Black, Alabama; and a host of other relatives and friends who mourn her death.

We have suffered a great loss in the passing of Mrs. Knight, but we bow reverently to the will of Him who doeth all things well.

She has whispered her last farewell,
And passed to her home above;
Where 'neath the smile of the Saviour
She will finish her labor of love.

A Friend,

Mrs. Annie Bell Taylor

*The partnership with God is Motherhood,
What strength, what purity, what self-control,
What love, what wisdom shall belong to her
Who helps God fashion an immortal soul.*

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

ALUMNI DAY



Alumni Day was observed at Mount Olive Junior College, Mount Olive, North Carolina, on Monday, April 22, for former students of Ayden Seminary, Eureka College and Mount Olive Junior College, with an attendance of approximately fifty persons.

The above officers were re-elected and will serve again during the coming year. Seated, left to right, are Elbert Prescott, Grantsboro, president; Mrs. H. L. Spivey, Maury, corresponding secretary; J. A. Evans, Wilson, secretary; and I. J. Blackwelder, Ayden, treasurer.

Speakers on the program included Mr. James Butler, alumni secretary, East Carolina College, Greenville, who spoke on "The Purpose and Function of an Alumni Association" and W. Burkette Raper, president of Mount Olive Junior College, who reported on the progress and plans for future growth and development of Mount Olive Junior College.

Enroll Now for Summer School

The registration office of the Free Will Baptist Bible College, Nashville, Tennessee, urges those who plan to attend summer school June 3-21 to write immediately for an application blank. All correspondence should be addressed to Academic Council, Free Will Baptist Bible College, 3609 Richland Avenue, Nashville, Tennessee.

Four semester hours may be taken in "Pastoral Problems," "Free Will Baptist Doctrine," "The Church and Its Auxiliaries," and "The Book of Hebrews."

The expenses for the entire session will be \$67, including tuition, fees and room and board.

We have two privileges that angels have not; we can preach Christ to men, and we can suffer for Him. There are no angel-martyrs.—Selected.

The Post-Easter Period

THE 36 million members of Protestant and Eastern Orthodox churches affiliated with the National Council of Churches were urged this week to make the period between Easter and Pentecost the most active of the church year.

Announcing the program sponsored by the National Council to revive the interest of inactive members and seek new members, the Rev. Berlyn V. Farris declared that too often the churches relax their efforts after Easter.

"Easter is the highest peak in church life," he said, but every church should make use of the 50-day period between Easter and Pentecost to assimilate the thousands of new members who join churches on Easter Sunday."

Mr. Farris is executive director of the National Council's Department of Evangelism.

As Easter Sunday falls on April 21 this year, Pentecost or Whitsunday, as it is also known, will be celebrated on June 9, Mr. Farris said. Traditionally, it marks the creation of the Church, the gift of the Holy Spirit to the apostles, he explained, adding that it is generally designated in religious art by a symbol of seven flames. These represent the tongues of fire which, according to the Bible, were witnessed by the twelve apostles 50 days following the resurrection.

Suggestions for local church programs distributed by the department include forming study groups in which new church members may meet each other and discuss the role of the church in its ministry of service at home and abroad and its mission of preaching the gospel to all men.—The Religious News Weekly.



Mother's Prayers

NOTES — AND — QUOTES

By J. C. Griffin



THE VERB OUGHT

Due to the fact that I have been so busy of late, I am quoting some copy this week from my book, *The Upper Room Ought*. It may be that you have never read my book; it may be that it has been so long since you did it that you might enjoy a little *freshing up* on the subject. There are some who have read it that have thought it a waste of time, but whatever you may think of the book, there is a lesson in Chapter 13 of John's Gospel that we all need to learn.

The Words of Jesus in John 12

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:46-50).

The Words of Jesus in John 13

Jesus says, "I have not spoken of myself. The Father gave the commandment." What is the next thing that John records that Jesus said? The next recorded words of Jesus are, "... What I do thou knowest not now: but thou shalt know hereafter" (Vs. 7). Then the next words of Jesus are "... If I wash thee not, thou hast no part with me" (Vs. 8). Then He said, "... He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (Vs. 10). So now John takes over and fills in with Verse 11 and part of Verse 12. In the latter part of Verse 12, Jesus says, "... Know ye what I have done unto you?" Then He goes on, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (Vv. 13, 14).

Did God the Father tell Jesus what to say and what to speak? If so, what bearing does it have on the verb, *ought*? At this

point we use the doctrine as set forth in the National Treatise.

"This (washing the saints' feet) is a sacred ordinance which teaches humility, and reminds the believer of the necessity of daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an *example* on the night of His betrayal, and in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance."

It is an established fact that Jesus Christ washed the feet of the disciples. It cannot be contradicted either, that Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Jesus said, "Ye ought" for "I have given you an example." The words are sufficient to establish in the mind of every sober thinking person the fact that Jesus literally took water and followed the method of service, as written by John. It is a fact that none of the Gospel writers mention the service of washing the disciples' feet but John. Some people have disregarded and refused to accept the command as given by Christ, because it is not mentioned by the other Gospel writers. A young lady came to me one day and said, "Mr. Griffin, if feet washing, as practiced by our church, is so important, why did Matthew, Mark and Luke fail to mention it?" My answer was, "Miss _____, if it is absolutely necessary that we must be born again, before we can see the Kingdom of God, why did Matthew, Mark and Luke write without making mention of this all important question?" She replied, "I don't know." Then, I said, "Neither can I answer your question, more than it was God's way."

The Gospel by John did not start, nor end, as the others; however, each brought to us the revelation of God. There is perfect harmony, if we but read with understanding. John writes many things that the others are silent on, but we are informed by the Scriptures that all who wrote were inspired by the Holy Spirit. In God's plan the Gospel by John was the last to be written. John could see where the others had failed to record many of the things said by Christ, and this may be one reason that John writes things that the others say nothing of. But because Matthew, Mark and Luke said nothing about washing the disciples feet, we are not justified in disregarding the *ought* as spoken by Jesus and written by John. We could reject the third chapter of John on the same grounds. I never heard anyone who claimed to believe in Jesus say they did not appreciate John 3:16, yet it is only written by John. I wonder sometimes why all the other writers did not mention those sweet, soul-stirring words—words of eternal life: "For

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, I wonder why we only find these words in John 3:16? All we can say is that it's the Father's will.

The Little Word, Ought

We will now study the little word, *ought*. Several years ago I was doing a certain piece of work and one who was standing by said, "You ought to do, etc."; thus showing me how or making an effort to show how the work ought to be done. I knew his religious belief and knew he thought very lightly about the *ought* in John 13:14, so I said, "Jesus said that ye ought to wash one another's feet, but you won't do it." He left. It is strange that we will put a word in place and say it means what it says, and then take the word and twist it out of its meaning into another. A great many blunders have been recorded in God's Word, against men who refused to do what they *ought* to have done. Some have been severely punished because they did not do what they *ought*. King Saul *ought* to have done what the Lord commanded him to do, but Saul thought he knew best so he failed to do the thing that he *ought* to have done, and lost his throne thereby. David *ought* to have been satisfied without taking the wife of Uriah, but he let the devil get the best of him and did the thing that he ought not to have done, the thing that brought sin and suffering into his life. Jonah *ought* to have gone straight to Nineveh and preached as God commanded, but he ran from God, did the thing that he *ought* not to have done and was swallowed by the whale.

Jesus Christ used *ought* on many occasions in setting forth the words of God. Not only did Christ use *ought* to teach us duty, but the apostles very frequently used *ought* in expressing duty and obligations. May we notice a few of these *oughts*:

(1) Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, faith: these ought ye to have done, and not to leave the others undone" (Matthew 23:23). Certainly they *ought* to have looked after the *weightier matters*. They were condemned for not doing what they *ought* to have done.

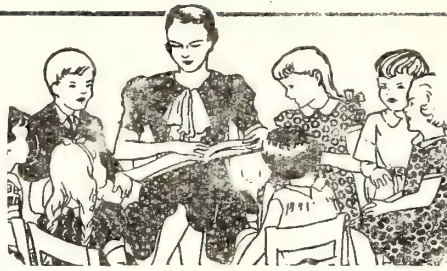
(2) Jesus said, "... men ought always to pray, and not faint" (Luke 18:1). Did Jesus mean, "Men ought to pray"? He could have meant nothing else. Every true believer believes that *men ought to pray*.

(3) We *ought* to obey God rather than men. Peter said, and it was agreed by the others with him, "We ought to obey God rather than men" (Acts 5:29). We all know that we *ought* to obey God.

STORIES

—FOR OUR—

BOYS and GIRLS



A Mother's Day Gift

"God thought to give the sweetest thing,

In His almighty power
To earth; and, deeply pondering
What would it be—one hour
Our fondest joy and love of heart,
Outweighing every other—
He moved the gates of heaven apart,
And gave to earth a Mother."

—(Selected.)

TOMORROW'S Mother's Day, you know—the second Sunday in May."

"Sh! Yes, we'd better get it ready today." Frances took from a box in her lap a tiny envelope and a sheet of paper, and prepared to write, while Flora looked over her shoulder, ready to offer suggestions.

"Resolved, that—we—will," read Frances slowly, as she wrote.

"We, the undersigned," interrupted Flora. "That's the way Papa began the New Year's resolution we all signed."

"Oh, yes! Well I guess I can fix that without showing much. Re-solved—that—we—the—undersigned—will—wash—the—dinner dishes—every—time—"

"Every single time," corrected Flora.

"But I can't put that in now without spoiling the paper, and this is the last sheet."

The two girls studied the problem for a moment, and then Frances went on with the writing. When she had finished this is what the paper said:

"Resolved, That we the undersigned will wash the dinner dishes every time till September 1—every single time.

"FRANCES REED SHEPHERD.
FLORA LOUISE SHEPHERD."

The two plotters surveyed their work with great satisfaction; then Frances carefully folded the sheet of paper and put it into the envelope.

"Now what shall we say on the outside?" she asked.

"Say, 'To the Nicest Mother in Rhode Island,'" suggested Flora.

"Oh, no, Rhode Island's such a little place!"

"Well, then America."

"But that might seem's if there were nicer mothers in England or—or somewhere else."

"We might say, 'To the Nicest Mother in the World,' but that's so common. Let's

see, what is that name Cousin Helen studies about? It means a whole lot of world together—sol—sol—"

"Oh, yes, solar system! Just the thing!"

So Frances wrote, "To the Nicest Mother of the Solersistum."

Next morning Mother found the little envelope on her plate at the breakfast table.

"Why, what's this?" she said, puzzling over the funny word at the end.

But when she had opened it and read the inside, she said: "Why, my dear little girls, this is only May. I couldn't think of letting you wash dishes for six people all through your long vacation, when you dislike dishwashing more than anything else, too."

"But, Mother," said Frances, "we really want to. We wanted to give you a Mother's Day gift, and we thought if we picked out something real hard to do for you, it would show we loved you a lot. Please let us."

So Mother accepted the precious gift, on condition that in case the girls should have company, or should want to go away, or there should be any other special reason for her help, she would be permitted to do their work for them.

That very day they began their labor of love, while Mother, greatly relieved, but still with a little feeling of guilt at accepting what seemed to her so great a sacrifice, sat down to read in the library. It was not

so hard as they had thought it would be. They had often turned their little tasks together into play, and now they began to make up games to fit their work.

Sometimes Flora, who wiped, would try to see how many "waits" she could get, while Frances made the dishcloth fly in the effort to keep ahead. Sometimes, at the beginning, each would guess the number of a certain kind of dishes in the pile, to see which could guess nearest.

Another game they tried was "Jackstraws," when the washer would drop a handful of the silver at once and the wiper would try to remove them one at a time without touching the others. A similar play was when the wiper would try to take the dish that had been washed longest without moving any of the others.

A special favorite was the game of "Town," in which the washer arranged the dishes to be dried in rows upon the table, the largest ones being public buildings, church and so on, while piles of plates represented storied houses along the street. In this game the knives were men, forks and spoons representing the women and children.

Still another, was for both to try to think of all the articles in sight beginning with the same letter as the article that was being wiped, and if they wished to take their minds farther from their task they played "I'm thinking of something in this room," while they worked and questioned and guessed all at once.

On the first of September Mother said: "What a splendid vacation I've had! Now I must see my little workers free. How much they must have loved me to do a hard thing such a long time for me!"

"But, Mother," protested Frances, "it isn't quite fair to call it a hard thing any more, for I like to do it now, and I mean to keep right on."

"Me, too," said Flora, ungrammatically but lovingly.—*The Congregationalist.*

MOTHER'S DAY

Phyllis Speshock

MARYLEE loved her mother very much. And, yet, Marylee was very sad. For soon it would be Mother's Day and Marylee had no money to buy a gift.

She thought and thought about this. And she prayed about it, too.

At last the day before Mother's Day really came and Marylee still had no money. But her prayers had been answered and she knew what to do.

Bright and early she popped out of bed! Instead of having Mother help her make her bed, she made it all by herself! Then she straightened her room and washed and dressed.

After breakfast, instead of drying the dishes for Mother, she washed and dried, too! This gave her Mother time to do some shopping. Marylee felt so good about what she had done that she did all of the lunch dishes, too!

Now, in the afternoon, Marylee dusted the furniture and swept the kitchen floor. How happy Mother looked. And how proud of her little girl!

Marylee helped wash and peel the vegetables for supper and set the table. When Daddy came home and they all sat down to eat, Marylee asked the blessing herself and made sure to thank God for all

the wonderful things they had. And she specially thanked Him for her very wonderful mother!

After supper, Marylee sent Mother to the living room to rest while she and Daddy did the dishes. Then Marylee studied her Sunday school lesson again and went to bed without even asking to stay up later. How wonderful Mother looked! Why, she did not even look tired!

And how nice and warm Marylee felt

way down inside. It was fun to give to others. And the very nice part of it was that Marylee had given her Mother not one, but seven! of the nicest, most thoughtful gifts without even spending a penny!

When Marylee knelt down and said her prayers that night, she thanked God again and she asked Him to be sure to help her always be good to her Mother. Marylee knew now that every day was a good day for a Mother's Day!—*Gospel Herald*.

Mason, secretary; Mrs. Mary Mason, assistant secretary; Mrs. Nettie Daniels, treasurer; Mrs. Eva Bass, enlistment chairman; Mrs. Margaret Harrell, Mrs. Louise Raz and Mrs. Mary Daniels, enlistment assistants; Mrs. Noah Brown, youth chairman; Mrs. Beatrice Lovick, study course chairman; Mrs. Bessie Lovick, program chairman; Mrs. Rena Mitchell, orphanage chairman; Mrs. Angie Nelson, Mrs. Louise Raz and Miss Delilah Mason, orphanage assistants; Mrs. Jean Rowe, benevolent chairman.

The auxiliary of the Faith Church requests the prayers of all other Christians everywhere.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.



Tarboro, N. C.—The Alls-Busy Circle of the First Free Will Baptist Church met with Mrs. Tom Allsbrook on Thursday, April 25. The meeting was opened with group singing. The president, Doris Williamson, then led the eleven members present in prayer. The minutes were read and approved, and the various reports were given. The goal of the group at the present is sending six of its members to Cragmont for the June 10 youth conference. The group recently finished a quilt which they made and have sent it to the Rev. and Mrs. Fred Hersey, our missionaries in Japan.

The program was presented by Joyce Williamson, Doris Williamson, Barbara Bailey and Delores Savage. Mary Jo Pittman climaxed the program by showing and reading materials which she had ordered concerning up-to-date news on our missionaries and their mission points. The group was dismissed by praying together the Lord's Prayer.

Morehead City, N. C.—The newly-organized Faith Free Will Baptist Church now has a full-time, active auxiliary. The Woman's Auxiliary of the Faith Church was organized in September, 1956, and became a member of the Eastern District of

North Carolina when it convened in Beaufort, North Carolina, on March 21, 1957.

The officers of the auxiliary are as follows: Mrs. Myrtle Simpson, president; Mrs. Ellen Morton, vice-president; Mrs. Hazel



Sacrifices of Mother

Benton Harbor, Mich.—On February 23, 1957, the Woman's Auxiliary of Benton Harbor Church was reorganized with four charter members. Since then its membership has grown to ten members. The officers of this auxiliary are as follows: Mrs. Marcella Reeder, president; Mrs. Eva Gossett, vice-president; Mrs. Lelon Berry, secretary; Mrs. Fayrene Walford, treasurer; Mrs. Bonnie Creech, corresponding secretary.

Clayton, N. C.—The Woman's Auxiliary of Powhatan Church met April 11 in the home of Mrs. Marvin Johnson. There were twenty-two regular members present at the meeting and two new members. The president, Mrs. Maloa Benson, presided over the meeting. Mrs. Shirley Hatcher read the Scripture, and Mr. Vernon Barbour led the ladies in prayer.

The program for the evening, "Send Out Thy Light to Thy Church," was presented by Mrs. Maloa Benson with three other ladies participating also. Following the program the business session was held. It was decided that Mr. Vernon Barbour of the Powhatan Church, who had been recently ordained, would hold the pre-Easter revival. The pastor, the Rev. C. M. Coates, pronounced the benediction. Refreshments were then served.

Raleigh, N. C.—Mrs. Norwood Talton, youth chairman of the Woman's Auxiliary of the First Free Will Baptist Church, met at the church with her committee on Saturday, April 27, at 3:00 p. m., to organize a Go-Tell Band. The ladies were assisted by Mrs. Owen Thomas, district youth chairman.

There were twenty-nine children present at the organizational meeting. The two circles were organized—one for children Ages 6-8 and one for children Ages 9-11. Each of the circles elected officers.

After the program refreshments were served.

"Her children arise up, and call her blessed; . . ."—(Proverbs 31:28).

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From the Field

"This being the month of April, selected month to think of our great need for missionary work, we are sending \$5.00 for our mission work.

"May our Lord bless in the great work and much and lasting good be accomplished."—J. B. and Leila Estes, Memphis Tex.

"This money was handed to our clerk by a widow woman with two boys. Her name is Mrs. Hoyt Jones. She sends this request along with her prayers: That you place \$5.00 in the Laura Belle Barnard fund; \$5.00 in the Josephine Stevens fund; \$5.00 in the Hersey fund; and \$5.00 in the Willey Jr. fund. She states they wish to have a part in helping to tell the gospel in other lands.

"May God bless missionary work everywhere."—Mrs. Julius Vause, Pamplico, S. C.

From Japan

April 10, 1957

Dear Brother Riggs,

Greetings from each of us in Tokyo. Wesley and I came down last Saturday and Wesley had an appendectomy yesterday

and is doing fine now. He had been somewhat bothered for the last two weeks and two doctors in Abashiri told him an operation would be necessary in the next week. So considering the fact that the hospitals there are not so good and a for-



Services of Mother

inger's body is a little different, we decided to come on here. We were planning to come on the 15th anyway. He flew down from Sapporo as the train takes 36 hours.

The Hersey's are fine and the Japanese Christians here and in Abashiri have encouraged our hearts so much. They are so concerned over Wesley; sending telegrams, calling, etc.

He is doing fine now and should be out in 4 or 5 days.

Just thought you'd want to know this and I'll write a longer letter later.

In Christ,
Aileen Calvery

Mother's Love

I saw an aged woman, bow
'Mid weariness and care;
Time wrote in sorrow on her brow
And 'mid her frosted hair.

What was it, that like sunbeam clear
O'er her wan features run,
As pressing towards her deafened ear,
I named her absent son?

What was it? Ask a mother's breast,
Through which a fountain flows,
Perennial—fathomless and blest,—
By winter, never froze.

What was it? Ask the King of kings,
Who hath decreed above
That change should mark all earthly things,
Except a mother's love!

—Selected.

FINANCIAL STATEMENT

March 1, 1957—March 31, 1957

FREE WILL BAPTIST MISSION

Pinar Del Rio, Cuba

Cash on Hand, March 1	\$ 35.39
Cash in Bank, March 1 (General)	6.18
Cash in Bank, March 1 (Temples)	318.88
Cash in Bank, March 1 (Printing Press Bldg.)	295.00

Total Cash \$ 655.45

Receipts:

Check from Mission Board (General)	\$3,198.50
Check from Mission Board (Temples)	350.00
Check from Mission Board (Printing Press Bldg.)	75.00
Gifts	287.50
Sale, Oranges	54.67
Books and Quotes, Students	7.95
Offering for Convention Expenses	16.00

Total Receipts 3,989.62

Total Cash to Account For \$4,645.07

Expenses:

Food	\$ 164.79
American Missionaries, Salaries	620.00
National Workers, Salaries	1,429.00

Rent	284.50
Hospitalization	82.15
Repair of Equipment	100.40
Gas and Oil	146.70
General Maintenance	50.15
Fuel	22.70
Tommy Willey's House	350.00
New Roof on Shop	85.00
Repairs, Las Martinas Temple	50.00
Repairs, Los Arroyos	30.43
Repairs, Jaruco	200.00
Animal Feed	125.23
Farm and Animal Expenses	5.60
Passage	11.99
Office Expenses	22.29
Stamps for Carnets	5.60
Bank Charges	2.00

Total Expenses 3,788.53

Cash, March 31	\$ 856.54
Cash on Hand, March 31	\$ 63.33
Cash in Bank, March 31 (General)	34.76
Cash in Bank, March 31 (Temples)	388.45
Cash in Bank, March 31 (Printing Press Bldg.)	370.00

Cash on Hand and in Bank, March 31 \$ 856.54

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Praying in an Evil World

(Lesson for May 19)

Lesson: Genesis 18:20-33; 19:29.

Golden Text: Psalm 82:8.

I. INTRODUCTION

If Abraham had had any tendency toward envy, he would have gloated over the news that the angels brought about the destruction of the wicked cities of Sodom and Gomorrah. These were the thriving cities in the fertile plains toward which Lot pitched his tent when Abraham gave him his choice of the land. Lot had chosen the fertile plains for his portion so that his cattle and sheep could feed upon the luscious grass which grew there, while Abraham had been forced to find pasture for his flocks and herds among the hills of the less fertile areas.

However, the greatness of Abraham's character shone forth in his intercession for the people living in the cities of the plains when he knew that disaster was about to befall them. He could have reasoned that if the people of the plains were destroyed he could move down and take over that rich territory for himself; but instead, he pleaded with the Lord to have mercy and spare these wicked cities if even a trace of righteousness could be found in them.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. No matter how secret sin and crime may be, the cries of their victims are heard and noted by the Lord (Vv. 20, 21).
2. Those who take a stand before the Lord will often find it needful to draw near to Him (Vv. 22, 23).
3. Those whose faith draws them close to the Lord will always find something to talk with Him about (Vs. 24).
4. Though some may question the justice of the Lord, His servants are convinced that His judgments are right (Vs. 25).
5. Those who come to the Lord in sincere prayer will find Him always attentive to their plea (Vs. 26).
6. The closer one draws to the presence of the Lord, the more unworthy he will see himself to be (Vs. 27).
7. The Lord is longsuffering to all mankind, but He is even more patient with His servants in prayer (Vv. 32, 33).

8. Sometime, somewhere, the Lord will remember all who are loyal and faithful in His service here (19:29).

—*The Bible Teacher* (F. W. B.).

9. One righteous Lot residing in the place of his selfish choice did not produce any other righteous men (Vv. 26-32).

10. God does not grow weary of hearing us pray for others, so let us give ourselves to a ministry of intercession (Vs. 32).

11. The Lord gave Abraham more than he asked for.

III. ADDITIONAL TRUTHS

1. This plea of Abraham is one of the sublimest passages in the Bible. It shows the nobility of his character and the compassion of his heart. Amidst the brutishness of those days here is a man touched by the Spirit of God and revealing a love and sympathy above all the rest. Sorrow must have filled his heart as he thought of Lot and other friends. His spirit was earnest and sincere. Lot is not mentioned by name in the prayers, as Abraham evidently prayed for the whole city. The cry of the patriarch is definite and bold. There is no hesitation and no fear in his approach. Frankly and with holy boldness he draws near to God in prayer.—*Gist of the Lesson*.

2. Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. God takes cognizance of sin. God hates sin. God judges sin, both individual sin and national sin. Individuals and nations reap as they sow. Individuals and nations are guilty of great folly in believing that they can go on in sin with impunity, or exemption from punishment. Of the Sodomites, the Bible says, "But the men of Sodom were wicked and sinners before the LORD exceedingly" (Genesis 13:13). Today we speak of our sin-sodden cities as Sodoms and Gomorrah. In the writer's city, Chicago, many churches are discontinuing their night services because of crimes of violence of every nature! For reasons of safety, night church-goers go in groups to the churches which hold night services. Everywhere crime is irresistibly advancing like the riders on the four horses of the Apocalypse! Drunkenness, licentiousness, and forgetfulness of God are the only terms needed to depict, or tell the story of the downfall of the nations of the yesteryears!

3. The words of the late Professor Marcus Dods on the choice of Lot are among

the finest ever written on this portion of Genesis. "This choice of Sodom as a dwelling place was the great mistake of Lot's life. He is the type of that very large class of men who have but one rule for determining them at the turning points of life. He was swayed solely by the consideration of worldly advantage. He has nothing deep, nothing high in him. He recognizes no duty to Abram, no gratitude, no modesty; he has no perception of spiritual relations, no sense that God should have something to say in the partition of the land. Lot may be acquitted of a good deal which at first sight one is prompted to lay to his charge, but he cannot be acquitted of showing an eagerness to better himself, regardless of all considerations but the promise of wealth afforded by the fertility of the Jordan valley. He saw a quick though dangerous road to wealth."—*Peloubet's*.

4. The world of today stands in the same light as Sodom and Gomorrah. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). God is calling His people Israel to shake themselves in the light of the world crisis and give themselves to the ministry for which they were formed.—*The Bible Expositor*.

5. Lot is urged to flee the doomed city, 19:11-23. We have here a remarkable piece of human psychology. Lot is not only aware of the vice prevalent in his city, but he seems indifferent to the condition; in fact, he goes so far as to offer his own daughter for participation in these lustful deeds. How can any man who knows God remain one day in an atmosphere like this? The angels now approach Lot, and tell him that the city is going to be destroyed, but, instead of hurriedly gathering together his family, and fleeing the scene, he lingers, so that the angels have to urge him to go! Moreover, when told to escape to the mountain, he cries out, "Oh, not so, my lord . . . lest evil overtake me." Such a statement must have been actually spoken, for no writer could ever imagine any man saying a thing like that! The city is about to be destroyed by fire, but still Lot does not want to leave; so he proposes a compromise—can he not go to a city near-by, for "it is a little one"? To this city the angel allows him to proceed. This is an illustration of a searing of conscience: a love for the world, in spite of its fearful consequences. And how many children of God have come to love the world more than they love God. What a contrast there is between Abraham and Lot.—*Peloubet's Select Notes*.

National Association Directory

In answer to requests of our people who want to contact our denominational agencies, we publish below a directory on the national association.

Education

Free Will Baptist Bible College
3609 Richland Avenue, Nashville, Tennessee

Foreign Missions

National Foreign Missions Board
3801 Richland Avenue, Nashville, Tennessee

Home Missions

National Board of Home Missions
3801 Richland Avenue, Nashville, Tennessee

Superannuation

National Superannuation Board
Rev. K. V. Shutes, Route 5, Thomaston, Georgia

Co-operative Program

National Executive Office
3801 Richland Avenue, Nashville, Tennessee

Sunday School

National Sunday School Board
3801 Richland Avenue, Nashville, Tennessee

League

National League Board
3801 Richland Avenue, Nashville, Tennessee

Woman's Auxiliary

National Woman's Auxiliary Office
3801 Richland Avenue, Nashville, Tennessee

Publications and Literature

Mr. L. E. Duncan
East Tupelo, Mississippi

Radio-Television

Rev. Harry Beatty
122 Wyandotte Drive, Thayer, Missouri

The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. This series is the first in a cycle which will cover the entire Bible.

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These color handbills carrying the date, place and time of your school should be placed in the homes of your area. Order an ample supply.

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These beautiful post cards should be mailed to every prospective pupil of your school. Be sure to order enough of them.

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MRS. ALICE E. LUPTON, New Bern, North Carolina,
First President of North Carolina Woman's Auxiliary
Convention, 1927

MRS. CARL DUDLEY, Fuquay Springs, North Carolina,
President of North Carolina Woman's Auxiliary Con-
vention, 1957



The other officers of the North Carolina Woman's Auxiliary Convention for 1957 are as follows: Mrs. L. E. Ballard, Selma, North Carolina, vice-president; Mrs. Raymond T. Sasser, Tarboro, North Carolina, secretary; Mrs. M. A. Woodard, Winterville, North Carolina, treasurer; Mrs. Hattie Adcox, Bladenboro, North Carolina, field worker; Mrs. Robert Crawford, Greenville, North Carolina, youth chairman; Mrs. J. C. Griffin, New Bern, North Carolina, study course chairman; Mrs. W. A. Willoughby, Ahoskie, North Carolina, program-prayer chairman; Mrs. J. C. Moye, Snow Hill, North Carolina, children's home chairman; Mrs. Albert Coates, Smithfield, North Carolina, benevolence chairman.

EDITORIAL

HELP THOSE WOMEN

We consider it an honor and a privilege to give special recognition in this issue to the fiftieth anniversary of the founding of the woman's work among North Carolina Free Will Baptists. We are informed that throughout the state the woman's auxiliaries are observing Founders' Day in the local churches. It was our happy privilege to observe and admire the decorations which were made ready for this observance by the Woman's Auxiliary of the St. Mary's Church, New Bern, North Carolina, when we visited the church a few days ago.

We are also delighted to carry the pictures of two outstanding personalities in the state woman's auxiliary work on the cover of this issue. You will notice that one is Mrs. Alice E. Lupton, the first president of the state woman's organization, and the other is the current president, Mrs. Carl Dudley. We do not feel that it is possible to give too much credit and thanksgiving for the vision, loyalty and sacrificial service which Mrs. Lupton has given to this and other phases of our denominational program throughout the years. She is known by our people everywhere by the endearing term of "Mother Lupton," and particularly are we proud to call her by that name because of the inspiration and encouragement we have received through our relationships with her for many years.

Although we have not had the privilege of knowing Mrs. Dudley for so many years or nearly so well, we have been impressed by her sincerity and dedication to the cause of Christ as she has labored through this state organization. We are as certain that she is accepting the enormous challenge which is hers as were those who elected her to the high office of honor and responsibility.

In this issue you will also find the pictures of some of the other officers of the convention. We are sorry that we did not have pictures of all the officers. Whether or not an officer's picture is shown, we should like to express our sincere appreciation for what all of them are doing for the cause of Christ. And we do not forget to thank God for all the faithful women in the local auxiliaries of this state and all the other states where we have churches. Our urgent appeal to our people everywhere is well expressed by the apostle, Paul, when he said, "I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, . . . whose names are in the book of life" (Philippians 4:3). The apostle knew the power of the prayers of these Godly women and the outstanding assistance which they had given him and his party when they journeyed to Philippi to preach the gospel of Christ and to organize the church there.

The prayers of these women had caused the course of Paul's second missionary journey to be changed. After he had visited and encouraged the churches which were organized on his first journey, he planned to turn back and preach in the area of Asia Minor which he did not reach on the first trip; then he planned to return to Antioch, the church from which he had begun his journey. However, something happened which changed the plans, "After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. . . . And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:7-9).

There were some things connected with this experience which God chose not to reveal to Paul at the time, but which he learned later. You will notice that Paul, in the vision, saw a man who was calling for his help. It is true that the men of Macedonia did need the help of one who could bring them the un-

searchable riches of the gospel, but it was not the men of the area who were most keenly concerned about the matter. We wonder if Paul would have been as deeply impressed if his vision had been of a group of devout women gathered on the bank of a river offering prayer that God would send them someone to bring the good news of salvation through faith in Christ Jesus. And do we, today, attach as much importance to the marvelous work which is being done for our churches and denomination by the devout Christian women of our ranks?

It might have been a unique experience with Paul and his party which opened their eyes to an important fact when they attended the prayer meeting of this group of women on the banks of the river in Philippi. The prayers of these women had reached the throne of God, and they were to be the nucleus of the first church on the continent of Europe. They accepted the gospel message which Paul preached and began the work of winning others with their witness. Lydia, a wealthy lady of the city and presumably the leader of the prayer group, took Paul and his missionary party into her home and gave them lodging while they remained there.

After Paul had moved on to other fields of labor, this church repeatedly made offerings to his support and sent them to him by a faithful messenger that he might be enabled to carry on the work which Christ had commissioned him to perform.

Paul came to see that with the gospel came the elevation of women from the status of household slaves to that of individuals who could make outstanding contributions to the extension of the Kingdom of God upon earth. In the light of these facts one does not wonder that he wrote the men of the church at Philippi and urged them to *help those women*.

In conclusion, let us say that we are not so liberal in our views as to disregard the teachings of this apostle and others pertaining to the place women should hold in the church services; but neither are we so prejudiced as to deny them the place which Christ expects them to fill in His Kingdom's work. To us, the New Testament makes it quite clear that the place of women in both the church and the home is subordinate to that of the men; however, we know that the work of the women is of such supreme importance that both institutions will break down when they fail to fill their place. We are sure that the women should help the men in those tasks which Christ has laid upon their shoulders; we are equally certain that the men should *help those women* in the tasks which Christ has allocated to them.

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Presenting Christ In the Home

Which Is It—Separation Or Isolation?

Rev. Joseph G. Ange

IT is no secret that there are hundreds of people in every community who are unreached by the churches. They go their way as if the churches did not exist. They do not even enter to see what the churches have to offer.

Why is this? It would be very easy to put the blame on them, saying that they know they are welcome, and it is their fault if they do not come. It is also possible to find a reason in the nature of the message we proclaim, for the Scriptures teach that "... the preaching of the cross is to them that perish foolishness; ..." (1 Corinthians 1:18).

But we know that there are other reasons, too. Sometimes it is the inconsistency of our lives. We do not live up to what we profess. Or it could be our lack of concern. We have withdrawn ourselves from those about us who are not in our circle. We have become quite smug in the satisfaction of our own status before God, and we have grown indifferent to the status of others before God. We may even declare that we have "... come out from among them, ..." in accordance with the Scriptural teaching in 2 Corinthians 6:14-18, but our separation may be virtual isolation. We may talk much about not being of the world, but we forget that we are in the world to bear fruitful witness to Him who is our Saviour. Is there anything we have done in the course of the past week to reach a single individual for Him?

The distinction between separation and isolation is one that must be carefully drawn. Jesus was separate from sinners and yet He was called the Friend of publicans and sinners. He was holy, harmless and undefiled, yet He mingled among them. They did not corrupt Him, but He delivered many of them from their sins because of His loving concern for them.

Do we have friends among the unsaved? Then we are the ones who can reach them. We need not be drawn into their ways, but we shall never draw them into the way of the Lord unless we show a spiritual interest in them.

Think of what could happen if each one of us would assume responsibility for some unsaved friend, praying for him, seeking to win him, or at least inviting and offering to accompany him to the services of the church, where he might come under the hearing of the Word of God! How recently have you tried? Every Christian should be trying. Are you trying to win them?—*The Challenger*.

William J. Jones, Editor of Publications,
American Sunday School Union
Philadelphia, Pennsylvania

noble faith in Christ which will survive all attacks thereon. We shall fail, when decisions must be made for and by our children, if we have not that faith.

With that faith, we shall be "... strengthened with might by his Spirit in the inner man" (Ephesians 3:16), as the great apostle once declared. With that faith we shall sweetly, graciously, yet firmly present Christ both in and out of the home.

Will we have testings, trials, sorrows, bitterness? They will all come. Privation, physical and material needs may all come, too! But faith, as an anchor, can hold firm and fast. With old John Newton we can sing:

Though dark be my way,
Since He is my Guide,
'Tis mine to obey,
'Tis His to provide;
Though cisterns be broken,
And creatures all fail,
The word He hath spoken
Shall surely prevail.

And wherefore have we the right to think that "The Word" as Newton puts it, "shall surely prevail"? We have that right because of His nature, because of God's nature and Person—and because of His mercy and His love. John Newton helps us again here with this lovely word:

His love, in time past,
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.

That's it! He'll help us, help you, help me "quite through"! Not somehow, but triumphantly—so runs other mottoes.

And so, by God's grace let us trust Christ completely, trust Him to meet trials, trust Him to live positively, triumphantly, victoriously, trust Him to present Himself by lip and life in our homes!

CHRIST is the Head of this home"—such were the words we used to see on placards or mottoes of felt. But was He the Head? Is He the true Head of our homes—our Christian homes today?

We think so, we may say so with our lips—but in our minds and in our hearts is He? Are there unpossessed areas of our lives, unyielded territory over which He as King does not hold sway?

The home is a tremendous potential for either good or evil influence! Your home, my home, any home is that—morally, ethically. And for the Christian home, the principle still holds true—a great and mighty potential for good or evil.

Heredity tells in our lives, individually. It tells in our homes as well. But we can reckon on Christ to transform the past with its dark and doubtful records. We can trust Him utterly to make radiant our sinful and sinning past. And we may, as father or mother, son or daughter, reckon on the goodness of God and His gracious, merciful dealings with us in the past to make our homes what they ought to be in the present.

We present Christ in many different ways in life, and may do so in our homes. Our homes are as much subject to the rule and dominion of Christ as our lives themselves, as our professions, our play life, our school life. Does it seem difficult to live for the Lord Jesus in the home? Are there problems which hinder our testimony there and elsewhere?

He is sufficient! We may reckon on His guidance—His dealings with us, in grace, in times past will assure us of His continued guidance and gracious dealings with us in the present—and in our homes, too. As God has directed our paths in times past in the home, so He will do here and now in our homes! He will sovereignly, purely, wonderfully lead our children in plain paths, lead them in Christ.

Yes, it takes faith, trust, abounding faith and trust, and hope, to present Christ, as children, to our parents. In short, we must have what it takes (as the world puts it) to present the Lord Jesus in the home!

We shall quail, we shall falter, we shall stumble, we shall utterly and miserably fail, we do not have that high, strong and

A Rodeo Clown Finds Happiness

KEN Boen's rodeo act always draws a tense interest, because the crowd never knows whether it is going to laugh at his antics, or gasp at his death. Ken is a rodeo bullfighting clown. His act has a specific reason for being: In the rodeo event known as bull-riding, there is always a critical moment. The cinched, bucking bull is forced out of his stall, a rider on his back. Within seconds, the rider is thrown. The bull stops, turns around, spots the rider, lowers his horns and prepares to charge. At this critical moment, Ken Boen steps between them, and there in the danger zone, dressed in top hat and tails, his face painted with the clown's broad smile, Ken puts on a comedy act; he draws the bull's charge while the rider escapes. And always, when he rolls away from the bull, his last gesture for the crowd is a gallant smile.

"Of all the times I've been hurt," Ken says, "very few people ever knew that the smile was a fake . . . and people didn't know that the smile I painted on my face didn't show how I felt inside. I was sad."

Ken didn't know what caused the sadness. All his life he wanted to be a rodeo star. He had bought a little mare for \$30, and built a successful comedy act called "The Old Grey Mare." His highly paid act broke all records for return engagements at the Madison Square Garden Rodeo in New York. "So I had my dreams," Ken says, "but still I was sad all the time."

He met his wife, Lynn, at the Garden when she came to the press section for an autograph. From the first, he tried to make a country girl out of her; she tried to make a city boy out of rough, 225-pound, barn-smelling Ken Boen. After they had been married for three years, Lynn packed up and went home to mother.

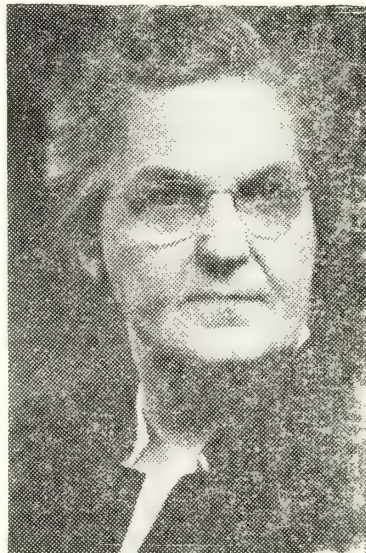
Right there Ken's story should have stopped, but as time passed, he began to get letters from Lynn with a strange new quality in them. They carried a humility, a quietness, a sense of peace. They spoke less of parties and more of something that puzzled Ken—religion. In April of 1951, after she had been gone for six months, Lynn wrote that she would come home, if Ken would ask her. Reluctantly, he did.

On May 1, 1951, Lynn walked up the

steps of the Boen's beautiful fieldstone house in Fort Smith, Arkansas. Two hours later Ken said, "Honey, I wish you'd pack up and go back to New York." Lynn didn't argue. She did something better. She went to see J. Harold Smith, the minister of a local church in Fort Smith. In his study, the pastor listened to her story, then called an emergency meeting of a special prayer group that stands by twenty-four hours a day for sudden calls. Fourteen people came. On the evening of May 4, the group began to pray Lynn's one simple prayer—that Ken Boen might find Jesus Christ.

The group stayed at the church all that night, praying. At quarter to nine the next morning, unknown to Ken, three men left the church for the Boen house, where Lynn and her mother were waiting for them. At five minutes before nine, Ken got into his car just as the three men from the church were getting out of theirs. He asked brusquely what they wanted, and added, without waiting for a reply, that he had to go downtown.

"Ken," the third man said, "You've got



Mrs. J. C. Griffin, Study Course Chairman
North Carolina Woman's Auxiliary
Convention

a nice car and house here, but have you been saved?"

Ken says he recoiled in embarrassment at the question, and it was then that he recognized the man as a preacher he had once heard. Ken tried to leave, but one of the callers asked him the question again.

"Haven't you got anything better to do than hang around here, Preacher?" Ken asked.

And the preacher answered, "There's nothing more important than what we're doing right now."

Inside the house, Ken's wife and his mother-in-law were down on their knees, praying. Down at the church, the prayer group was still praying. That morning on his knees in his own yard, Ken Boen accepted Christ as his personal Saviour.

Since this experience five years ago, Ken and Lynn Boen have used every spare moment trying to persuade others to find the happiness they know. Ken will often drive a thousand miles to lead revival meetings. At one of these recently, someone asked if he ever considered going back to his old way of life.

"No, sir," Ken answered. "It's like I tell my buddies at the rodeo; I'm not sad now. There's nothing in the world could make me go back to being sad."

One of the most interesting articles about Ken is taken from the Fort Worth Star Telegram:

"The rodeo clowns relaxed, waiting for the summons to go out and make the crowd laugh. The cheers of thousands merged with the music, and the thud of bucking broncs, to create an intoxicating bedlam. Only a little of the noise filtered through the white-washed walls of the dressing room. There a trio sat, incongruous as all clowns are backstage, smiles painted on faces, ridiculous hats, huge shoes, baggy-seated blue jeans.

"Ken Boen was reading the Book spread open on his knee. It was a Bible. Frequently he paused to write in a notebook perched on his other knee. Boen was the happiest man at the stock show. The night before he had led his clown partner, Bennie Bender, to know Christ as his personal Saviour."—American Tract Society.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.—Washington Irving.

Practice in life whatever thou prayest for, and God will give it thee more abundantly.—F. D. Huntington.

Will Baptists

WE would not venture to say who among the many fine women of the Free Will Baptist church is the First Lady in activity today, but we feel that there are grounds to assert that Mrs. Alice E. Lupton, who will be honored in a special manner during the 1957 North Carolina Woman's Auxiliary Convention, has qualified for the honor of being declared our First Lady of history. She has the unusual distinction of being hailed as the founder of two of our greatest denominational organizations of today—the woman's auxiliary and the Free Will Baptist league.

It is not just because she was the founder of these great organizations, however, that we refer to her as our First Lady. Most anybody can become the founder of an organization, when the conditions are ready for the founding. But long before anybody can establish anything, somebody must have a vision of the need and the possibilities of the thing. Far more than we honor Mrs. Lupton for being an organizer of great movements, we honor her for having eyes to see, a heart to understand, and a will to venture into unknown and uncharted fields for her Lord and her church.

Early in her life the Lord surely fulfilled in this fine woman the promise given through the prophet, Joel, to give vision in the last days. Mrs. Lupton looked out upon the field of her beloved church, and not only saw the field white unto harvest, but she saw a great potential force for the reaping which was not only not being used, but in many cases actually being restrained from the harvest. This mighty force was the women of the church, who had never been enlisted in any special way for the service of the Lord. In her vision she did not see them taking the place of the men of the church—for no woman has been farther from advocating women usurping the places of men than she—but she saw them going out into corners of the field unreaped by other laborers, like Ruth of Old, to glean the precious grain which otherwise would all to earth and perish. Having been granted the glorious privilege of being

Lov Everette Ballard

first in this vision, it was only an aftermath of this first that she became first to take action in enlisting her sisters in the service of the Lord.

It was on the first day of October in the year 1907 that Mrs. Lupton chalked up her first in a long series of firsts in action by organizing the women of her local church, St. Mary's Church of New Bern, North Carolina, into a society dedicated to the service of the Lord in the community, and destined to be the beginning of a movement to become world-wide in its influence and activity during her lifetime. The group was a small one. There were only six beside Mrs. Lupton who gathered at her home for the venture into an unchartered realm of holy ministry. But if the group was small in size, it was great in faith and courage. Each of them entered the door of the new movement with eyes they resolved to render, but eyes open also to the difficulties of the venture. They did not expect to be hailed as heroines, but rather to be branded as intruders upon a domain considered by many of that day as belonging exclusively to man. While they found perhaps more men to approve of their works than they had anticipated, nevertheless they had to overcome much prejudice and opposition before their labors were accepted generally by the church. But the Lord was with them, and today in most of our local churches the work of the women is gladly received as a vital part of the church program.

In the year 1927 our First Lady became the first president of the North Carolina Woman's Auxiliary Convention, which came to radiant and glowing life in a meeting of women from the various districts at the Goldsboro, North Carolina, Free

Will Baptist Church. While several other women have held the honor of being president of the state auxiliary convention, no one has had a more definite part in its growth and achievements through the years than the one who first was given the helm. She has been the first to make many of the suggestions which have helped to make the convention great; but she has been just as willing to be among the first to recognize the leadership of others in thought and venture throughout the years.

Not only has God granted in this noble woman the privilege of being a first in important things in her home church and home state, but in the year 1935 she had the joy of seeing the movement she had helped in such a great way to establish and promote, become a nation-wide organization in the forming of the National Free Will Baptist Woman's Auxiliary Convention at Black Jack Church in Pitt County, North Carolina. And once again she chalked up a first—or rather we should say the love and confidence of her sisters from all the states chalked up a first for her—in that she was chosen as the first president of the national convention. As her state convention honors her in May—the month of mothers—women north, south, east and west will join them in heart in remembering her as the mother of much that we hold dear as a denomination today.

Surely, dear lady, your heart must thrill
As you look back over the way;
For young there are, and aged there are
Who honor you today.
And tho' you see in your backward look
Some heartaches and stony places,
We're sure you'll forget them as you look
At the smiles of grateful faces.

For, Mother Lupton, tho' we may forget
At times to speak as we feel;
We know that you know that down in our
 hearts
Our love and our thanks are real.
And we know that someday the Lord Him-
 self
Will help you to understand,
Because of your faith, and because of your
 work
You're our First Lady grand!

NEWS NOTES

Rev. Daniel L. Rivers Resigns Pastorate



The Rev. Daniel L. Rivers, pastor of the Friendship Church, Johnston County, North Carolina, and a student at Southeastern Theological Seminary, Wake Forest, North Carolina, has resigned his pastorate, effective August 31, to accept the pastorate of the Marsh Swamp Church, Wilson County, North Carolina.

He will succeed the Rev. M. L. Johnson who has accepted a full-time position as business manager of the Mount Olive Junior College, Mount Olive, North Carolina.

Core Creek Church Observes Home-Coming

Home-coming day was held at the Core Creek Free Will Baptist Church, Cove City, North Carolina, Sunday, May 5, 1957, with the Rev. J. C. Griffin, pastor of Ruth's Chapel Church, New Bern, North Carolina, as the guest speaker.

Following lunch, which was served on the church grounds, the congregation gathered back in the church for a song service. Those taking part in the sing were: The Core Creek Men's Trio, composed of Veston Heath, Willey Avery and Woodrow McCoy; a duet by Miss Julia Ann Pate and Miss Carolyn Stilley of New Bern, North Carolina; a solo by Mrs. Hillary Gaskins; and a duet by Miss Dianne Avery and Miss Glenda Heath. Mr. Hillard Gaskins led the congregation in several hymns and choruses. The meeting was dismissed by the Rev. A. L. Hines, pastor.

United Crusade for Christ Greenville, North Carolina

All Protestant churches of Greenville, North Carolina, and surrounding communities are jointly sponsoring a United Crusade for Christ, beginning May 19, 1957, in the Wright Auditorium on East Carolina College campus. Dr. Jimmie Johnson is the evangelist.

You are invited personally to attend as many of these united evangelistic services as you can. Reservations for delegations may be made by addressing or phoning the office, Corner Evans and Third Streets, Greenville, North Carolina, Phone 3927, in advance. This will assure seating for your group.

The Greenville Ministerial Association requests that you announce the crusade in your church bulletin and Sunday school. It asks that you call on your people to pray for your fellow Christians in Greenville that God will pour out a blessing that many will receive Christ as Saviour-Lord.

Coming Events

- May 18—Y. P. A. and G. T. A. Declamation Finals, Mount Olive College, Mount Olive, North Carolina.
- May 23—North Carolina State Woman's Auxiliary Convention, Shady Grove Church, Sampson County.
- June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.
- June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.
- June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.
- June 16—Father's Day.
- July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.
- June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.
- August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

Mt. Olive College Treasurer's Report for April, 1957

The Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, makes the following report for the month of April, 1957:

Balance in Bank April 1, 1957 \$ 900.10

Receipts

Eastern Conference	\$ 974.17
Central Conference	542.43
Western Conference	1,030.59
Cape Fear Conference	149.99
Piedmont Association	10.00
Blue Ridge Association	29.88
French Broad Association	4.49
Mount Olive and Community	252.50
Goldsboro and Community	645.00
State-Wide Bodies	115.88
Albemarle Conference	152.53
Student Accounts	1,347.64
Bookstore	274.03
Lunch Room	238.92
Miscellaneous	138.04

Total Receipts for Month \$5,906.09

Total to Account For \$6,806.19

Disbursements

Salaries	\$3,875.33
Social Security Tax	101.17
Travel	56.62
Office Supplies and Expenses	100.34
Bookstore Purchases	123.49
Food	661.16
Household and Kitchen Supplies	73.05
School Supplies	.98
Utilities	405.96
North Carolina Sales Taxes	3.91
Library	405.07
Repairs	10.01
Other Expenses	27.52
Miscellaneous	328.14

Total Disbursements 6,172.7

Balance in Bank May 1, 1957 \$ 633.4

Revival at Free Union Church Greene County, North Carolina

The Rev. C. L. Patrick, pastor of the Free Union Free Will Baptist Church of Greene County, North Carolina, brought the messages in a series of revival service in the church of which he has been the pastor for a number of years. The meeting was held April 21-28, 1957.

A report from the meeting states that thirty-seven people united with the church as candidates for baptism and four united by letter. Furthermore, the report says that there were many, many rededications of Christians to the Lord, wonderful attendance experienced and marvelous enthusiasm expressed by those who were present.

Bible College State Alumni Meeting Held at St. Mary's Church

The Rev. J. C. Lynn, secretary and treasurer of the North Carolina State Alumni Association of the Free Will Baptist Bible College, reports the following:

"The North Carolina State Alumni Association of the Free Will Baptist Bible College met May 3, 1957, at 3:00 p. m. in the St. Mary's Church, New Bern, North Carolina, with eighteen members present.

"The Rev. J. C. Lynn led in the devotions with a song. The Rev. T. O. Terry led in prayer, followed with the reading of one verse of Scripture in John 20:21 by Rev. Lynn who also made a talk on 'The Recommission.'

"The president, the Rev. Walter Reynolds, called the meeting to order.

"The minutes and treasurer's report were read by the Rev. Daniel Merkh.

"Officers were elected for the new year as follows: Rev. Walter Reynolds, president; Rev. Adam Scott, vice-president; Rev. J. C. Lynn, secretary and treasurer; Rev. LaRue Davis, assistant secretary and treasurer.

"The constitution was read and corrected.

"The Rev. Roger Reeds gave a report of the alumni meeting held during the Bible Conference at Nashville, Tennessee. Rev. Davidson reported a very successful trustee meeting held during the Bible Conference at Nashville, Tennessee.

"Rev. Walter Reynolds asked for the alumni Fellowship Meeting to be held at Bethany Free Will Baptist Church near Ayden, North Carolina, on August 13, 1957. Rev. Reynolds appointed the Rev. C. H. Overman and the Rev. Rashie Kennedy, assistant, as the program committee for the August meeting.

"A motion by Rev. T. O. Terry to adjourn was adopted."

Free Will Baptist Youth Day at Mount Olive Junior College

Free Will Baptist Youth Day will be held at Mount Olive Junior College, Mount Olive, North Carolina, on Saturday, May 3, 1957, with Mrs. R. B. Crawford, state youth chairman, presiding. The theme for the day will be "Open Doors." The scheduled program for the day is as follows:

- Morning Session*
- "Open Doors Through Missions"
 - 9:00—Devotions, Belfryettes
 - 10:15—Welcome, Miss Hilda Boykin
 - 10:20—"Who Is Here?" Mrs. R. B. Crawford
 - 10:30—Declamation Contests
 - 12:00—Picnic Lunch on College Campus
- Afternoon Session*
- "Open Doors Through Education"
 - 1:15—Program, Mount Olive Junior College

- Music, College Chorus, Directed by Mr. Eugene Mauney
- "The Advantages of a College Education," Rev. Michael Pelt, Pastor, Hull Road Church, Snow Hill, North Carolina
- "The Advantages of Attending a Small College," Mr. Eugene Tyson, President of Student Body
- Congregational Hymn
- "The Advantages of Attending a Christian College," Mr. Allen Overman, Student
- "Preparing for College," Miss Sara Lou Gaskins, Student
- Concluding Remarks, Mr. Burkette Raper
- 2:30—Presentation of Declamation Awards, Mrs. R. B. Crawford
- 2:45—Adjournment

N. C. Superannuation Report for April, 1957

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for April, 1957:

Balance on Hand, April 1	\$2,971.70
<i>Receipts</i>	
Albemarle Conference	\$ 36.50
Central Conference	64.68
Cape Fear Conference	32.99
Eastern Conference	133.69
French Broad Association	23.60
Piedmont Association	5.00
Western Conference	52.73
Retirement Fund	36.00
Total Receipts	385.19
Total to Account For	\$3,053.87

Correction Please!

An error was made in May 1 issue of "The Free Will Baptist" in the announcement concerning the meeting of the Second Union Meeting of the Central Conference of North Carolina. We sincerely apologize for this error and would like to make the following correction:

The Rev. Frank Davenport, moderator of the Central Conference of North Carolina, announces that the Second Union Meeting of the Central Conference will convene with Elm Grove Church, Ayden, North Carolina, on Saturday, June 29.

This announcement is made because the place of the June Meeting was not designated at the last union meeting, but was to be announced later.

Disbursements

Ministers' Monthly Checks	\$237.50
Operating Expense	34.00
Paid to National Board	31.52
Total Disbursements	303.02
Balance on Hand, May 1	\$3,053.87

The Milkman Was Startled

ON one occasion when Philip Doddridge, an evangelistic minister of bygone days, had delivered a rather hot sermon on the subject of soul-winning to his congregation, one of the members approached him afterwards and said, "Don't you think you have been rather hard this morning?"

He inquired why, and she replied, "Well, I am a poor widow with a family of children to bring up, and I have to work from morning until night at needlework to do this. What time have I to go out soul-winning?"

He looked at her very kindly and said, "Who brings your milk?" She replied, "The milkman." "Who brings your bread?" She replied, "The baker." He smiled at her and said, "May God bless you." The interview was closed.

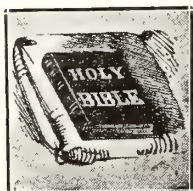
She went home and could not forget those words, and all night she was unable to sleep, but thought of her duty to the lost souls around. In the morning she got up very early, as she could not sleep. The milk bottle was not on the step as usual, so the milkman had to knock. She opened the door and gave it to him, and he had reached the gate before she had plucked up sufficient courage to speak to him. With a beating heart and a trembling voice she said, "Come here—I want to ask you something. Do you ever consider where you will go when you die?" It was rather a startling way to begin! He looked at her with anxious face and replied, "That is a question that has been troubling me for the last fortnight."

"Come inside," she said, "and we will have a talk about it." And there and then in her front room she led the milkman to the Saviour.

In the short space of a year that woman led twenty-six souls to the Saviour.—*The Flame* (England).

"Lord, we know how true Thy promise
To be with us where we meet,
When in Thy loved Name we gather
To enjoy communion sweet."
—Selected

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

(continued from last week)

Halley gives both interesting and convincing information concerning the New Testament canon:

"Christian churches, from the very first, accepted these Jewish Scriptures as God's Word, and gave them, in their assemblies, the same place that they had had in the synagogues. As the writings of the apostles appeared they were added to these Jewish Scriptures, and were held in the same sacred regard. Each church wanted, not only what had been addressed to itself, but copies of other writings addressed to other churches.

"New Testament beginnings of the canon. There are hints within the New Testament itself that, while the apostles were yet living, and under their own supervision, collections of their writings began to be made for the churches and placed along side the Old Testament as the inspired Word of God.

"Paul claimed for his teaching the inspiration of God, 1 Corinthians 2:7-13; 14:37; 1 Thessalonians 2:13.

"So did John for the book of Revelation, Revelation 1:2.

"Paul intended that his epistles should be read in the churches, Colossians 4:16; 1 Thessalonians 5:27; 2 Thessalonians 2:15.

"Peter wrote that 'these things' might remain in the churches 'after his departure,' 2 Peter 1:15; 3:1, 2.

"Paul quoted a New Testament book as 'Scripture,' 1 Timothy 5:18: 'the laborer is worthy of his hire.' This sentence is found nowhere in the Bible except Matthew 10:10 and Luke 10:7: evidence that Matthew or Luke was in existence when Paul wrote 1 Timothy and that it was regarded as 'Scripture.'

"Peter classes Paul's epistles with 'other Scriptures,' 2 Peter 3:15, 16."

Again Halley says, Pages 567-569:

"Primitive Testimony to New Testament books. Extant writings of Christians whose lives overlapped the lives of the apostles are few; because of the perishable nature of the writing material, and because it was a period of persecution in which Christian writings were destroyed. But, though few, they bear their unimpeachable testimony to the existence, in their day, of a group of

authoritative writings which Christians regarded as 'Scripture'; and they abound in quotation from, or reference to, those writings.

"Clement of Rome, in his epistle to the Corinthians, 95 A. D., quotes from, or refers to, Matthew, Luke, Romans, Corinthians, Hebrews, 1 Timothy, 1 Peter.

"Tatian, about 160 A. D., made a 'Harmony of the Four Gospels,' called the 'Diatessaron,' an evidence that four gospels, and only four, were generally recognized among the churches.

"Justin Martyr, born about the year that John died, in his 'Apologies,' written about 140 A. D., mentions Revelation and shows knowledge of Acts and eight epistles. He calls the Gospels the 'Memoirs of the Apostles,' and says that they were read in Christian assemblies alternately with the 'prophe-
ts.'

"Ireaneus, 130-200 A. D., a pupil of Polycarp, quotes most of the New Testament books as 'Scripture,' which, in his time, had come to be known as 'The Gospel and the Apostles,' as the Old Testament books were called 'The Law and the Prophe-
ts.'

"Origen, 185-254, of Alexandria, a Christian scholar of extensive travel and great



Mrs. Robert Crawford, Youth Chairman
North Carolina Woman's Auxiliary
Convention

learning, devoted his life to the study of the Scripture. He wrote so extensively that at times he employed as many as twenty copyists. In his extant writings two-thirds of the entire New Testament can be found in quotations. He accepted the 27 books of the New Testament as we have them."

If one is willing to accept the view and teachings of apostolic and church fathers who quoted so extensively from the New Testament that it has been asserted that every copy of the New Testament were destroyed it could be restored in its entirety then we must believe that our New Testament is complete in the 27 books we now accept and that no more have belonged to it. We would, if we agree with most of them, think that the book of Revelation belongs at the end of the volume where we now have it and that favors promised to those reading and honoring the book of Revelation applies also to those who so apply themselves to the whole Bible and that the judgments pronounced on those who misuse revelation, likewise applies to those who so abuse any or all the Scriptures.

This being accepted it would be both morally wrong and eternally disastrous for any one to either take from or add to our present Bible. Therefore it is in its present form both complete and sufficient for every human need of the age.



Mrs. L. E. Ballard, Vice-President
North Carolina Woman's Auxiliary
Convention

"Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7).

Last week we saluted and paid tribute to the mothers of the land, which was proper and right, but we must remember that mother, great, lovely, good, tender and patient as she is, cannot make the home what it should be apart from the other members of the family.

It is my purpose to use the next two weeks calling your attention to the importance of Christianity in the home. I think the text above, together with several additional verses in this same chapter, gives us the only real basis for Christianity in the homes of the world.

After Moses had come down from the mount he called all Israel together and delivered unto them statutes and laws that God had given him. In a spiritual sense these verses apply to the family and home life of today. It is a most imperative duty of parents to instruct their children in spiritual matters. This most important instruction is not to be given by proxy. Far too many of today's parents leave such instruction and training to the Sunday school teacher and the minister. The text does not command that "Thou shalt have thy children taught by the Sunday school teacher and the minister." I thank God for our Sunday school teachers and the great work many of them are doing to bring to our children a revelation of God and His love. Many a child would have gone without religious instruction if it had not been for some consecrated Christian Sunday school teacher. But the text says, "Thou shalt teach them diligently unto thy children." Notice when and where they are to be taught, *in thine house*. This is a great indorsement for practical, workable, livable Christianity in the home.

Several years ago there appeared an editorial in *The Wall Street Journal*, which said in part, "What America needs more than railway extension and western irrigation, low tariff, larger wheat crops, merchant marine or larger navy, is a revival of piety.

Piety which counted it good business to stop for daily family prayer right in the middle of the wheat harvest." That statement is a fine sentiment and is of a very sane judgment giving timely exhortation even if it comes from an unexpected source. So many parents are too busy, too careless or too wicked to give time to the making of a Christian home. Parents who are so engrossed in business, pleasure or social activity to take time to teach the Word of God and His love to their children are putting them on the block and selling them to the devil for money, pleasure and prestige. No wonder that we have so many boys and girls who go wrong. Is it not better to take time to sit daily with the Bible and instruct them, and pray with them, pointing them to Christ as their only Saviour, than to have to sit down in later life with tears and sorrow because of a wayward child?

Christian homes are the bulwark of the nation. Such homes receive the blessings of God and they impart blessings to man. Fortunate indeed are those who are privileged to live in homes where God's Word is made a part of the day's duties. I read of a little girl whose mother was dead, and whose sinful father forbade her to visit in the home of a friend. After punishing her for disobeying, she said, "Papa, I do not want to be a bad girl, but I go down there 'cause they read to me about Jesus, and you know that Mamma has gone to be with Jesus, and I get so lonesome to hear about Jesus since Mamma isn't here to talk to me about Him. Papa, if you will talk to me about Jesus and read to me about Him and pray to Him, then I will not go down there any more."

Parents, when you are no longer a part



Mrs. M. A. Woodard, Treasurer
North Carolina Woman's Auxiliary
Convention

of the home life of your children, will they remember you as fathers and mothers who taught them the greater things of life? Will they think of you as pointing them to the Lamb of God who takes away the sins of the world? Who, because of your godly life and spiritual instruction, took away their sins? I fear that if some of your children ever get to heaven it will be because someone else has read to them about Jesus, and talked to them about Him, and led them into a saving knowledge of Him.

"... Thus saith the LORD, Set thine house in order: ..." (Isaiah 38:1; 2 Kings 20:1).

THE MAIL BOX

YOUNG COLLEGE MEN RECOMMENDED

"I wish to recommend two of our local young Christian boys which are at the present time in the Free Will Baptist Bible College, Nashville, Tennessee; they are Rev. Billie Fulcher and Rev. Jimmie Hughes. Brother Billie Fulcher's home church is at Bridgeton, North Carolina, and Brother Jimmie Hughes' home church is New Haven, Emul, North Carolina. Brother Billie conducted our pre-Easter services at Sts. Delight Free Will Baptist Church, Craven County, North Carolina. He and Brother Jimmie will conduct a revival in June for us. All who have had the pleasure of hearing these young ministers can truthfully say that they are on fire for the Lord Jesus Christ. I have known them from their birth; also Rev. J. C. Griffin has known them. I am praying that the various churches will give them a call for revival services or to conduct prayer services. May God richly bless all that read this recommendation and call them for a service.

"Don't forget to pray for our ministry and pray for your pastor. Pray for a revival that will live for time and eternity. Please pray for me for at this writing I am waiting for a vacant bed in the Veterans Hospital, Fayetteville, North Carolina. I do hope and pray, if it be the Lord's will, some day I will be able to return to full-time service and visit the churches I have once pastored and meet the many dear old friends of mine. May the all wise and eternal God bless and keep us from the wicked one and that souls will find peace in the last days of this pilgrim journey."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, N. C.

"... the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"... it is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

"... sin is the transgression of the law" (1 John 3:4).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Second Largest Class To Graduate

Seventeen seniors will graduate May 30 with B. A. degrees, Dr. L. C. Johnson, Free Will Baptist Bible College president, Nashville, Tennessee, announced recently.

The graduation service will be held in the college auditorium with Rev. Henry Oliver, Nashville minister and educator, bringing the commencement address.

The baccalaureate service will be held Sunday night, May 26, at eight o'clock. The Rev. L. D. Miley, former dean at the Bible College, will speak.

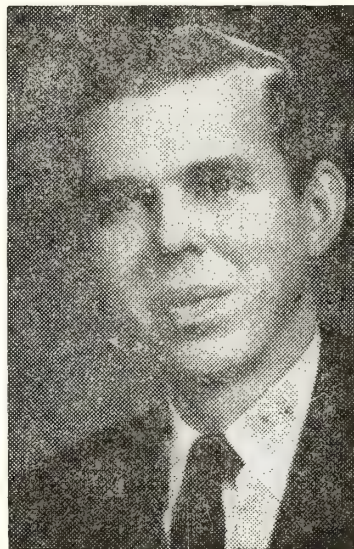
The senior class of 1957 began with 58 freshmen in the fall of 1953. One of its members has set a record by completing four years of work in a three-year period. Out of the 17 seniors, 15 have completed all of their work at the Bible College; two students transferred from other institutions.

These students have completed four years of work with a major in Bible and theology and a minor in English, Christian education or music. Of this group nine are ministers, six are missionary students, and two plan to do other Christian work.

To graduate with B. A. degrees are: Bobby Aycock, Fremont, North Carolina; J. E. Blanton, Surrency, Georgia; Kenneth Eagleton, Ft. Worth, Texas; Kenneth Faison, Moultrie, Georgia; Shirley Graves, Snow Hill, North Carolina; Elisabeth Guthrie, Birmingham, Alabama; Donna Hamilton, Tulsa, Oklahoma; Chesley Ray Hill, Lemay, Missouri; Robert Hill, St. Louis, Missouri; William Hill, Lemay, Missouri; Billy Jones, Bryan, Texas; Robert King, Booneville, Arkansas; Billy Gene Outland, Lucama, North Carolina; Henry VanKluyve, Clifton, New Jersey; Billy Walker, Pleasant View, Tennessee; Jacksie Whitehurst, Portsmouth, Virginia; and Ronald Winkle, Richmond, California.

Five students have completed the three-year course and will graduate with the Christian Worker's Bible Course Diploma. They are: Daniel Gaskins, New Bern, North Carolina; Luther Reed, Ashland City, Tennessee; Albert Rollins, Pikeville, North Carolina; John W. Vick, Granite City, Illinois; and Arnold Woodlief, Marianna, Florida.

New Dean at Bible College



Rev. Charles A. Thigpen, pastor of Highland Park Free Will Baptist Church, Highland Park, Michigan, has been employed as dean at Free Will Baptist Bible College, Nashville, Tennessee, President L. C. Johnson has announced. His duties will begin July 1, and he will teach in addition to his work as dean.

Mr. Thigpen was an instructor in Bible and Christian education at the Bible College from 1948-1953, and also served as dean of men and registrar.

Mr. Thigpen received his training at Bob Jones University, Greenville, South Carolina, where he was graduated with the B. A. degree in 1947. He received his M. A. degree in 1953 from Winona Lake School of Theology, Winona Lake, Indiana.

Mrs. Thigpen was also on the faculty at the Bible College. She served as speech department head and as an instructor in the English department.

The Thigpens will move to Nashville early in the summer. They have three children: Jonathan, Laura and Ann.

Said a carnal Christian to a Spirit-filled Christian, "I would give the world for your life of blessedness and moment-by-moment victory in Christ!" Replied the radiant Christian, "That's just what it costs me: the world!"

—Selected.

Improvement Program Makes Progress

The Free Will Baptist Bible College, Nashville, Tennessee, improvement program is making progress. April has been our second best month when more than \$2,500 has been received. November of 1956 was the best month when more than \$3,000 was received.

The need is great but we still believe that our people will support the Bible College. Churches and individuals are making good gifts, and we want to thank everyone for his gift, whether it was large or small. There are other pledges made that I am sure will be paid.

The total amount received through April 30 is \$13,376.05. The total amount given from each state is listed below.

By the time this goes to press the debt on the Dunbar property, purchased last August for \$15,000, will have been paid in full. We praise the Lord for this victory!

The annual board meeting will be held the latter part of May. What the board will do depends on what you do out there on the field. I believe if every pastor will take this improvement program to his church and give the people a chance to make a special gift that by the time the board meets there will be sufficient funds in the treasury to justify starting construction on the new building. I appeal to you to give prayerful consideration to this worthy cause and make possible by your gifts a greater Bible College:

Alabama	\$ 285.00
Arizona	25.00
Arkansas	239.51
California	187.67
Colorado	5.00
Florida	550.75
Georgia	710.06
Illinois	342.50
Kansas	16.00
Kentucky	352.00
Michigan	878.81
Mississippi	1,036.28
Missouri	1,897.49
Nebraska	5.00
North Carolina	2,227.66
New Mexico	2.00
Ohio	55.00
Oklahoma	186.30
Oregon	12.00
South Carolina	642.48
Tennessee	2,754.68
Texas	629.24
Virginia	294.87
West Virginia	39.75
Wisconsin	1.00

Total

\$13,376.05

James F. Miller

NOTES — AND — QUOTES

By J. C. Griffin



A NEW HYMNAL FOR FREE WILL BAPTISTS

A new hymnal has been compiled and the dummy which lists the various hymns has been finished and presented to the Rodeheaver Company, with the contract signed for the publication of the hymnal. There will be about 500 pages, consisting of hymns, songs, responsive readings, subject index and alphabetical index. A great many of the old hymns that have not been published by any of the publishers recently are to appear in this new hymnal. Also, many of the very latest hymns and some choruses will appear in the hymnal. In fact, it is to be an all-round hymnal for church and the auxiliaries and wherever a hymnal is needed.

Four men worked about 20 days selecting hymns and arranging the hymnal—making 80 man days in all. It is no easy job to compile a hymnal either. The hymnal will have a hard cover out of the very best of cloth used for such purposes. Those who worked on the compiling of the hymnal were the Reverends R. N. Hinnant, I. J. Blackwelder, Joe Fort and myself. Reverends Joe Fort and R. N. Hinnant worked as representatives of the Free Will Baptist Press, and Rev. I. J. Blackwelder and I worked as members of the Board of Publications and Literature of the National Association of Free Will Baptists. The contract was drawn between the Board of Publications and Literature and the directors of the Free Will Baptist Press. The press is financing the publication.

Perhaps some of you have read about or heard about the work. We would like to say that this is one of the most needed works among all the needs of the denomination as a whole. The work had been talked about by the Board of Publications and Literature, but the financing of the publication was a problem that we could not solve, seemingly; however last year Rev. I. J. Blackwelder was appointed to investigate and see if it could be arranged for the work to be done through the Free Will Baptist Press. Then it was learned that the members of the press board were thinking in terms of a hymnal. So the plans have been worked out whereby the Free Will Baptist denomination will have a first-class hymnal.

Core Creek Home-Coming

May 5 was home-coming day at Core Creek Free Will Baptist Church, Cove City, North Carolina. This is a time when many of the former members and members who do not live in the community go back for fellowship and worship. Our observation has been that these people, a great many who are kinsmen, really enjoy getting together for fellowship.

Having been a former pastor, the church, through its pastor, Rev. Alton Hines, called me to preach the home-coming sermon. The Lord blessed me to attend the services and deliver the message. It made my soul rejoice to preach on this occasion to a congregation of appreciative worshipers who seemed to be as happy for me to be there as I was. We really had a good time together. My subject for the message was "Our Obligation to God and to Man." In it I declared that we owe it to one another and to God to assemble and worship God together. I believe that God wants us to have special home-comings for fellowship and that all churches should have a home-coming day.

After the 11:00 o'clock worship services the congregation assembled at a long table filled with the best of food, served picnic style. Everybody seemed to enjoy this social hour to the greatest extent. When lunch was over, a goodly number returned to the church auditorium and special music was rendered. Trios, duets and congregational singing were enjoyed very much. May God bless these good people and allow them to have many more home-comings if the Lord Jesus tarries.

Free America

From the Missionary Prayer Band News Letter of the Free Will Baptist Bible College, Nashville, Tennessee, we glean these words: "We claim it to be, but is it really? By this we mean is it free if we evangelicals allow the National Council of Churches to get contracts with America's four major broadcasting companies that will allow only the National Council of Churches' members to have radio time?"

We are sure that the National Council of Churches is at work to cut off such programs as Billy Graham, Charles E. Fuller, Old-Fashioned Revival Hour and others who preach evangelically for the salvation of souls. Many churches have ceased to have old-fashioned evangelistic meetings and have turned to card signing which is done often in homes and then called to the church's attention to be received. I heard one minister say he was a member of a larger group than ours, but he also said, "We have done away with revivals or evangelistic meetings in our church."

I hope and pray that the Free Will Baptist denomination will never weaken down on revivals; we need more of them. We

need more evangelists who will not compromise with sin and modernism. We need men who will preach the love of God for the lost in that He gave His Son to keep us from eternal hell-fire. We need preachers who preach and explain the wrath of God toward those who reject the atoning blood of the Lord Jesus. We need more preachers who are willing to sacrifice for the church of the Lord Jesus. Away with the preacher who is more interested in his salary than he is in the salvation of mankind! Away with the preacher that seeks for the largest, richest, most popular church to be found! Give us old-time, God-fearing preachers who are filled with the Holy Ghost and who will not compromise with sin and the devil; but who will preach the gospel in the power of God. True evangelists will preach for souls and never ask for a guarantee for so much remuneration.

Years ago a young man said to me, "What has my denomination to offer me?" My reply was, "What have you to offer to your denomination?" At that time our church was at a low ebb. The only school we had in the state of North Carolina was in ashes. Young men who aspired to the ministry were discouraged, but all the fire had not gone out. The fire of God was burning in the lives of a few people, and I knew that a spirit of evangelistic services would burn again.

Evangelism Working

Cold evangelism is stagnant. Stagnant means not flowing, motionless, torpid and inactive. I find many who believe in evangelism, but who do not put it to work. A true evangelist will go evangelistically into all the world—beginning at home. A father who is a church member and does not have an evangelistic spirit will let his children go to the devil without trying to save them. He can fuss and cuss at the failures of his children, but knows nothing of winning the lost to Christ. Webster says, "An evangelist is an itinerant preacher." I have another definition: An evangelist is a child of God who is so filled with the Holy Spirit that he will preach by witnessing and leading the lost to Christ. A man does not have to be ordained by some group of men who have been set apart by their denomination as pastors and evangelists.

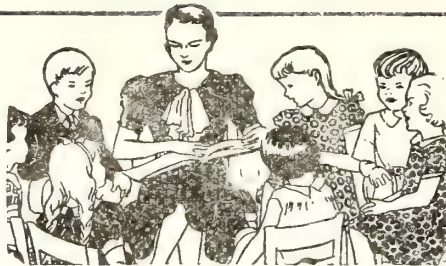
A deacon can preach along the road while riding with a man who wants to know the truth. (Read Acts 8.) Thousands are saved by evangelistic efforts of someone who is dedicated to soul winning. Why not be an evangelist?

The Bible is a window in this prison of hope, through which we look into eternity. —Dwight.

STORIES

FOR OUR

BOYS and GIRLS



SAMMY'S PROBLEM

Mary Virginia Bryant

IT just wasn't Sammy Martin to be sitting there in the big railroad station not paying attention to anything around him. Why, usually Sammy just couldn't see enough interesting things.

But here he sat in the station with his dad—interesting things going on all around him—trains coming in and puffing out again. And Sammy wasn't even seeing them. Now, it certainly wasn't like Sammy at all. Sammy's dad just couldn't figure it out.

But then, Sammy's dad didn't know about the problem. It was like this. Every year Sammy's cousin, Frank, would come to the city for a couple of weeks to visit Sammy. But he didn't come because Sammy wanted him to come. Because Sammy and Frank didn't see things alike at all.

Sammy was quite sure he'd never in all of his nine years seen anybody as stubborn as his cousin Frank. No matter what Sammy wanted to do, Frank always wanted to do something different. And besides, Frank thought it was funny to pull jokes on people.

Only sometimes the jokes didn't turn out so funny. Take the time he put the salt in Sammy's bed, for instance. Sammy got so cross that time that he went and got the box of salt and dumped every bit of it in Frank's bed. Then Sammy's mom had had to come and change the beds before the boys could go to sleep.

But that's what was worrying Sam now. He knew he shouldn't fuss with Frank any more. And he ought not to pay him back if he played any of those crazy jokes on him either. A Christian just didn't fuss with people. And they didn't try to get even with people when they did mean things to 'em either.

That's what Mr. Fellows, Sammy's Sunday school teacher, said. "As ye would that men should do to you, do ye also to them likewise." Mr. Fellows had read it to them right out of the Bible.

Sammy had been trying to do everything that would please the Lord Jesus ever since he got saved last winter. And it hadn't been so hard. Sammy had wanted to do the things that pleased the Lord.

But bein' nice to Frank, Sammy figured might be a much bigger problem. Sammy was still feeling pretty sick a few minutes later when the big train pulled into the station. Oh, he wasn't looking forward to this visit of Frank's at all.

Frank jumped off the train and came running up to Sammy and his daddy. "Hi, Sammy! Hi, Uncle John." Much to Sammy's surprise Frank held out his hand to shake hands.

"Hey, ouch, what did you do?" Sammy grabbed his hand and yelled.

"Ha, ha, ha!" Frank set his suitcase down and doubled up as he laughed. "Boy, did you bite, you big sucker. You shoulda known better than to shake hands with me. Ha, ha! See this buzzer in the palm of my hand? It unwinds when I press this little catch. Boy, did you yell!"

Sammy examined the buzzer while Frank laughed. Then he grinned. "I'll admit I was plenty surprised. That's a new one on me all right."

Frank quit laughing and looked at Sam-

my. "Well, didn't it even make you mad 'cause you were such a big sucker?"

Sammy grinned back at Frank again. "Nope. I'll tell you more about it later though. Want me to carry your suitcase back to the car? We gotta hurry, Mom's waiting supper on us."

After supper Sammy hurried up to his room. When he came back down he was carrying his bag of marbles. "I remember you like to play marbles better'n most any thing so I thought maybe we'd go outside and play 'til it gets dark."

"Huh?" Frank stared at Sammy. "Say, what's the matter with you anyway? You don't usually want to do anything I want to. Is this some kind of a trick, or something? I'll just bet you've been practicin' this year and you think you can beat me now. Well, I'll just show you, little boy blue. I've got to go change my clothes, and then I'll show you a thing or two."

It was much later that the two boys trudged tiredly up the stairs to Sammy's room. "Well," Frank grinned at his cousin, "if you've been practicin' to beat me you sure didn't do it. I beat you as bad as I did last year. I suppose you'll want to play ball tomorrow though, 'cause you can play that better than I can."

"Oh, we'll do whatever you want to do. And by the way, I haven't been practicin' marbles so I could beat you. I just suggested we play marbles because that's what you like to do best," Sammy grinned back at his cousin.

"Hey, I don't get this," Frank scowled angrily. "What are you bein' so good to me for? What's the score?"

"It's because I'm a Christian now, and Christians are supposed to treat others like they want to be treated themselves. So I'm doing the things you want to do. Soon as we get into bed I'll tell you all about it."

But first Sammy wanted to thank the Lord for solving that problem. Why, with the Lord helping him it wasn't any problem to be nice to Frank at all. And Frank didn't need to know that he hadn't even thought about playing marbles until he'd gone up to his room after supper to ask the Lord to help him with his problem.—*Junior Trails*.

•
". . . The effectual fervent prayer of a righteous man availeth much" (1 Peter 5:16).

•
". . . Jesus said . . . I am the bread of life: he that cometh to me shall never hunger; . . ." (John 6:35).

•
". . . blessed are they that hear the word of God, and keep it" (Luke 11:28).



Mrs. Raymond T. Sasser, Secretary
North Carolina Woman's Auxiliary
Convention

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

North Carolina Woman's Auxiliary Convention

In North Carolina woman's auxiliary work, we have reached our first fiftieth milestone. In all the district auxiliary conventions, there have been beautiful and impressive Founder's Day programs. There have been most unusual spiritual blessings in each meeting. It just seems as if the Holy Spirit has kissed, with His Presence, these glorious convention days throughout our state. At each convention, as we have looked back on past experiences and accomplishments, we have been challenged to look to great opportunities that await our organization as we move onward and upward for Jesus.

We are eagerly looking forward to our North Carolina Woman's Auxiliary Convention which will meet May 23 with Shady Grove Free Will Baptist Church, Sampson County, North Carolina. We are expecting this to bring to climax the wonderful experiences of the district conventions.

A good program has been planned. One of the outstanding features will be the recognition and honoring of former presidents of the convention. Mrs. Carl Dudley who is now president will do the honors in this feature. Names and years in which they served are as follows: Mrs. Alice E. Lupton, 1927-35; Mrs. Georgia Frost Barnes, 1936-38; Mrs. Henry Melvin, 1939; Mrs. C. B. Thompson, 1940-42; Mrs. Bagley Morris, 1943; Mrs. Clarence Bowen, 1944-45; Mrs. J. C. Griffin, 1945-48; Mrs. J. C. Moye, 1949-52; Mrs. L. E. Ballard, 1953-54.

Mrs. Minnie McCasky Watson was elected to the presidency in the year of 1936, but she went to be with the Lord that same year, never being able to serve.

Another interesting period on the program will be when Mrs. Robert Crawford, youth chairman, will present the state winners in the declamation contest.

The pageant for the day will be one in which women from every district will have a part. It is sincerely hoped that every member of that first auxiliary will be present to do her part with the one who organized them, Mrs. Alice E. Lupton. The one who led in the organization of the Anna Phillips Loan Fund, Mrs. Katie Sawyer Jackson, and the wife of the first superintendent of the Children's Home, Mrs. Luke

Wetherington, will be presented to the group. Some preachers will also be presented. Surely every woman who has helped our woman's auxiliary reach its present status will want to attend this, our Founder's Day convention.

Mrs. Gertrude Ballard

Shady Grove Church, Host to Convention

The Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will be host to the thirtieth annual session of the North Carolina Woman's Auxiliary Convention on Thursday, May 23, 1957. This church is in the Cape Fear District and is located on Highway 102, between Goldsboro and Fayetteville. Those desiring to come to the community before the day of the convention are asked to contact Mrs. Norvell Dawson, Route 1, Dunn, North Carolina.

The theme for the day will be "The Light Shines," which means that the light of the past shines on the path of the auxiliary today. This year marks the fiftieth year of woman's auxiliary work in North Carolina—for fifty years our women have been *labourers together with God*. Mrs. J. C. Sasser will serve as music director for the convention.



Mrs. Albert Coates, Benevolence Chairman
North Carolina Woman's Auxiliary
Convention

The following is the scheduled program for the auxiliary convention:

Morning Session

- 9:30—Registration
- 10:00—Doxology
 - Devotions, "Scenes of the Past Challenge Our Work Today," Miss Juanita Dunn
 - Welcome, Mrs. Norvell Dawson, President, Cape Fear Auxiliary Convention
 - Response, Mrs. M. L. Johnson, President, Western Auxiliary Convention
 - President's Remarks, Mrs. Carl Dudley
 - "Who's Who?"
 - Business Session
 - Special Music
 - Pageant, "Viewing Fifty Years of Progress," Mrs. L. E. Ballard, Director
 - Hymn, "Faith of Our Mothers"
 - Honoring Past Presidents, Mrs. Carl Dudley
- 12:30—Lunch

Afternoon Session

- 1:30—Presentation of Declamation Winners, Mrs. Robert Crawford
- Life Membership Awards, Mrs. J. C. Moye
- Business Session
- "Let Thy Light Shine Through Testimony and Prayer," Mrs. Marvin Moore
- 3:00—Adjournment

Mrs. Carl Dudley

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church met in the home of Mrs. Warren Jackson on Thursday night, April 11, with 17 members present. During the business period Mrs. Maude Jackson gave a report on the district convention. Many items of business were taken care of and plans were completed for a pre-Easter week of prayer.

The program, "Send Out Thy Light to Thy Church," was given under the direction of Mrs. Boyd Peters.

The church enjoyed a wonderful week of fellowship during the pre-Easter week of prayer. There were different speakers each night. The services were conducted by the following: Monday night, Rev. Minot Godwin; Tuesday night, the young people of the church; Wednesday night, Mr. Curtiss Griffin; Thursday night, Mr. Hubert Jernigan; Friday night, Mr. Doyle Wise.

Louisburg, N. C.—The Woman's Auxiliary of Saints Delight Church will meet May 16, 1957, in the home of Mrs. Roger Shearon. All visitors are welcome and all members are urged to be present.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From the Field

FOREIGN MISSIONS

"I am passing \$5.00 on to you for foreign missions. A precious old lady by the name of Mrs. A. Z. Raye gave this money to me because she didn't know how to send it to you for foreign missions."—Mrs. W. N. Powell, Lindbergh Church, Adamsville, Alabama.

"We students of the Missionary Prayer Band of Mount Olive Junior College have read with interest the articles concerning the proposed mission station on the Ivory Coast in Africa. Several weeks ago we were privileged to have the Rev. Daniel Merkh tell us about the field.

"We have been praying for this new work, and now we would like to have a part financially in establishing the new station in Africa. We are enclosing a check for \$20.00 to be applied to the new African Mission Station Fund."—Missionary Prayer Band, Nancy Stone, Treasurer, Mount Olive Junior College, Mount Olive, North Carolina.

HOME MISSIONS

"I am sending a check for \$5.00 to be used for home missions."—Mrs. Frank Duval, Antioch District Auxiliary, Arkansas.

"We appreciate the leaflet, 'Who Are These Free Will Baptists,' and want to place an order for 500."—Lawnwood Church, Tulsa, Oklahoma.

"Enclosed you will find \$2.00 from the Ladies' Auxiliary of Flood's Chapel for home mission work."—Mrs. J. D. Bissette Jr., North Carolina.

"Enclosed you will find \$3.06 for home missions from the Sherron Acres Auxiliary."—Mrs. T. R. Register, North Carolina.

"Please send me 50 copies of the treatise of the Free Will Baptist church."—John Reeder, Route 1, Box 6, Covert, Michigan.

"Enclosed is a \$10.00 check for home mission work."—Audria Medcalf, Springfield, Oregon.

"I have just closed a revival at Harterly Free Will Baptist Church in Wichita, Kansas. There were four converts. This is

one of the best prospects for new work that I have ever seen."—Rev. H. E. Staires.

"Enclosed you will find a money order for \$5.00 for the Home Mission Board. It is from the Free Will Baptist league."—Joyce Gaskill, Stacy, North Carolina.

"Enclosed are two checks: \$17.94 from Bethany Church, and \$17.62 from Beulah Church, for national home missions."—Rev. Fred Powers, South Carolina.

"Please find enclosed \$14.00 from the Oak Grove Church."—Mrs. W. M. Hanna, Sheller, Illinois.

"We are a small church in Wichita, Kansas, just starting out. Would you send us some pamphlets about the Free Will Baptist Church to give out?"—Flora Woodward, Peck, Kansas.

"Please find enclosed a money order for \$4.00 from the Pleasant View Church of the Hopewell Association Number One. This is sent to help with God's work."—Mrs. Jessie Waggoner, Oklahoma.

Home Mission News Items

Brother Melitino Martinez, will soon be located in Miami, Florida, as our missionary to the Cuban people of that area. We will need extra income, as new missionaries are put on the field.

Miss Bessie Yeley has recently moved from Eagle Pass, Texas, to Laredo, Texas. She is working with the Latin-American children in the border towns.

Rev. Stanley Letterman is doing a good work for our cause in the state of Oregon. Brother Letterman is not under our board, but he is a real home missionary for Free Will Baptists. Any support given him will be appreciated.

New Fields Are Opening To Us

The National Board of Home Missions has four applications for workers, who plan to go to Alaska in the near future. In addition to these the board also has an application from a worker who plans to go to the state of Colorado. The fields are

white, some laborers are ready to go—will we send them?

The work in Old Mexico remains one of our greatest fields. More workers are needed, the missions and churches are in desperate need of financial support. Our native preachers need your prayers and support.

We have two churches which are helping the native workers in Old Mexico: Cofers Chapel, Nashville, Tennessee, and the North Belmont Church, Belmont, North Carolina.

Ten Little Christians

Ten little Christians, standing in a line,
One disliked the preacher, then there were nine.

Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.

Eight little Christians on the road to heaven,
One took the lower road, then there were seven.

Seven little Christians got into a fix,
One disliked the music, then there were six.

Six little Christians very much alive,
But one lost her interest, then there were five.

Five little Christians wishing there were more,
But they quarreled, then there were four.

Four little Christians as cheerful as could be,
One lost his temper, then there were three.

Three little Christians knew not what to do,
One joined a sporty crowd, then there were two.

Two little Christians—our rhyme is nearly done—
Differed with each other, then there was one.

One lone Christian won his neighbor true,
Brought him to church, then there were two.

Two earnest Christians, each won one more,
That doubled their number, then there were four.

Four sincere Christians worked very late,
But each won another, then there were eight.

Eight splendid Christians, but nothing rhymes with sixteen, so we simply note that in four more rhymes there would be 1,042; which would be quite a church full.—Gospel Banner.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



A Man of Peace In a World Of Strife

(Lesson for May 26)

Lesson: Genesis 26:17-29.

Golden Text: Matthew 5:9.

INTRODUCTION

Let us pause at this point to consider how much like Christ Isaac was: his birth came about through divine intervention to suspend the laws of nature; he was a son of promise; he was the hope of his father for the fulfillment of God's plan to place in the world a people who would be peculiarly God's people; he was offered on the altar by his father in obedience to the command of God—the only reason for the complete sacrifice not having been made was that God intervened to stay the hand of Abraham. In his attitude toward his enemies on this occasion, he reminds us of the words of Jesus, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:39-41). Surely Isaac was, in many respects, one of the clearer types of Christ found in the Old Testament.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. It is often better to move than to have continual strife with a contentious and envious neighbor (Vs. 17).
2. Instead of digging so many new wells, we should do well to reopen some that our fathers dug (Vs. 18).
3. It is good to abandon the most precious wells if they produce the water of contention and hate (Vv. 19-21).
4. There is always a place where peace may be found, if only we are willing to search for it (Vs. 22).
5. The Lord always gives assurance to those who will let Him take them to the place they belong (Vv. 23, 24).
6. Like Isaac of old, the faithful today will take their religion with them wherever they go (Vs. 25).
7. Wherever the servants of the Lord

may sojourn, their neighbors will discover that their God is with them (Vv. 26-29).—*The Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. While Isaac was not as great a man as his father, Abraham, yet there are certain elements in his character that are highly desirable and commendable. He was a man who exercised a virile faith in God. From his earliest years he walked in the way of the Lord as he had been taught. His life was characterized by obedience to rightful authorities, industry and peace. He was not contentious or self-willed. He was a willing sacrifice, when his father prepared to offer him on Mount Moriah, as he had been commanded by God. This is the highest kind of devotion, obedience even unto death (Romans 12:1, 2).—*The Bible Expositor*.

2. The prosperity of Isaac was a testing time for him. When a man prospers in material wealth he is subject to temptations and tests. There are those who will hate him in their envy because they do not have what he has. There are those who will scheme to share his wealth by fair or foul means. In any event he is tested to find out if he is willing to be steward of wealth and use it for God and the good of others. Selfishness or sacrifice are the choices before him.

3. "'And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.' As long as Isaac was in or near Gerar he did not experience much happiness. He was envied, thwarted and opposed by the jealous Philistines. He was wanting not only in happiness, but also in power, for it was not until he returned to Beersheba that Abimelech came to him bearing testimony to his conviction that God was with Isaac and blessing him. Thus for happiness, comfort, and power with others, separation from the world is an absolute necessity. There is no greater mistake possible than to imagine that we can be one with the world and yet influence them for Christ. Lot found out this mistake to his cost, and so it has ever been. Separation from the world, paradoxical though it may seem, is the only true way of influencing the world for Christ. We must be in the world but

not of the world if we would glorify God, bring blessing to our own souls, and be the means of blessing to others."—W. H. Griffith Thomas.

4. "Isaac at once responded to this divine revelation. 'He builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.' Let us mark carefully these four stages in the patriarch's restored life. First comes the altar with its thought of consecration, then prayer with its consciousness of need, then the tent with its witness to home, and then comes the well with its testimony to daily life and needs. The altar and the home sum up everything that is true in life. First the altar and then the home, not first the home and then the altar. God must be first in everything."—F. B. Meyer. This is the only place in the Bible that Abraham is called *my servant*. Leupold brings out the fact that the word translated *dig* in this passage is different from the word rendered *dig* in preceding verses, in that the former simply means *to dig*, whereas the latter involves the idea of *search*.—*Peloubet's Select Notes*.

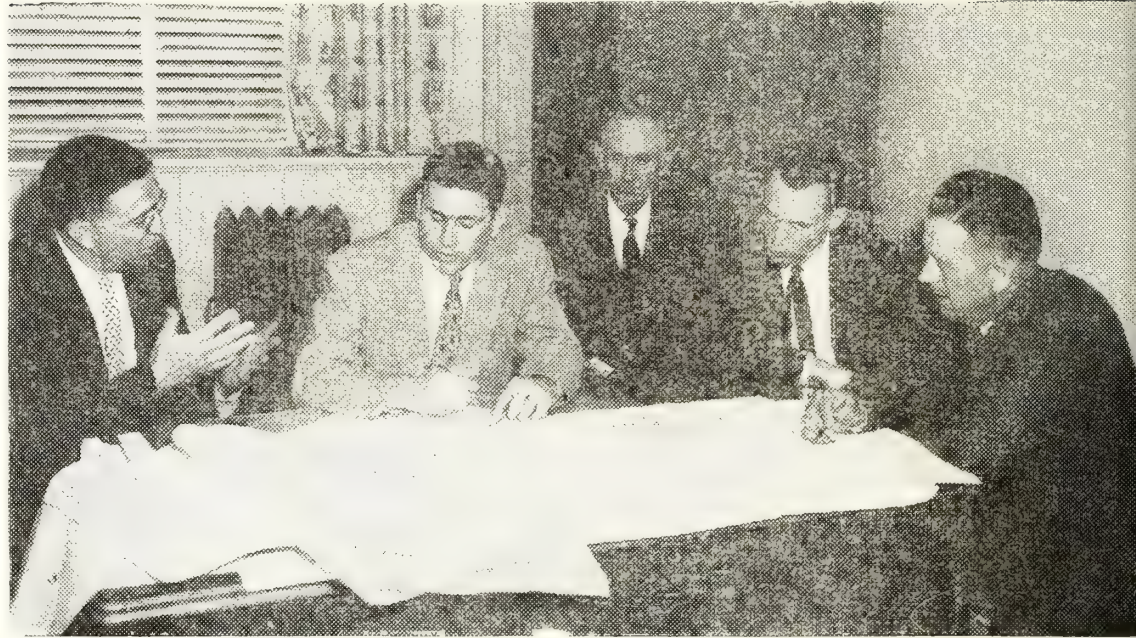
5. King Abimelech must have been surprised when Isaac moved out of Gerar. Anybody else would have told Abimelech, "I will not get out; I am staying; and you can't make me move." Really, Isaac was wise to leave a place where he was not wanted. The people of Gerar must have been surprised at the way Isaac gave up well after well. Other people would have fought it out, as to who owned the well, but Isaac found it better to dig another well. But the biggest surprise of all came to Isaac when King Abimelech and his bodyguards came to make peace. Instead of telling the king that he was a prevaricator, Isaac arranged for a feast. To this day there are a good many people who think that Isaac was a weak man. He was not; he won. It was far better for Isaac to be known as a well digger than to be accused of being a warmonger.—*Selected*.

6. The student should read Genesis 22 during the week. Jesus was crucified at, or near, the place Abraham offered up Isaac. At this time, Isaac was well along in his teens and could have resisted successfully the efforts of his aged father to offer him as a sacrifice, but instead he cooperated willingly with his father. Here again he was a type of the Lord Jesus who gave Himself as a Sacrifice for us, in complete harmony with His Father's will.

The average American is so busy doing nothing that he finds the days are too short and the nights are not long enough for him to ever get it finished.—*The Gem*.

ARCHITECT PRESENTS COLLEGE PLANS

How much will it cost? This seems to be the question under discussion as Milton Small, the college architect, presents preliminary plans for future expansion of Mount Olive College, Mount Olive, North Carolina, to W. Burkette Raper, president; D. W. Hansley, chairman of the board of directors; D. W. Fagg, dean; and M. L. Johnson, treasurer. The cost of building and furnishing a dormitory will be between \$2,500 and \$3,000 per student.



North Carolina Directory

In answer to request of our people who want to contact state agencies, we publish below a directory of the state of North Carolina. We earnestly urge other states to send us like information so that we can publish their directories as a public service.

Christian Education (February and July)

Mount Olive College
Mount Olive, North Carolina
Free Will Baptist Bible College
Rev. D. W. Alexander
Bethel, North Carolina
Piedmont Bible Institute
Rev. Roy Rikand
Cramerton, North Carolina

Children's Home (May and November)

Free Will Baptist Children's Home
Middlesex, North Carolina

Cragmont Assembly (June)

Cragmont Assembly, Inc.
Black Mountain, North Carolina

Superannuation (August)

Rev. J. W. Everton
Route 3, Wilson, North Carolina

Missions (March and April)

Rev. J. W. Alford
Morehead City, North Carolina

Church Finance (September)

Rev. M. L. Johnson
Sims, North Carolina

Promotional Fund (October)

Mr. Rom Mallard
Trenton, North Carolina

Sunday School

Mr. W. Milton Wiggs
Smithfield, North Carolina

League

Rev. Adam Scott
Saratoga, North Carolina

Woman's Auxiliary

Mrs. M. A. Woodard
Winterville, North Carolina

Mount Olive College Studies Expansion Program

A master plan for the future growth and expansion of Mount Olive Junior College, Mount Olive, North Carolina, is currently being studied by the board of directors of the college. Mr. Milton Small, a Raleigh architect, has been employed by the college to draw a master plan for developing the 50-acre campus bought by the college last fall.

The plans drawn by the architect call for a campus that will eventually accommodate 500 boarding students. Each building in the master plan will be erected as it is needed and as funds are available.

A dormitory for girls will be the first building constructed, and it is hoped that this unit can be ready by the fall of 1958.

Registration for the school year 1957-1958 has already passed present facilities but the college is planning to rent the necessary space to adequately accommodate the student body.

Youth Day at Mount Olive Junior College

Saturday, May 18, will be observed as Free Will Baptist Youth Day at Mount Olive Junior College, Mount Olive, North Carolina. The program will begin at 10:00 a. m. with the morning session devoted to the finals in the state Y. P. A. and G. T. A. declamation contests.

The afternoon session will feature a program by Mount Olive Junior College and will include music by the college chorus and short talks by the students and faculty.

The program planned by the college will be of special interest and help to high school students in formulating their educational plans.

Those attending are asked to bring picnic lunch; the college, however, will provide food for those who do not find it convenient to bring food from home.

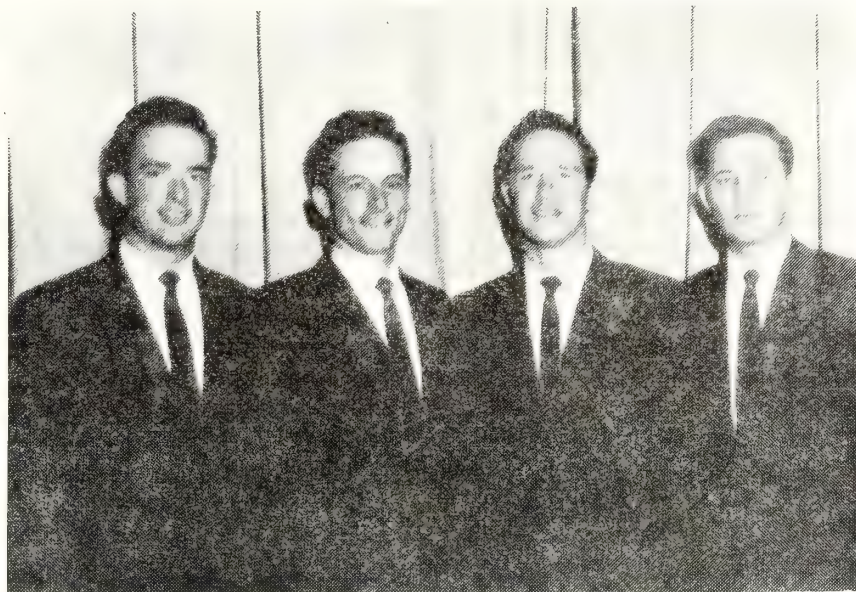
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 22, 1957

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MAY 22 1957

DURHAM, N. C.



Pictured above is the quartet known as The King's Messengers. This quartet occasionally makes itineraries over the Free Will Baptist denomination in the interest of Christian education and the Free Will Baptist Bible College, Nashville, Tennessee, in particular.

The quartet members, from left to right, are LaVelle Sawyer, Norfolk, Virginia; Randy Cox, Washington, North Carolina; Jack Paramore, Winterville, North Carolina; and Teddy Davis, Monett, Missouri. All are students at the Free Will Baptist Bible College. (For additional information see the News Notes section of this issue.)

EDITORIAL

THE LORD'S DAY

In response to several requests and because we feel that America needs to do some serious thinking which will lead to positive action on the matter, we shall devote this column to a discussion of the Lord's Day. Let us consider it in terms of God's instituting and keeping it Himself, God's command to His people, the Jews, regarding its observance, and Jesus' honoring it to the extent of giving it meaning and purpose for the Christian Church.

God's Seventh Day

Just as soon as He had finished the work of creation, God rested from His labors, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:1-3).

God sanctified this seventh day for rest because it was right to do so. Devout believers do not question God's acts or commands to His people; they accept the fact that it is impossible for God to do wrong. Furthermore, they know that God's every act is motivated by definite purpose. We do not know that His action here was motivated by His need of rest; it is enough for us to know that He set apart this seventh day as holy and dedicated solely to Himself.

We believe, from the subsequent teachings of His Word, that He sanctified this day as an example for men to follow. We accept the proposition that man is a dependent creature, requiring contact and fellowship with God to receive strength and wisdom for the accomplishment of God's purpose for man's existence. Although this fellowship is designed to be a continuous, moment-by-moment relationship, God has judged that man needs one day in seven in which to rest and give undivided attention to communion with God.

The Jewish Sabbath

When God ordained that the Israelites should be His peculiar people, He made provision for them to use one day in every seven for rest and worship. After Moses had led the Israelites out of Egyptian slavery and was encamped with them in the wilderness on the way to the Promised Land, one of the laws which God gave for the government of His people demanded that they observe the Sabbath Day, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

These Israelites or Jews, as they later became known, implemented this command of the Lord by placing definite limitations upon the activities of both man and beast with regard to keeping the letter of this law: in fact, Jesus condemned them for being so careful about the letter of the law as to violate the spirit of it. However, in the times of Jewish apostasy for which God's judgment was visited upon the people, one of their sins mentioned was almost always their breaking this law of the Sabbath.

The Christian Lord's Day

Jesus gave new life and spiritual meaning to man's observance of one day in seven for rest and worship of God. During His earthly ministry He conformed to the true spirit of the Jewish Sabbath, since He was born a Jew and the Church age had not yet begun, "And he came to Nazareth, where he had been brought up: and, as his custom was he went into the synagogue on the sabbath day, . . ." (Luke 4:16).

On the other hand, Jesus was accused by the Jews of breaking the law of their Sabbath and permitting His disciple to do likewise. However, if you will read the first thirteen verses of the twelfth chapter of Matthew, you will find Jesus justification of His acts. The key verses of this passage should be given special consideration, "But I say unto you, That in this place is one greater than the temple. . . . For the Son of man is Lord even of the sabbath day" (Vv. 6, 8). His explanation was that the Giver of the law should know the true meaning of it. They had twisted the law to the extent that by their interpretation, servants of God could neither worship God freely nor do good to needy humanity without being law breakers.

When Jesus arose from the dead on the first day of the week, according to the Jewish calendar, the believers were assembled in an upper room in Jerusalem. He appeared to them there, and they worshiped Him with glad hearts (John 20:19-23). One week later, Jesus appeared to the believers who had again gathered for worship (John 20:26-29). Thus began the practice of Christians gathering for worship on the first day of the week. It became known to them as *The Lord's Day*.

Today there are certain cults which challenge the custom that the Church has established of keeping the first day of the week for rest and worship. Our answer to that charge is that our Lord who made the law of the Sabbath chose to honor the first day of the week, according to the calendar, as the time for His periodic appearances to the believers at worship, and He chooses to honor us as such. Furthermore, those who insist on keeping the seventh day, according to the calendar, have no way of knowing which day of the week is actually God's seventh day, for there is no authentic calendar which dates back to the creation.

That with which our heavenly Father and our Saviour are most concerned is that we keep one day in seven for rest, worship to God and doing good for the glory of God.

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The Baleful Results of Sin

Roby D. Hollis
Hamburg, Arkansas

AS people increased upon the earth, the sad results of sin began to be seen in the jealousy, strife and wars that developed among the nations. Men began to destroy one another. Sad and gruesome the record of the struggles for national supremacy that have blotted the pages of human history for the past six thousand years. This situation has been growing worse and more violent in our day. Two terrible world wars in which millions have been destroyed and billions of earth's treasures have been wasted. Now sounds in the ears the explosions of the atomic bombs and the rumbling of war machines as the nations prepare for their final conflict, the mighty Armageddon, which according to the Scriptures will bring about the overthrow of man's earthly rule.

The statesmen of the various nations are bewildered, not knowing what steps to take. The nations at large have accepted the rule of Satan. Now listen to what the prophet has said: "... the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 7: 20, 21). Surely "... the way of the transgressor is hard" (Proverbs 13:15).

The results of sin are manifold. Sin not only makes one unfit for eternal life, but also for the temporal life. Sin robs one of his manhood and weakens both his spiritual and physical powers. It removes the image of God from the soul, and renders man but little above the beast of the field. It destroys his innocence, his purity and his Godlikeness. It expels the love of God planted in the human heart and replaces it with suspicion and hatred. It brings forth sorrow, woe, misery and heartaches. In fact sin has wrecked the human family and made man unfit to live in God's universe.

The story of the Last Supper, a picture of Christ and His twelve disciples as seated about the supper table, is the best picture of sin that I ever read.

When the great Italian artist, Leonardo da Vinci, was asked to paint a mural for a convent, he chose to sketch the Last Supper. According to the story the incident took place in Milan, in the year 1494. As the great picture was nearly finished—all but the figures of Christ and Judas—Leonardo stood back, critically surveyed

his work, and then sank slowly into his chair. He was very much preplexed.

It was a problem to find a model for either Christ or Judas. Nowhere could he find a face so perfect, so beautiful and so sublime that he felt truly represented our Saviour, nor could he find a face so grim, with the lines of sin so etched upon it as to represent Judas Iscariot; but he was determined to find them.

This task was not an easy one. Day after day, month after month passed, and one Sunday morning he entered a small church. Seated in the rear, he began to look the people over. But seeing nothing unusual, he leaned back with half closed eyes and listened to the boys' choir. Suddenly he was wide awake. His eyes centered upon the handsome young choir leader. He knew that he had found his model for Christ.

Next day the youth was seated before him. Day after day he posed, until his likeness was transferred to the painting and the face of Christ was completed. As the young man stood before the picture, he gazed upon it in awe and murmured, "It's wonderful, isn't it? If only I could be like Him!"

The artist said, "You can be like Him, if you will only follow His example." As the choir boy donned his coat and left, Leonardo stood in the doorway and repeated softly, "Yes, follow His example, walk in His way and you will be like Him."

The masterpiece stood day after day neglected while the artist wandered about the streets of Milan looking for someone to represent Judas. Nowhere could he find a face so bitter and cruel and depraved as he needed. A year passed, two years passed, then three years, and four years passed. The artist had almost forgotten the picture which was unfinished.

Then on a cool crisp morning in the year 1498, as the artist briskly wended his way home, he collided with a beggar. He looked at the man in rags and found himself confronted by a pair of deep set intelligent eyes, clouded by remorse, which, while set in the face that was stained with sin, showed a determination to push forward whatever the cost. This was the very form of Judas which he had been searching.

Greatly excited, Leonardo took the beggar home with him. He was up before

dawn the next morning. The neglected picture was uncovered and prepared for the final touch. The tramp who had slept in the cellar, sat before him, rough and rugged, and his features were painted into the face of Judas.

The masterpiece was finished. The ragged beggar stood before the picture, and a grim smile distorted his face. "Destiny is cruel, isn't it," he said in a hoarse whisper. As he stood there the artist offered to pay him for his services. "No," he said, "fool that I am, I'd only spend it for more cheap wine . . . Oh, if only I'd followed the advice you gave me so long ago." "I gave you?" said the artist. "Yes, don't you—don't you remember me?" Leonardo da Vinci looked up and saw tears in the man's face, and suddenly he wondered. Could this be the same man who sat for the portrait of Christ and repeated unto himself, "If only I could be like Him," and to whom he had said, "You can be like Him if you will only follow His example."

"Yes, yes, you do remember," said the tramp. "You see, I sat for Christ."

What a wonderful lesson this story contains. It illustrates fully what sin will do. The tramp could have been like Him, but he chose the way of sin and became a Judas instead.

The rich man may live in a palace and have everything in this world that the heart can desire. He may make a bold pretense of happiness, but often in his inner consciousness there is a gnawing sense of guilt and of no real peace of mind. He strives for contentment and tranquility, but earthly riches fail to bring these blessings. It takes our lives, hid in Christ Jesus, to give us peace of mind and soul. Listen to what Jesus said: "... a man's life consisteth not in the abundance of the things he possesseth. And He spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 15-21).

•
"... to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Juvenile Delinquency--or Adult?

AFTER twenty years of service in the New York City Police Department, I can truly say I've seen juvenile delinquency in every conceivable form, and would like to offer the only solution to the problem as I see it.

The expression, "As the twig is bent, so grows the tree," is altogether true. The Bible tells us to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). There can be no proper training without discipline. On this point the Word of God is very explicit: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18). Also, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (Proverbs 23:13).

In order to train anyone, the instructor himself must be trained. It is not difficult to understand why young people become indifferent to law and order when they have seen their parents flout regulations and criticize authority. The father who beats a parking meter in the presence of his child should not be surprised when his offspring acts like a chip off the old block and then goes him one better into more serious violations.

God has placed the responsibility of raising the young in the hands of the parents—not the police, or the school, or the church. Modern psychology, progressive methods, and self-expression are of little value when a youngster is faced with the decision of joining the gang or turning chicken. With nothing better than the admonition, "Now you be a good boy," to fortify him, how can a boy fight the ridicule and scorn of his companions when he refuses to commit a crime as his passport into the gang?

Not until the parents see their obligation to keep the law can we expect the children to follow suit. Busy parents, working mothers and prosperity have all played a part in the indifferent attitude of many people to the law of the land. The short-circuiting of justice by neighborhood politicians, the telephone call to the right party, and the complete indifference by many to our gambling laws has hampered much of our law enforcement. The Bible declares: "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

Americans need to re-examine the foun-

: :
Captain Conrad E. Jensen
New York City Police Department
: :

dations of our wonderful country and compare them with their own views. Convenience has taken the place of conscience. No longer must we fight for our freedoms. The pursuit of happiness seems to be reduced to what a dollar can buy. Crime costs America billions of dollars a year. We spend twice as much money on liquor as we do on schools. Certainly our youth needs God, but who will point the way to Him? Their parents have been either willfully ignorant of God's claim on their lives, or have been busy building a better world. At a time when more Americans are enrolled in church than ever before, we find an increase also in the number of crimes committed by our young people.

In John 14:6, the Lord Jesus says, "... I am the way, the truth, and the life: no

man cometh unto the Father, but by me." In order to come God's way, we must acknowledge Christ and receive Him as our Saviour. Then, as parents, we must take our children to a gospel-preaching church—not send them. We must acknowledge God's Word, the Bible, as man's only source of peace and wisdom, and teach it to our children.

Bible reading and prayer in the family circle at home will do more to halt juvenile delinquency than all the agencies now at work. In Proverbs 3:5, 6, we find these words: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." How do we acknowledge God? By believing Jesus Christ whom God sent. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

The answer to juvenile delinquency cannot be found in a program, but in a person—Jesus Christ. Won't you trust Him now as your Saviour?—American Tract Society.

Move Up Higher

Rev. David W. Hansley
Kinston, North Carolina

"... the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18).

SOMETIME ago I was to board a passenger plane in Nashville, Tennessee, for Raleigh, North Carolina. It had been raining most of the night, and continued to rain during the morning. About the time I reached the airport the clouds thickened and a fog settled over the landing field. After checking my bag I was informed that the hour for our flight had been changed for two hours later. When two more hours had passed we were informed the plane would not depart for two more hours. After four hours of waiting we heard over the loud speaker that our flight number was waiting to depart. During all this time, rain and fog had obscured the sun from our vision. Dreadfulness seemed to fill the hearts of all the passengers.

After the plane took off from the landing field, rising to the proper flying level of

several thousand feet, I looked out of the window; to my amazement, the rain and fog had vanished. The sun was shining brightly and the clouds formed a white pillow beneath, over which the plane seemed to glide.

When the plane neared its regular scheduled landing, gently as a great bird in flight, settling to the earth, I saw a cross on a church steeple, rising above the rain and fog, glistening in the sunlight—emblem of Christ, blessed symbol of salvation, soaring above the mist of a sinful world!

To see Christ we must get up above the fog of speculation, the mist of doubt and uncertainty. Then the Cross is ever visible and ever hailed as a sign of present and eternal salvation. Move up higher!

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"God will accept a broken heart, but He must have all the pieces."—Highland Park, Mich., Church Bulletin.

The Work of Grace

Rufus Hyman, Slocumb, Alabama

THE question is often raised as to what Free Will Baptists believe about grace and speaking in tongues. An explanation is given in our articles of faith, but it is not clear enough in some respects. It is the writer's purpose to explain briefly what he thinks our doctrinal position is relative to this subject.

Salvation comes by grace. (Read Ephesians 2:8, 9.) We believe grace is given to all who accept Christ as Saviour. Someone has said, "Grace is God's unmerited favor to man." That means it is something given that we do not deserve.

Salvation has its beginning with God and its ending in God. Salvation is all of grace, not of works lest any man should boast. All the penitent sinner has to do to be saved is to accept this grace. When the sinner accepts Christ, he is saved by grace through faith. This saving grace must be retained by the believer until death sets his immortal spirit free. God's grace begins in regeneration and continues as a process until the believer stands complete in the presence of the Lord Jesus Christ.

The Holy Spirit is given to all believers. (Read 1 Corinthians 12:3, 13; Ephesians 2:22; and Romans 8:9, 14.) We believe from the above Scriptures there is only one definite work of grace whereby the Holy Spirit baptizes the penitent sinner into the body of Christ. (See 1 Corinthians 12:3, 13.)

When the penitent sinner is converted, he is a babe in Christ and he needs special care of some established Christians to help him become rooted and grounded in the truth. Bible study and prayer will allow the Holy Spirit to do His work in the life of the believer. When one becomes a Christian, he is in the Spirit. (See Romans 8:14.) If one does not have the Holy Spirit, he is not a Christian. (See Romans 8:9.)

The witness in the life of the believer is the Holy Spirit. (Read Romans 8:1, 16; and 1 John 5:10.) The Holy Spirit is His own witness to salvation. There is no condemnation to those who have been born again (Romans 8:1). The born-again believer is in Christ and has the witness in himself. That witness is the Holy Spirit (Romans 8:16).

It is the Holy Spirit who places the believer in Christ and it is He who gives assurance of sins forgiven. When one is

saved, it is the Holy Spirit who makes this known to the believer, for He causes the believer to cry, "Abba, Father." (See Romans 8:15). It has been said by some, "I prayed until I felt my sins were gone and I became happy." It is the Holy Spirit who really gives the evidence of salvation.

We believe speaking in tongues is unnecessary. (Read 1 Corinthians 14:22; 13:8.) One does not need to speak in tongues to have the evidence that he is Spirit-filled. Speaking in tongues is a sign to those who believe not, but some make this to say it is a sign to believers by their teaching. Their favorite Scripture is "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). This was at Pentecost and thousands were present in Jerusalem that day. They needed to know Christ as Lord and Saviour, and they were saved that day in the number of 3,000 persons.

This was an emergency measure to aid in getting the gospel out to the nations in a hurry. The inspired writer says everyone heard them speak in the tongue wherein he was born. Then there were the *cloven tongues of fire* on the head of each believer. The word *cloven* means the tongue was divided into parts. Some authorities contend that the tongues of fire represent the consuming energy of the Holy Spirit in the life of the believer. Some authorities hold that the early apostles and missionaries went into heathen lands and preached without learning the languages of the lands. They did not have to attend the schools of learning of that day to become missionaries. Those who claim the gift of speaking in tongues today give their missionaries formal education and then about two years training in foreign language schools before they can become full-fledged missionaries with abilities to witness, teach and preach the gospel.

Therefore, this writer believes speaking in tongues is unnecessary and may even be dangerous. We should not teach or preach more than the Scriptures have to say, or read something into the Scriptures which is not there. To say one must speak in tongues is to say more than the Scriptures teach. "... whether there be tongues, they shall cease; . . ." (1 Corinthians 13:8). With the passing of the apostles the then

known world had been evangelized and speaking in tongues was unnecessary from then on.

The Holy Spirit guides the believer through the human intellect based on a knowledge of the enlightenment of the Holy Scriptures. Salvation based on human emotions will cause the believer to have an up-and-down experience as a Christian. Part of the time he will believe he is saved because he is happy; but when the emotional experience gives away, he will doubt his salvation and conclude he is in a backslidden state. Speaking in tongues as of today is an emotional experience only, and is therefore an unnecessary experience.

Babes in Christ

IT is astonishing how many people there are in the churches who have to be nursed. Instead of being spiritually strong men and women, they are mere babes and have to be cared for. Through their infirmity the church, instead of being a workshop, becomes a nursery—a hospital. Paul said, "When I was a child, I spake as a child, . . . I thought as a child: but when I became a man, I put away childish things" (1 Corinthians 13:11). But many who profess to be mature believers are still playing with spiritual rag dolls.

Spiritual babes, instead of doing work, make work for others. Most churches of today are full of babies. They do not help—they hinder. Many have not learned to walk, but they have learned to *talk*. Some of these church babies are a whining set, and the church spends much of its time cradle rocking to keep them from whining.

Some of these babies are thirty, forty and fifty years old. Did you ever see a grey-headed baby? I have. Many of them. They never get out of spiritual babyhood. They have never cut their teeth—permanently dwarfed in spiritual infancy! What a pity! Instead of eating meat, they must in mid-life and beyond be nursed from the bottle.

The reason why so many are not strong men and women in Christ Jesus is because they don't eat the proper food. We are to grow in grace and knowledge of our Lord and Saviour Jesus Christ. We cannot grow in grace by feasting on sinful pleasures. We must have God's Word. Many are drinking milk who ought to be eating meat.

It is no disgrace to be a baby, but we must not remain babies. Religion is a growing in holiness—a development into the image of Christ Jesus. Therefore I say, "... quit you like men, be strong" (1 Corinthians 16:13).—*First Church, Florence, South Carolina.*

NEWS NOTES

The King's Messengers To Begin Itinerary

The King's Messengers quartet will visit churches in North Carolina and Virginia during June. Later they will do itinerate work in California and Georgia.

The quartet will present a service of gospel songs, testimonies and a Bible message. They will tell about the work of the Bible College, its accomplishments and its challenges. Information about the college will be furnished in literature form. The young men will be glad to counsel with prospective students.

Services will be held in the following churches, most of which have been confirmed. Some services yet to be confirmed are not listed:

Swannanoa Church, May 31, 7:30 p. m.
Jacksonville Church, June 1, 7:30 p. m.
Goldsboro Church, June 2, 11 a. m.
Casey's Chapel Church, June 2, 2:30 p. m.

Rooty Branch Church, June 2, 7:30 p. m.
Kinston Church, June 3, 7:30 p. m.
Hull Road Church, June 4, 7:30 p. m.
Ruth's Chapel, June 5, 7:30 p. m.
St. Mary's Church, June 6, 7:30 p. m.
Rose Hill Church, June 7, 8 p. m.
Rocky Mount Church, June 8, 7:30 p. m.
Greenville Church, June 9, 11 a. m.
Reedy Branch Church, June 9, 7:30 p. m.

Morehead City Church, June 10, 7:30 p. m.
Faith Church, June 11, 7:30 p. m.
St. John's Chapel, June 12, 7:30 p. m.
Davis Church, June 13, 7:30 p. m.
Warden's Grove Church, June 15, 7:45 p. m.

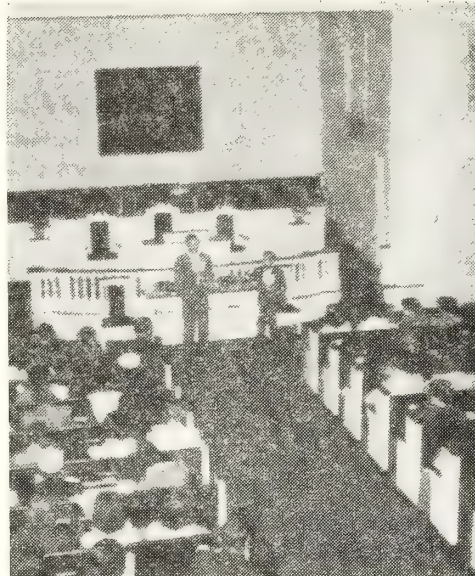
Elm Grove Church, June 16, 11 a. m.
Bethany Church, June 16, 2:30 p. m.
Black Jack Church, June 16, 7:30 p. m.
Prospect Church, June 17, 7:30 p. m.
Hickory Chapel Church, June 18, 8 p. m.
St. Paul Church, June 21, 7:45 p. m.
Richmond Church, June 22, 7:30 p. m.
Fairmount Park Church, June 23, 11 a. m.

Hyde Park Church, June 23, 2:30 p. m.
Portsmouth Church, June 23, 7:30 p. m.

Youth for Christ Rally At Trent Church

The Trent Free Will Baptist Church, Merritt, North Carolina, will be host to a Youth for Christ Rally on Saturday night, May 25, at 8:00 o'clock. The Rev. W. L. Moretz of Swannanoa, North Carolina, will be the guest speaker.

N. C. League Convention St. Mary's Church, New Bern



Pictured above is a snapshot taken during the North Carolina League Convention in its annual session at the St. Mary's Church, New Bern, North Carolina, May 3-5, 1957. The president, the Rev. Dan Merkh, is moderating the business session, while the

Coming Events

May 23—North Carolina State Woman's Auxiliary Convention, Shady Grove Church, Sampson County.

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

secretary, the Rev. C. H. Overman, is recording the minutes.

This convention is reported to have been one of the best yet, with inspiring messages from all the speakers.

The officers elected for the next year are as follows: the Rev. C. H. Overman, president; the Rev. Herbert Waid, vice-president; the Rev. James Emory Davidson, recording secretary; the Rev. Henry Melvin, corresponding secretary; the Rev. Adam Scott, treasurer; Miss Leah McGlohon, sword drill director.

Ordaining Council Meets at Free Will Baptist Press

The Ordaining Council of the Central Conference of North Carolina Free Will Baptists met May 13, 1957, in the conference room of The Free Will Baptist Press, Ayden, North Carolina.

Certificates of license were granted to Roy C. Harrison of the Grifton, North Carolina, Church and Henry C. Hagen of the Maranatha Church, Greenville, North Carolina.

Narron Resigns Pastorate Alexander Called

The Rev. J. B. Narron recently resigned the pastorate of Sweet Gum Grove Church, Pitt County, North Carolina. Rev. Narron is now serving as chaplain in the United States Armed Forces.

The Rev. D. W. Alexander, who is the pastor-elect for next year, has been invited to fill out the unexpired term for the remainder of this year. Mr. Alexander is returning as pastor of this church after an absence of 41 years.

Rev. Alexander began this pastorate the first Sunday in May, 1957, and he invites his friends and associates to come to the services on first and third Sundays of each month.

Fifth Eastern Union Met With Spring Hope Church

The Fifth Eastern Union Meeting of the Eastern Conference of North Carolina convened with Spring Hope Church, Craven County, Saturday before the fifth Sunday in March, 1957.

The union opened with a song and prayer service conducted by Rev. N. D. Wiggs. The moderator welcomed the ministers, delegates and visitors to this session of the union. The list of ministers was called with 14 ministers responding. There were 35 of the 37 churches in the union represented.

News from the mission fields was brought by Miss Rachel Rollins who is planning to dedicate her life to mission work. Prayer was offered by Rev. N. D. Wiggs. Rev. Graham Lane gave a report on the mission board of the Eastern Conference thanking

the churches for the fine support given this work.

Rev. E. E. Edwards spoke on the ministerial association of this district and invited the ministers to join in this work with the Fifth Eastern Union ministers.

Special music was rendered by Mrs. M. P. Fulcher and Mrs. W. E. Baldree, with Mrs. Cecil Campbell at the piano. These ladies were from St. Mary's Church, Newbern, North Carolina.

The union sermon was brought by Rev. Billy Jackson, after which an offering was taken for the Children's Home at Middlesex, North Carolina, amounting to \$57.80. After lunch, served by the ladies of the church, the congregation reassembled in the church for the transaction of business. The afternoon devotions were conducted by Rev. John Grimsley.

Rev. T. O. Terry brought news from the Bible College at Nashville, Tennessee, and Rev. Melvin Everington brought news from Mount Olive College, Mount Olive, North Carolina. Rev. E. E. Edwards brought news from Cragmont Assembly and asked the churches to rally to the support of this institution.

Rev. N. D. Wiggs spoke on the Code of Ethics which was adopted by the Eastern Conference in the last session and the following motion or resolution was made: "Inasmuch as the action taken by the State Convention and approved by the Eastern Conference concerning a ministerial ethics code has not been satisfactory with the churches, be it resolved that the Fifth Eastern Union do not require its ministers and pastors to sign such a code, and that we request the State Convention and the Eastern Conference to rescind the action." The motion or resolution was carried by a majority vote.

An offering was taken for the two Bible colleges with \$20.28 being received. This was divided equally.

A motion was made and carried that the new bylaws and constitution of the union be adopted.

The following financial report was given:

On Hand	\$ 4.09
Total Received	\$240.35
Offering for Children's Home	57.80
Offering for Colleges	20.28

Total Received	318.43
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Total to Account For	\$322.52
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Disbursements:

Offering for Children's Home	\$ 57.80
Offering for Mt. Olive College	10.14
Offering for Bible College	10.14
Children's Home	75.00
Mt. Olive College	40.00

Bible College	40.00
Home Missions	20.00
Mission Board of Eastern Conference	20.00
Superannuation	20.00
Foreign Missions	20.00
Clerk	7.50

Total Disbursed	320.58
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Balance on Hand	\$ 1.94
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The union voted to meet next time with Gethsemane Church of Craven County. After a rising vote of thanks to the Spring Hope Church for the hospitality shown the union, the body adjourned.

Rev. Bobby M. Rogers Resigns Pastorate

The Rev. Bobby M. Rogers, pastor of the Prospect Church near Erwin, North Carolina, submitted his resignation at the quarterly conference which will be effective August 25, 1957. The church reports that it has greatly progressed during the two years that Rev. Rogers served. No definite plans have been made as to where he will serve after August.

Rev. W. E. Anderson to Visit Former Pastorates

The Rev. W. E. Anderson, a retired Free Will Baptist minister, announces that he will be holding services at two of his former pastorates.

HELP!

Due to wrong or insufficient addresses, we have been unable to deliver "The Free Will Baptist" to the following persons. If you have any information which might help us, please write to The Free Will Baptist Press, Ayden, North Carolina, and include such information:

Rev. Mance R. Cason, Tifton, Georgia.

Mrs. Mertie Davis, 105 Lenoir Avenue, Kinston, North Carolina.

Winfred Farus, Pinetown, North Carolina.

Mrs. Fletcher, 2214 Francis Street, Columbus, Georgia.

Miss Eloise Griffin, 311 Residence Avenue, Albany, Georgia.

Charles Harrell, 206 Washington Avenue, Kinston, North Carolina.

Ranton H. Jackson, Kannapolis, North Carolina.

Mrs. Willie L. Johnson, Route 1, Alma, Georgia.

Mrs. Bernice Mack, Route 2, Macon, Georgia.

Mr. Herbert Walley, 4416 Overdrive, Ft. Worth, Texas.

Mrs. W. C. Wooten, Route 3, New Bern, North Carolina.

er pastorates on May 26, 1957. Rev. Anderson will conduct the 11:00 o'clock morning worship service at Little Creek Church, Greene County, North Carolina, on that day and also the evening worship service at 7:30 at Hickory Grove Church, Pitt County, North Carolina.

Rev. Anderson states: "I pastored these two churches approximately 32 years ago. Of the 36 churches which I pastored during my active ministry, I have returned to visit in 19 of them; these two which I will visit on May 26 will make 21. Everyone is invited to worship in these two services."

North Carolina Annual Ministers' Conference

The North Carolina Ministers' Conference will be held June 3-7, 1957, at Cragmont Assembly, Black Mountain, North Carolina. Serving as pianist will be the Rev. Clyde Cox, and as song leader the Rev. C. H. Overman.

The following is the scheduled program listing the speakers for the services:

June 3

7:00 P. M.—"Fellowship Hour"

8:00 P. M.—Sermon, Rev. L. B. Woodall Jr.

June 4

9:00 A. M.—Sermon, Rev. W. M. Everton

10:00 A. M.—Sermon, Rev. I. J. Blackwelder

11:00 A. M.—Sermon, Rev. J. B. Starnes

7:00 P. M.—Testimonies, Rev. Charles Keith

8:00 P. M.—Sermon, Rev. W. B. Carter

June 5

9:00 A. M.—Sermon, Rev. S. A. Smith

10:00 A. M.—Sermon, Rev. N. B. Barrow

11:00 A. M.—Sermon, Rev. R. N. Hinman

7:00 P. M.—Election of Officers, Rev. Lloyd Vernon and Rev. J. O. Fort

June 6

9:00 A. M.—Sermon, Rev. W. B. Raper

10:00 A. M.—Sermon, Rev. B. L. Shook

11:00 A. M.—Sermon, Rev. W. E. Renfrow

7:00 P. M.—Communion, Rev. J. C. Griffin

8:00 P. M.—Sermon, Rev. D. W. Hansley

June 7

9:00 A. M.—Sermon, Rev. Noah Brown

10:00 A. M.—Sermon, Rev. John Grimsley

11:00 A. M.—Lunch

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"... whatsoever is not of faith is sin" (Romans 14:23).

"All unrighteousness is sin: ..." (1 John 5:17).

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: What is regeneration? Does a person have a desire to participate in worldly amusements after he is regenerated? Which comes first, faith or repentance? Is a man justified and sanctified at the same time? When and where was Paul sanctified?—M. Bailey.

Answer: 1. Regeneration is that change which comes into a person's life when he believes on Christ as his personal Saviour and is thereby transformed into Christ's spiritual likeness. It is the same as being born again or born from above. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

2. I do not think a person whose life or heart has been regenerated ever wants to participate in worldly amusements unless he is backslidden. I believe that the Holy Spirit drives out lust, selfishness, worldliness and whatever else belongs to the flesh and that part which is made empty will be filled with love—a love for God, the saints, the way of holiness and a compelling love for lost souls. Therefore, except a regenerated Christian becomes a willful backslider he will have no desire for worldliness including that of participating in worldly amusements. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:17, 18).

3. Even though there is a distinction in thought between faith and repentance there is, I think, no distinction in time. In repentance one changes his mind. This comes at the instant one takes Christ as his Saviour, as is suggested above in John 3:36. Therefore there is a definite time when one repents, changes his mind, his attitude toward Jesus Christ his Saviour, believes or exercises saving faith. However, that same person continues to believe or exercises that faith and thereby is kept saved from all the pitfalls of Satan and sin. Being saved by believing he continues to walk by faith,

grow in grace and the knowledge of Christ. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11); "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2:8).

4. He was sanctified, justified, regenerated, born again, adopted and regenerated all at once. The same one by the same means and under the same conditions, the one who was regenerated, born again and adopted is kept as a son. He is continually sanctified, kept in the realm of justification

Expert to Study Protestant Broadcasts to Spain

Many years' experience in religious broadcasting in South America may soon be applied to bringing the Protestant message to Spain, a church radio expert declared last week. On the eve of his departure for Germany, to attend the meeting of the World Committee for Christian Broadcasting on April 25, the Rev. Garrido Aldama of Peru reported that he is taking with him a series of taped radio programs in Spanish.

Mass communications experts from all over the world will be meeting for a week at famous Kronberg Castle, near Frankfurt.

Stating that the radio station in Tangiers, which broadcasts some Protestant programs, has received more than 400 letters from Spanish listeners, Mr. Aldama added that other Protestant programs are also being beamed to Spain from radio Luxembourg and Monte Carlo. "I am looking forward to talking over broadcast possibilities for programs similar to those we conduct in South America," he said.

Mr. Aldama directs radio workshops in Argentina, Bolivia, Chile, Paraguay and Uruguay under the auspices of RAVEMCCO, the overseas broadcasting agency of the National Council of Churches, Division of Foreign Missions. The agency operates 17 broadcasting stations around the world, he said, six of them in South America.

and caused to increase in knowledge and grow in grace. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and, by the Spirit of our God" (1 Corinthians 6:11); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

5. Paul was sanctified the instant that he believed. The Spirit kept on sanctifying him as long as he lived. See Acts 9. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14); also, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Timothy 1:15, 16).

"Our programs in Spanish are centered in evangelizing," Mr. Aldama said. "The time we have on the air in South America is so short, we must concentrate on bringing the Protestant message to as many as we can." He estimated that the 100 per cent increase in church membership in Peru since 1940 is typical of all South America except for Colombia.

Joyous Christians!

It is said that the face of Adoniram Judson was so radiant with the glow of God's grace that the Burmese nicknamed him "Mr. Gloryface!" How repellent are glum, grouchy, gripy Christians, if such can be designated Christians! Inward joy is the fruit of the Spirit! It isn't dependent upon things outward, but upon inward enthronement of Christ. As the Lord Jesus stood 'neath the shadow of His Cross, He lifted His voice, with others, in joyous song! In a dank, dark prison cell, "Paul and Sila prayed and sang praises unto God" (Acts 16:25).—*Gospel Herald*.

By God's help little men can do big things, and without His help big men can do but little.—*The Harvester*.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Submitting yourselves one to another in the fear of God" (Ephesians 5:21).

In these words of Paul to the Ephesian Church we have the starting point for a lot of thinking on the subject of Christianity in the home. I hope you will read the remaining verses of this chapter and the other connecting Scriptures on the subject.

The apostle begins by accepting the divine idea that the family is the fundamental unit of human society and the affairs of man. The concept is the clear teaching of the Bible from the beginning to the end.

In the remainder of Paul's discourse, from the twenty-second verse of the fifth chapter through the ninth verse of the sixth chapter of Ephesians, we find mentioned the different classes or groups of people that go to make up the household and also the duties of each class in the home. The last class, that of servants, is not so important to us today, because we do not have servants in our homes to any large extent in our time. But there are, first, the husband—the father; second, the wife—the mother; and third, the children. And God has much to say about the duties that each owes to the other and to their God.

Some years ago I was called back to a church I had pastored in past to conduct the funeral of one of the members, and a member of a very fine Christian home in the community. It was a home, every member of which, I loved very much. It was a home also in which I spent many days and nights in sweet fellowship and happy communion with those dear people of God. The one thing that impressed me most in that home was that there was a spirit of complete unselfishness. Each member of the home seemed to be living for the others—to make the other members of the family happy and comfortable. I have never experienced that spirit of *Submitting yourselves one to another* so completely in any other home before or since. I made mention of this spiritual togetherness in my funeral message and was told by a minister of another denomination that he had sensed the same as in no other home in all his ministry.

But I cannot pass from this until I have called your attention to the fact that Paul

and others likened the Christian home to the Church. The husband is placed at the head of the home. When he surrenders or is robbed of that position the home suffers and can no longer be called a Christian home. In the same manner when Christ is displaced as the Head of the Church the Church suffers and loses its power to bring the world to Christ and Christ to the world.

There are so many today wanting to be, and forcing themselves in as self-appointed heads that Christ is crowded out. How many times do we hear, "We don't want so and so to *head-up* this or that organization or some particular phase of the work"? How many times do we see some one pushing himself in and another out? As for myself, I do not want to be in any so-called religious organization where anyone but Christ is permitted to *head-it-up*!

In God's further comparison of the home and the Church, He not only likens the husband to Christ in that he is the head, but the wife is compared to the Holy Spirit, Christ's bride, as the one whose special duties are to guide into spiritual growth and living.

Again, there are certain obligations imposed upon the children of the home, which are compared to the truly born-again members of the church. "Children, obey your parents in the Lord: for this is right" (Ephesians 6:1). This call to obedience on the part of children is enforced by the fifth commandment. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20:12).

Those same principles are imposed upon every child of God's in the church. "He that hath my commandments, and keepeth them, he it is that loveth me: . . ." (John 14:21), and, "If ye love me, keep my commandments" (John 14:15).

God intended that the parents should exercise authority in the home, and in a Godly way direct the affairs of the family. One of the very first things that a child should be taught is to respect the authority of the parents and to obey them in this authority. And it is no less important that we, as the children of God, learn the authority of Christ and the Holy Spirit and obey them when they speak.

Someone has said, "A home is made of loving hearts, kind words, sweet smiles, helping hands, noble deeds, sunshiny faces, sacrificing spirits, prayerful, Godly, righteous souls. Home is the place where Jesus dwells."

Home should be the happiest, sweetest place on earth. The house we live in is not necessarily the home. A mansion may be a hell on earth, while a hovel or a log cabin may be a peaceful, restful Christian home.

Home life determines what our churches are. It even goes far beyond that. It determines what we may expect in every phase of life. If we are to have good churches, good schools, good communities, good and peaceful nations, the principles making these good must be imparted in the lives of the children in the homes of the land. In fact, they must be made a part of the heart life, mental life, spirit life and soul life.

" . . . but as for me and my house, we will serve the LORD" (Joshua 24:15).

'Younger' Asian Churches Help Hungarian Refugees

Latest evidence that the so-called younger churches in Asia are taking on responsibilities once assumed to be exclusively those of western churches is the way some have responded to the plight of Hungarian refugees. A World Council of Churches executive reported that Christian churches in India, Burma, Ceylon and the Near East have come forward with gifts of cash and supplies for the escapees—despite heavy relief demands in their own countries. "The warm response of the Asian churches to the Hungarian emergency is outstanding," said Dr. Edgar H. S. Chandler, director of the World Council's relief division which, in concert with Church World Service and other church agencies, has helped thousands of refugees to resettle in other lands since last year's revolt.

In a report released at the World Council's head office in Geneva, Dr. Chandler declared that 30,000 Hungarian refugees remain in Austrian camps, without a new home to go to. There are another 18,000 in Yugoslavia, he added. He urged an all-out effort by the churches to persuade free governments to permit their entry into countries where they can live permanently in freedom.

Refugees in Egypt are also getting substantial church aid, he reported. Cash, clothing, bedding and tents are being transmitted regularly to Port Said where there are now 14 camps sheltering some 5,000 homeless victims of the recent war there.

Knowledge

Knowledge humbleth the great man, astonishes the common man, puffeth up the little man.

Wise is the man who knows enough not to know too much.

A brain is as strong as its weakest "think."
—Highland Park, Mich., Church Bulletin.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Attention All Leaguers!

The league conference is coming to Cragmont! Yes, the North Carolina State League Convention is sponsoring a week of encampment at Cragmont Assembly, Black Mountain, North Carolina. You may enjoy a wonderful time of fellowship in "the land of the sky," a time of meeting new friends from other parts of the state in an atmosphere of Christian love and joy.

There will be trips to various points such as: Linville Caverns, Mount Mitchell and other places of interest in and around Asheville. There will be studies of our league work, Bible lessons will be taught and chorus singing by all.

The week chosen is June 17-21. The cost will be:

Room and Board\$12.50

Bus Fare (This is round trip from places named to Cragmont.)

New Bern (Bus Leaves at 6:00 A. M.)
\$13.00

Kinston (Bus Due About 7:00 A. M.)
\$12.50

Snow Hill (Bus Due About 7:45 A. M.)
\$12.00

Wilson (Bus Due About 8:00 A. M.)
\$11.50

Raleigh (Bus Due About 9:30 A. M.)
\$11.00

Recreation Fee \$5.00 (Includes Trips)

Registration Fee \$1.00

Pre-registration is absolutely necessary. We are mailing registration blanks which we ask you to fill out and return as soon as possible and send your dollar for registration which will reserve you a place on the bus. Your bus fare will be paid on boarding the bus. The room and board will be paid on arrival.

Suggested ages for young people is 12-18; however, there will be some exceptions. We are expecting someone from your league. Perhaps, your league would like to send some young person or pay part of the week's expense. If so, your league would benefit from such a worthy act.

So please waste no time in getting this before your leagues. Mail your registration to C. H. Overman, Route 2, Walstonburg, North Carolina. Assistant director for the week will be Rev. Adam Scott of Saratoga, North Carolina.

Rev. C. H. Overman

League Is a Must

Have you ever asked a person to do a certain thing and without thinking the person answers back, "I would like to, but I'm afraid I can't do it." This is a memorized statement never forgotten by most people. Where did they learn it? Perhaps at an early age.

On the other hand, few people have learned to say, "I'll try" or "I'll do my best." It always thrills me to hear that. Paul speaks to us in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

People who are willing to do their best must be trained. The Free Will Baptist league is the training service of the church. Since few people attend league few people are being trained. Consequently, most churches have an alarming shortage of helpers.

If every church member would attend league they could use the victorious statement, "I'll try," instead of the defeated statement, "I can't." God's work is hindered when we do less than our best.—Rev. James Earl Raper.

General Information Mount Olive Junior College

Definition

Mount Olive Junior College, Mount Olive, North Carolina, is a co-educational liberal arts college sponsored by the North Carolina State Convention of Free Will Baptists.

Growth

The college was chartered in 1951 and began operation as a junior college in Mount Olive in September, 1954, with an enrollment of twenty-four students. Enrollment for the school year 1955-56 reached forty-two students and for the school year 1956-57 seventy-seven students were enrolled. Approximately one hundred students are expected for the 1957-58 school year.

In the fall of 1956 the college purchased fifty acres of land near its present location for future growth and expansion. An architect has been employed to draw a master plan for the development of the new campus. The first building is to be a dormitory for girls and tentative plans are for

this building to be ready for occupancy in September, 1958.

Recognition

The North Carolina State Department of Education has assured the college that with the continuation of its present rate of growth full accreditation could be expected in the fall of 1958. Credits earned at the college are currently accepted by both state and church supported colleges in North Carolina.

Emphasis

The main educational emphasis of the college is two years of liberal arts study preparatory for senior college. Although Mount Olive Junior College is young and small, a high scholastic standard is sought. Where possible, teachers are urged to use syllabi and to develop a well-planned collateral reading program.

Moral and spiritual values are of vast importance at the college. Students as well as faculty are selected on the basis of both character and scholastic ability. Gambling, the use of intoxicating beverages and profanity are not acceptable among either students or faculty. Chapel services of a devotional nature are held three times weekly with attendance required for students and expected of the faculty.

Town of Mount Olive

Mount Olive is a clean and progressive town with a population of approximately 5,000. It is located in Wayne County, North Carolina, half-way between Raleigh and Wilmington. The town is reached by U. S. Highway 117 and N. C. Highway 55 and is served by the Atlantic Coast Line Railroad.

Suitable living accommodations may be rented in the form of private rooms, apartments or houses. Unfurnished dwellings rent for approximately \$10 per month per room.

Teaching Load

Fifteen semester hours are considered an average teaching load, but a maximum of 18 hours may be assigned if necessary.

Social Security

All employees of the college are covered by the social security program of the federal government.

Enrollment Statistics

The following enrollment statistics of Mount Olive Junior College for the school year 1956-57 were released this week by Mrs. Hilda Sutton, registrar.

Enrollment by Counties

Wayne	23
Duplin	9
Sampson	9
Johnston	5
Wilson	5

Other counties represented in the student body.
(Continued on page fourteen)

NOTES — AND — QUOTES

By J. C. Griffin



THE POWER OF THOUGHT

"... as he thinketh in his heart, so is he: ..." (Proverbs 23:7). According to Solomon's writings and that which was written concerning him, we think that which is written is sufficient evidence to prove the statements are absolutely true. We see a boy who is always making foolish expressions and irreverent statements, showing by word and deed signs of an evil heart. He grows up with the same mind and generally turns out to be a shiftless, miserable failure in life. Exceptions, of course, have been witnessed. Perhaps by the prayers of some Godly mother and father, a boy's life is changed by the grace of God, and he becomes a wise thinker and makes good in life. *Gateway to Expressions of the Heart*

The mouth is the gateway to expressions of the heart. Jesus said, in speaking to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matthew 12:34). Notice that Jesus asks, "How can ye, being evil speak good things?" Thus Jesus is saying that good things cannot come out of an evil heart. Only a good tree can bring forth good fruit. The evil tree can only bring forth evil or corrupt fruit. Thus a man cannot live right until he gets right; and as long as his heart thinks on evil things, he will continue to live evil. He cannot do anything other than live sinful, frivolous and silly.

The heart must be changed to set man to right thinking. When the heart is right, the power of thinking will be toward that which is high and holy. E. E. Shelhamer says in *Heart Talks to Boys*: "The boy or man is no better than his thoughts. He may appear well and deceive his nearest friends, but the things that he thinks about most are like rivers plowing furrows through his inner being that later may become irresistible in their course."

Scientists tell us that the brain of a child is very plastic and susceptible to the slightest impression, so that when he thinks along a certain line, these thoughts plow grooves or furrows in the brain—each time making it easier to think the same kind of thoughts. If this be true, one can let his mind run and dwell upon evil things until his character becomes fixed at an early age. If this be true in that which is evil and sinful,

certainly the opposite can be true. Therefore the wise man, Solomon, writes: "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

The Responsibility of Parents

Since the mind can be trained to that which is good and also to that which is bad, the home has the greater part in making the right kind of men and women to take their places in the world. If a child is taught to think on that which is high and holy, no doubt he will keep thinking in the right manner to be a righteous doer of that which is right. But if a child hears cursing, fussing, slang and vulgarity from his earliest years, no doubt he will follow his thoughts which have been conceived and cultivated in the home where he was born and raised. Thus parents are making sinful, ungodly citizens or either upright, worth-while, Godly men and women. You cannot expect these thoughts which are instilled in the hearts and minds of children to do anything other than to produce according to that which has been drilled into these minds in early childhood.

It has been my observation where parents are sinful and live and practice a life of sinful, degrading thinking that their children, most of the time, live the same kind of lives. Exceptions, of course, are witnessed. I have known small children to use profanity and vulgar talking at a very tender age, due to the fact that they had always heard it in the home. On the other hand, I have gone into homes and, before leaving, speak of having prayer and the little children would begin to get down on their little knees. Often I have even had them to pray after me as I was talking to the Lord. On the other hand, I have seen children stand around with their fingers stuck in their mouths, and when prayer was mentioned they would snicker and run out of the room. Why? The actions in both cases, the good and the bad, were fruits of thought. The parents had thought and followed after the foolishness of Satan. Thus their children were not prepared to think higher than the thoughts of their fathers and mothers. On the other hand, the children who bowed reverently and prayed had been taught to think about God and His righteousness.

Again I quote Solomon: "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth" (Proverbs 30:32). Here the wise man says put your hand upon your mouth; or in other words, keep your mouth shut and drown or smother your thoughts. A better way would be to stop and pray, "Almighty God, forgive my sinful thoughts and cleanse me from my secret sins." Mr. Shelhamer says, "All sin begins with a thought. Long before a man is known as

a libertine, or a woman a harlot, they paved their way to open disgrace by reveling in impure thoughts and vile imaginations. This led to feasting the eyes upon unseemingly objects and pictures, and next the hands were employed in carrying out the uncontrollable desires of the flesh. It all began with a thought that could have been resisted or substituted by something more elevating, but instead was fed and fanned into a mighty flame that finally consumed the health and blasted the fair reputation."

Jesus said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). The adultery started in the man's heart and was there because of thinking. No one could see that heart but God. The woman or any other person might never dream of such a thing, but God sees the heart. Thus the Son of God warned against adultery. In 1 John 2:15-17 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Mother Eve had to think before she disobeyed God and brought sin into the human family. She experienced the lust of the eyes and she craved to partake of the fruit. The devil, that old serpent, made her think after his will. So all evil thoughts come from Satan, the enemy of man and the enemy of God. All good thoughts start with God. Therefore we should strive to think after God. Isaiah was instructed to write: "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isaiah 55:6-8). We had better leave off our thoughts and think the thoughts of the Lord. Man's thoughts outside of God's thoughts mean eternal death. The thoughts of God fixed in our mind will bring salvation. The thoughts of Satan in our hearts will bring damnation. Very likely, when we stand at the judgment bar of God, we will find that God has placed a higher premium upon holy thoughts than upon holy deeds.

The memory stored with Scripture is a bank that will never fail. The prayer that helps others helps still more the one who does the praying.—*General Baptist Messenger*.

STORIES

—FOR OUR—

BOYS and GIRLS



ADVENTURE IN THE HIDDEN CAVE

Lydia M. Erb

KNOCK, knock, knock! Peter jumped up from the breakfast table to see who could be calling so early.

"Hi, Pete," called a cherry voice that belonged to flaming-haired, freckle-faced Jerry.

"Hi, Red," answered Peter, "What brings you here so early?"

"I wanted to ask you if you cared to go to Hidden Cave with me today. How about it?" asked Jerry. Peter whooped for joy and quickly got the consent of his parents to go.

In less than five minutes they were on their way. It was a perfect day for hiking and the miles passed one by one. There was so much to see! It was always fun to go with Jerry, Peter thought. He could tell so much about outdoor life. If Jerry only would become a Christian, his joy would be complete. But Jerry did not care to go to church, and had been to Sunday school only once, and that was when he had invited him on Rally Day.

"Here we are at the hill," broke in Jerry. "Now we'll have to hunt like Sherlock Holmes or we won't even find the opening of the cave." They searched among the rocks and bushy shrubs until Jerry stumbled, pushed a rock aside, and there it was—a rough hole leading into darkness! Tingling with excitement, Peter followed Jerry as he led the way into the cave. It was cool and damp.

"Doesn't this cave have those things like big icicles?" asked Peter, as the beams of the flashlight darted here and there.

"No, the rocks here are too hard," answered Jerry. "I guess that's why it isn't used for sight-seeing tours as some caves are. Besides, most people don't care to crawl. They'd rather stand up."

As they kept on, the ceiling became lower and the boys had to stoop and crawl. Soon the room branched off into several directions.

"Where do we go from here?" asked Peter.

"We can go in each one of those places if we're careful," answered Jerry. "Let's try this one to the right first."

It was fun to see how far they could go,

exploring with the flashlights as they went. The next section was longer and more crooked.

"I wouldn't care to get lost in a place like that," declared Peter.

"There's not much danger of getting lost here," answered Jerry, "But the next part of Hidden Cave is more tricky."

Peter soon knew what Jerry meant and he was glad for the ball of string which Jerry had tied to a rock at the entrance, letting it unwind as they went. "It will be easy to find our way back," explained Jerry.

"Listen!" cried Jerry.

"Sounds like running water far away," said Peter.

"There's supposed to be an underground stream, but nobody's ever been able to get to it. Wish we could!" answered Jerry.

Peter felt the shivers run up his spine. What if they could find that stream! "Let's find it!" he cried.

"We can't find it just by looking," said Jerry. "We'll have to find some way of getting into another part of the cave."

They continued to explore, but although the water seemed nearer, they found no way to get to it.

Suddenly Peter shouted, "Hey, Red!" This rock moves a little bit. Maybe if you help me, we can move it!"

Together they pushed and pulled until finally with a scraping noise, the big rock moved aside, revealing a narrow passage-way.

"We've found it!" yelled Jerry excitedly as his flashlight showed the entrance to a bigger room, beyond which came the sound of running water, much more clearly than before. Quickly they made their way through the small tunnel into the next room and there was the hidden stream, rippling over the rocks.

"Whoopie! We're real explorers!" shouted Peter. "Let's see where it goes."

"All right, let's go!" agreed Jerry, and away they went. In following the stream, they found it necessary to jump across the water or crawl on the opposite side of the river bank in several places, as the water hugged the wall, leaving no place to walk

on that side.

They were so intent on finding the end of the underground stream that they failed to notice the dimming flashlight. All at once Peter cried, "Look, Red, your light is getting weaker. We'd better go back!"

But Jerry didn't want to go back. "Don't be a wet blanket," he taunted. "Now that we're this far, we ought to finish. Besides, we can follow the string back even if we can't see so well." But when he gave a jerk on the string for emphasis, there was no tug in response.

"The string is broken!" Jerry cried in alarm. "Maybe a sharp rock cut it. We'll have to go back and find the other end of the string."

The light was dimmer now, and it was more difficult to make the twists and turns with the stream. By the time they reached the entrance to the cave-room beyond the river-room, the light was almost gone and still no string was found.

"We'll just have to feel our way around until we find the string or else find the outlet to the cave," said Jerry.

Exploring in the dark was not easy. After half an hour's fruitless search, Jerry became alarmed. "What if we're lost and can't ever get out?" he asked.

Peter replied, "The Lord knows where we are and He can help us find our way out."

"But, Peter, I've never given God any place in my life. I've never felt I needed Him before," declared Jerry. "I'm afraid He doesn't care what happens to me."

"Oh, yes, He does," said Peter. "God is no respecter of persons."

Jerry thought a while. Finally he said, "Remember the memory verse we had that day I visited your Sunday school? 'There is a way which seemeth right unto a man, but the end thereof are the ways of death?' I didn't like that verse but I heard it so often I couldn't help remembering it. Being lost in this cave reminded me of that verse. Your teacher explained how there was only one way to heaven, even though many people think they have other ways just as good. I've always wanted my own way and thought it was good enough for anything, but now I see that my own way can't be trusted, not even to find a fool-proof way of exploring in a cave."

Peter's heart beat faster as he prayed silently. "I guess we're all like that until we realize we need the Lord Jesus Christ as our Saviour and guide," he said, "He'll see us safely through life."

"Wouldn't you be afraid if you had to die in this cave?" asked Jerry.

"I'm not afraid to die because I'm ready to meet my Saviour who died for my sins," replied Peter. "He died for you, too."

"I need Jesus. I've been so blind!" declared Jerry. He dropped to his knees and

here on the floor of the cave, Jerry became child of God. Then they both thanked the Lord.

"I believe the Lord is going to help us and the way out, so I can use my life for Him," said Jerry. And He did! In the next half hour, they found the string, followed it to the entrance of the cave, and

soon were on their way home.

"What an experience!" exclaimed Jerry. "But I'm glad it happened because it brought me to my senses. From now on I'm going God's way!"

"I am too," responded Peter happily as they hurried homeward to tell the good news.—*Gospel Herald*.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

New Y. P. A. Organized



The young people of the King's Cross Roads Church, Pitt County, North Carolina, met during the month of January and organized a Y. P. A. under the sponsorship of the King's Cross Roads Woman's Auxiliary. Mrs. Carson Baker, youth chairman of the woman's auxiliary, led the movement to organize the Y. P. A. which started out with 10 charter members. Since January the group has increased to 17 members.

The group has adopted the Penny-a-Meal plan to support foreign missions, and has also decided to send 25% of all dues to foreign missions. Three of these people tried out in the declamation contest on foreign missions. They were Richard Dunn, Lillian Corbitt and Yvonne Harris. Richard Dunn was the first place winner in the contest of the Central Conference of North Carolina; therefore, he will participate in the state declamation contest at Mount Olive College, Mount Olive, North Carolina.

The group named itself The Patsy Tyson Y. P. A. Patsy is a devoted Christian who has dedicated her life to becoming a mis-

Y. P. A. Members Serve As Usherettes



Four Y. P. A. members of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, served as usherettes at the recently held Tidewater District Woman's Auxiliary Convention which convened with the Fairmount Park Church.

In the above picture, seated at the registration table from left to right, are Mary Wallace and Wanda Pittman. Paulette Sawyer, standing at the left of the picture, is presenting a program to Mrs. J. Whitehurst, local president of the Fairmount Park Woman's Auxiliary. Jackie Whitehurst, president of the Fairmount Park Y. P. A., who is standing behind the girls at the registration desk, is presenting a corsage to Mrs. Billy Melvin, president of the Tidewater District Woman's Auxiliary Convention.

sionary. The young people feel honored to name its group after her for she is an inspiration to all.

In the above picture are the members who attended the April meeting. Pictured from left to right, they are as follows:

First Row—Eleanor Faye Harris, Marian Cobb and Chester Dunn.

Second Row—Butch Baker, Faye Cobb, Yvonne Harris and Carol Anderson.

Third Row—Richard Dunn, William Corbitt, Lillian Corbitt, Barbara Baker and Carol Tugwell.

Midway District Workshop

The Midway District Woman's Auxiliary of Georgia will hold a workshop at Oak Grove Church, Miller County, Georgia, on June 7, 1957. The planned program for the workshop is as follows:

Morning Session

Scripture: Psalm 19:8

- 10:30—Hymn, "The Morning Light Is Breaking"
—Hymn, "Thy Word Have I Hid in My Heart"
—Hymn, "Open My Eyes That I May See"
—Devotions, "His Word Enlightens," Mrs. C. L. Pickren
—Welcome, Mrs. Walter Sheffield
—Response, Mrs. S. T. Shutes
—"Who's Here Today?"
—"Enlightenment by Planning Study Courses," Miss Dot Harvey
—Study Course Questions

12:00—Lunch

Afternoon Session

Scripture: Ephesians 1:17, 18

- 1:15—Hymn, "Stepping in the Light"
—Hymn, "Breathe on Me"
—Hymn, "Open My Eyes That I May See"
—Devotions, "The Holy Spirit Enlightens," Mrs. Alma McDonald
—"Study to Enlighten Youth," Mrs. S. T. Dunning
—Study Course Demonstration, Jakin Woman's Auxiliary
—Theme Song
—Announcements
—Benediction

Mrs. O. B. Everson

G. T. A. Gives Mother's Day Social

The G. T. A. of the Core Creek Free Will Baptist Church, Cove City, North Carolina, gave a social for their mothers on May 10, at 8:00 p. m., in the home of Mrs. Otha Heath.

Following the program given by the girls, each of them presented her own mother with a small basket of flowers with a promise tied to it. These promises were to do the dishes for a week, sweep the floor for a week, etc. The group was entertained by playing games before the refreshments were served.

(Continued on page sixteen)

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

May 3, 1957

Beloved Friend,

We are so glad we can come to you again this month with notes of victory from your department of foreign missions. It indeed, has been a good month. We praise the Lord for His blessings and we wish to thank each of you who have had a part in this marvelous ministry. Whether you have prayed, given of your money, worked with your hands, or have wished us well, we are grateful!

CHILDLIKE FAITH—It seems so easy and yet at times how difficult it can become when we reach adulthood.

"Faith is the substance of things hoped for, the evidence of things not seen." Even as Christians sometimes we yearn for evidence to substantiate our faith. Just this week I personally came to a decision to stay with the foreign mission department rather than to return to the pastorate. It was not an easy decision believe me, and even though I wrestled over the matter and floundered about looking for something tangible as evidence to justify my action, the final decision was an act of faith. "The just shall live by faith." Please continue to pray for us as we endeavor to serve our Lord in this capacity.

MISS WILSON SAILS IN JUNE—Plans have been made for Miss Wilson to return to India. She is scheduled to sail on June 7, with Isthmian Steamship Company. Please pray for her safety in travel and also for strength to resume her duties in India.

CUBA CONVENTION GREAT SUCCESS—The annual convention of the Free Will Baptist Association of Cuba was held on the mission school campus, April 19, 20, 21. In spite of political unrest on the island it was the greatest in our history. On Saturday night of the convention the crowd was estimated at one thousand. Rev. and Mrs. Robert King, pastoring Head's Free Will Baptist Church near Clarksville, Tennessee, and Mrs. Eunice Edwards, executive-secretary of W.N.A.C. attended the convention.

Mrs. Edwards says, "We can take justifiable pride in the work that has been established in Cuba. I heard a man from the West Indies Mission speak with great respect for our work among the Cuban people. The Rev. Pedro Abella, who is the director of a work among the Northern Baptists in Cuba, told me the type work be-

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Financial Statement Board of Foreign Missions

APRIL, 1957

Cash in Bank April 1, 1957 \$20,208.60
Receipts 10,605.76

Total to Account For \$30,814.36
Disbursements 8,596.41

Cash in Bank April 30, 1957 \$22,217.95

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 828.65	\$ 1,971.35
Arkansas	2,800	1,492.19	1,307.81
California	2,800	374.80	2,425.20
Florida	1,800	1,045.40	754.60
Georgia	3,700	719.81	2,980.19
Illinois	4,000	1,459.72	2,540.28
Kentucky	2,100	229.01	1,870.99
Maine	300	100.00	200.00
Michigan	14,300	4,831.98	9,468.02
Mississippi	1,700	387.92	1,312.08
Missouri	10,300	2,862.16	7,437.84
Nebraska	100	-----	100.00
New Mexico	200	76.95	123.05
N. Carolina	20,250	9,662.99	10,587.01
Ohio	2,900	1,255.36	1,644.64
Oklahoma	6,500	2,015.41	4,484.59
South Carolina	4,100	1,457.23	2,642.77
Tennessee	9,100	3,655.29	5,444.71
Texas	3,600	1,519.50	2,080.50
Virginia	3,600	1,890.96	1,709.04
West Virginia	2,700	510.05	2,189.95
Miscellaneous	3,565	1,026.10	2,538.90
Totals	\$103,215	\$37,401.48	\$65,813.52

ing done by our missionaries was of the best. I am deeply grateful to the W. N. A. C. for having made this trip possible, for it is an experience I shall never forget. The humility of the Cuban Christians and their love for the Word of God is stamped upon my heart. I shall always cherish this visit."

ANNUAL BOARD MEETING—The board of foreign missions concluded their annual session at noon, Wednesday, May 1. All members were present and it indeed was a splendid session. Two of the main topics for discussion were the opening of the new field in Africa and also a new field in South America. The board authorized the promotional-secretary to accompany the necessary equipment to Africa and to help our first missionaries in getting set-up. Also, plans were made for a survey of the field in

Brazil to determine just what might be assigned to our denomination. A budget of \$153,000 was approved for 1958, which will be presented to the National Association for adoption. These matters merit our sincere prayers.

COFER'S CHAPEL CHURCH HOST TO FELLOWSHIP—On Tuesday evening of the annual board meeting a fellowship supper was arranged for the board members and the missionary candidates by Cofer's Chapel Free Will Baptist Church. This gave an opportunity for real fellowship with the candidates. The program that followed was an inspiration. Rev. Reford Wilson, a member of the board, spoke to us on "God's Will for My Life." There were also other interesting speakers on the program and the film, "The Mission Board at Work," was shown. It was a real blessing and a challenge to fellowship with some forty of our college students who have yielded their lives for foreign mission work.

OPEN THE "OUTLET" FOR THE "INLET"—These were the words of Rev. J. L. Welch as he spoke on the subject, "Why My Church Supports Foreign Missions." Of course Brother Welch remembers when our denomination had no foreign mission program. "Now," he says, "we have an outlet for our foreign mission money, and since the outlet has been opened it automatically opens the "inlet" for fresher and greater blessings."

No truer words were ever spoken. If we will use the "outlet" God will open the "inlet" to our lives as individuals, churches and to our denomination.

With childlike faith let us trust God and sacrificially give to this ministry. Don't forget your foreign mission offering this month!

In His service,

Raymond Riggs

Promotional Secretary-Treasurer

CHRISTIAN EDUCATION

(Continued from page ten)

dent body were Beaufort, Carteret, Craven, Greene, Lenoir, Nash, Onslow and Pitt. There were two out-of-state students.

The total junior college enrollment was 77 with 13 counties represented.

Enrollment by Vocations

Business Education	33
Religious Education (Including the Ministry)	13
Teaching	22

Other vocations represented were law, engineering, forestry and technology. In addition to the above enrollment figures, 40 night students were enrolled in business education which gave the college a grand total of 117 students for the school year 1956-1957.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Roots of Hatred

(Lesson for June 2)

Lesson: Genesis 27:30-41.

Golden Text: 1 John 4:20.

I. INTRODUCTION

Hatred is a blinding emotion which, when harbored and cultivated in the heart, warps and twists the mind so that one cannot see things in their true light. The person possessed by it may become a madman capable of the most heinous crimes.

Hatred is not usually born in a moment, but is the fruit of seeds which have taken root in the heart and grown to maturity. Because this is so, there is hope that these seeds may be destroyed before they ripen, or that the heart may be defended against the sowing of these destructive germs.

In our lesson for today we shall see that Esau's hatred for his brother, Jacob, was not born overnight, but it was the outgrowth of many years of conflict, scheming, jealousy and parental favoritism. Although the Printed Text deals only with the final act which brought this hatred to light, we shall consider the events which led up to this climax.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who despise their right by birth are sure to miss the blessings it provides (Vs. 30).

2. Priority of birth does not give one first place in the eternal plan and purpose of God (Vv. 31, 32).

3. It takes integrity and faith to stick to a bargain, though it spoils one's cherished hopes and plans (Vs. 33).

4. The bitter tears of sorrow, disappointment, and pain can never retrieve the blessings that are lost through sin (Vv. 34, 38).

5. Those who despise and neglect their rights might expect to lose their claims to another (Vv. 35, 36).

6. Those who miss the blessing of grace may still claim the blessings of material things (Vs. 37).

7. Those who have lost the blessings of faith may still have a chance to redeem themselves (Vv. 39, 40).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The teacher and student must study

Genesis 25:27-34. Here the character of Esau is clearly revealed in this extremely foolish transaction.

This consisted in the selling of the rights of the first-born. Esau was a mature man and endowed with the customary measure of good human reasoning powers. It is not that he did not know what he was doing, but that he carelessly cast aside a legitimate inheritance that would have brought a great blessing as well as responsibility.

Esau always put the emphasis upon the physical. Poverty stricken immigrants have been known to utilize every bit of ground around their house for gardening. There was no room left for grass or flowers. They had been driven to this position and the appreciation of finer things such as music, art, literature—intangible things—was almost entirely gone. Esau had shut it out deliberately. He did not want anything that did not please his physical senses. That is why he is called *profane*.

2. Furthermore, Esau was the kind of man who said, "When I want anything, I want it right now." He had no patience to wait for it. Such a man may become very successful in business, but in the spiritual realm the greatest development comes to him who learns to wait in patience until God's time comes. We have often criticized Jacob for his impatience, but Esau was guilty of the same sin. When he was hungry that day as he walked into Jacob's tent, he wanted something to eat, and he wanted it immediately. He would not have starved in a few more hours, nor even if he had waited a whole day. But he was hungry now, and he wanted to eat at once.

3. What makes this transaction look peculiarly irresponsible is the small inducement that led him into it. Jacob did not have any fancy meal ready, only a soup made of red beans. Bean soup is a nourishing food, but people never go into ecstasies in singing about it. We may liken the transaction to the son of a millionaire who sells his entire inheritance for a couple of hot dogs!

When once closed, the deal was settled and could not be changed.—*J. C. Thiessen, D. D.*

4. When Isaac trembled and realized what had happened to his sons, he knew that the blessing of God was involved and that the blessing given once to Jacob could not now be transferred to Esau. It was too late! Isaac had to accept the inevitable and

later we know that God overruled in the affairs of the family and the nation of Israel in the onward progress of destiny towards the coming of Messiah. Right ends may be brought about by right means. We are not to do evil that good may come. Sin is found out inevitably. No man can finally hide his sin. Sin will out! This family was never the same again, and their sins followed them to the end, dogging their steps and extracting payment in remorse and retribution.

The tangled web that was woven came from deceit.—*Gist of the Lesson* (1957).

5. The fear expressed and displayed by Isaac in the following verse seems to justify our belief that he was knowingly acting in opposition to the expressed purpose and will of God. "And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed" (Vs. 33). Literally, Isaac felt a deep, great fear, and he trembled or shook in the terror of its hold upon him. The alarm produced in his breast was not necessarily caused by the discovery of his being deceived by a woman's cunning powers and a son's deceiving acts, but by the discovery of his own deception against God in purposing to prevent God's will. If he had been moved by their deeds, he would have been filled with wrath and indignation; and would have sought to revoke the blessing. But he was filled with alarm over his sinful intention, which was defeated by God, and he affirmed the fact of Jacob's blessing by saying ". . . yea, and he shall be blessed."—*Advanced Quarterly* (F. W. B.).

6. The son whom Rebekah loves must now leave. She advises him to go at once to her brother's home, to Laban in Haran, far to the north, and to tarry there until Esau's fury has passed, at which time she will send for him. Apparently Rebekah thought everything would ultimately be all right again. Little did she know that when her son left the home, she would never look upon him again. The sin into which she had led her own son, because she loved him, becomes the means by which she loses forever the companionship of the one so loved. She begins to weary of life. There is an excitement which buoys us up in our crafty schemes as we bend our energies to their execution, but when this excitement is over, the staleness, the barrenness, and the meanness of life then revealed cause depression and disgust. Doing the will of God never bears such dead fruit as this. How sad are the closing words of this chapter, and how different the mood of the mother from when she began her plot to secure the blessing for the son she most loved—"I am weary of my life."—*Peloubet's Select Notes*.

WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

Mount Olive, N. C.—The Woman's Auxiliary of the Northeast Free Will Baptist Church sponsored pre-Easter week of prayer services April 15-19. The services were conducted by Mr. Walter R. Sutton, ministerial student at Mount Olive Junior College. The services were well attended each night and nine souls were saved. The offerings taken throughout the meeting amounted to \$10.00. This offering was applied to foreign missions.

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Church met on May 2, 1957, at 7:30 p. m., in the home of Mrs. Winfred Brickhouse. The meeting was opened with the hymn, "Jesus Saves." Mrs. Bernice Maitland led the group in prayer. The president read the Scripture taken from Isaiah 59.

Those participating in the program were Mrs. Kathleen Swain, Mrs. Daisy Brickhouse, Mrs. Neva Brickhouse, Mrs. Bettie Brickhouse and Vera Swain. After the business period, the meeting was closed with prayer. The hostess then served de-

licious refreshments, and the ladies enjoyed a social period.

Mount Olive, N. C.—The Woman's Auxiliary of the Northeast Free Will Baptist Church met at the church on Tuesday night, May 7, with Mrs. Ruby Faucette, president, presiding.

Mrs. Dorothy Jernigan directed the program which was on "Conditions in Africa." During the business session plans were made for the vacation Bible school which will begin June 3. Twenty-one members attended the meeting.

West Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met May 9 at the home of the Rev. and Mrs. Gray. Twelve regular members were present, one new member and one visitor. Mrs. Phipps was the new members, and Mrs. Bullock was the visitor. The president, Mrs. Gray, presided over the meeting. Following the theme song, Mrs. Sumner led the opening prayer. Mrs. Parrish read the fourteenth chapter of John and

then explained the Scripture reading.

The roll was called and the minutes of the last meeting were read and approved. The offering and other money taken in amounted to \$36.99. The members were urged to go to the nursing home once each month to hold a prayer meeting with the sick and shut-ins. The ladies also decided to go to Cragmont to help do some painting and spring cleaning. They also voted to pound one of the auxiliary members who was sick. Mrs. Self led the closing prayer.

Mrs. Flora Morgan then gave the ladies a nice surprise by showing on a screen some pictures which had been made during a house warming that the auxiliary gave for the pastor and his wife when they moved into the new parsonage. They also saw some pictures made during a tacky party. The ladies all enjoyed fellowshiping together.

No physician ever weighed out medicine to his patient with half so much care and exactness as God weighs out to us every trial; not one grain too much does He ever permit to be put in the scale.—*The United Evangelical*.

QUARTERLY STATEMENT

Home Mission Board

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Homer E. Willis, Promotional Secretary

3801 Richland Avenue

Nashville 5, Tennessee

Cash on Hand, January 1, 1957 \$ 808.01

	Receipts	Quota	Balance
Alabama	\$ 141.52	\$ 1,200.00	\$ 1,058.48
Arkansas	268.63	1,350.00	1,081.37
Arizona	11.95	150.00	138.05
California	125.34	1,500.00	1,374.66
Florida	104.29	1,200.00	1,095.71
Georgia	257.79	1,700.00	1,442.21
Illinois	87.58	1,500.00	1,412.42
Kansas	9.50	150.00	140.50
Kentucky	377.66	1,000.00	622.34
Maine	2.00	200.00	198.00
Merchandise	545.64	—	—
Michigan	514.49	3,000.00	2,485.51
Miscellaneous	83.06	—	—
Mississippi	74.92	1,000.00	925.08
Missouri	648.89	2,500.00	1,851.11
Nebraska	251.09	200.00	—
New Mexico	46.97	100.00	53.03
North Carolina	532.15	3,000.00	2,467.85
Ohio	93.60	1,000.00	906.40
Oklahoma	368.38	2,750.00	2,381.62

Oregon	22.00	100.00	78.00
South Carolina	190.51	1,350.00	1,159.49
Tennessee	818.87	2,500.00	1,681.13
Texas	462.93	1,500.00	1,037.07
Virginia	233.78	1,200.00	966.22
West Virginia	52.31	1,200.00	1,147.69
W.N.A.C.	410.17	—	—

Totals \$ 6,936.32 \$31,600.00 \$25,703.94 6,936.32

Total to Account For \$ 7,744.33

Disbursements

Missionaries and Missions	\$ 2,649.50
Headquarters Maintenance	154.77
Travel and Promotion	185.15
Office Supplies and Equipment	196.59
Postage	191.60
Merchandise for Resale	405.69
Telephone and Telegraph	31.21
Station Wagon Expense	39.60
Full Payment for Station Wagon	556.00
Payment of Old Accounts	732.82
Salaries, Promotional Secretary and Book-keeper	1,417.26
Miscellaneous	23.15
Newsletters	88.00

Total Disbursements 6,662.34

Balance Cash on Hand, March 31, 1957 \$ 1,081.99

the **Free Will Baptist**

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 29, 1957

DUKE UNIV. LIBRARY

MAY 29 1957

BRYAN FREE WILL BAPTIST CHURCH.



Pictured above is the Bryan Free Will Baptist Church, Bryan, Texas, a place very dear to the editor, since he had a very enjoyable ministry of five years there. The entire denomination can be justly proud of this beautiful church plant, as well as the devout, progressive and loyal people who hold membership there.

According to information from the Rev. Charles Sapp, pastor of the church, the organization is approximately 67 years old. The first brick building was erected in 1917 on a different location from the present site. The pictured sanctuary and educational annex were erected in 1940, during the pastorate of the Rev. J. R. Davidson of Goldsboro, North Carolina. During the pastorates of the Rev. R. B. Crawford and the present pastor, additions were made to the annex to care for the growth of the congregation.

The church plans a home-coming service in September of this year and will distribute a published history of its life and growth. We hope to carry an article from this history later.

EDITORIAL

MORE ON THE LORD'S DAY

From the title of this article the reader might draw one of several conclusions. If he were a worldly person, he might hope that the writer would advocate more forms of entertainment on that day for people who work hard all week and feel that they are entitled to play on the Lord's Day. If the reader were just a nominal Christian, who places greatest emphasis upon material things and who is living for what this life offers, he would think the proper approach would be to offer justification not only for pleasure-seeking on the Lord's Day but also merchandizing and working. However, the devout Bible believer, who holds God's Word to be the final authority in every matter, will be disappointed if we do not let what we say be in keeping with eternal truth.

Last week we dealt with the subject from the standpoint of God's institution of the day and of His keeping it Himself, the institution of the Jewish Sabbath through one of the Ten Commandments and the institution of the Christian Sabbath, which we call Sunday, by our Saviour Himself. With reference to that article, let us re-emphasize that God is keenly concerned that we keep one day in seven sacred, holy and dedicated to Him. The particular day of the week is of minor importance except as our keeping one particular day makes possible our fulfillment of God's plan for our worship. Jesus, having the whole plan and program of His Church in mind, selected the first day of the week as the day upon which His people should gather to worship; we should be careful to follow His will in this matter, just as in all others.

The design of Jesus is that all who profess faith in Him gather for worship on the first day of each week to memorialize His resurrection from the dead as they also observe the command of God relative to keeping one day in seven holy unto Him. We must recognize that the basic laws of God concerning man's relationships to Him have not changed since He first gave them. God lets us know this fact in definite terms when He emphatically says, "For I am the LORD, I change not; . . ." (Malachi 3:6). The writer of Hebrews expresses the same fact about Jesus, "Jesus Christ the same yesterday, and to day, and forever" (Hebrews 13:8). The immutability of the entire Godhead is a glorious and comforting fact to the child of God.

What have appeared to some to have been changes in God's relationships with men have been only an unfolding and a development to bring man into the fullness of divine purpose which was established before the foundation of the world. The apostle, Paul, alludes to this fact when He says, "And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Corinthians 12:5, 6). Therefore, the God who instituted the day of rest in the first place has, through His son, given the Christian Church the final unfolding of His divine plan in this world for the keeping of this day of rest and worship.

It is our conviction that most people can be classified as to their status in God's sight upon the basis of the groups named in the first paragraph of this article—the worldly-minded, the nominal Christians and the devout Bible believers.

The Lord's Day is being desecrated today in every conceivable manner, even by people who profess to know Jesus in the pardon and forgiveness of sin. Why are they doing it? Why do

church members attend the Sunday school on Sunday morning and then miss the worship service to hasten on a fishing trip, to a ball game, to an afternoon at the beach or to some other form of so-called recreation, leaving their pastor to preach to empty pews? Furthermore, why do some church members not even bother to go to Sunday schools, but take the whole day in which to work at their secular jobs, wash their clothes, mow their lawns, cultivate their gardens or do any of a thousand other things? These are questions to which the leaders of the church must seek an answer.

Does the key to the situation lie in the fact that the church has failed to continually make a vigorous declaration of God's requirements concerning man's observance of the Lord's Day? Has the church not compromised to the point of almost complete surrender because to press God's requirements would offend some of its most prominent members? We are afraid a good many church members desecrate the Lord's Day because they are not convinced that their actions are wrong in the sight of God. If this be true, it is an indictment of the church for its failure to teach emphatically what God has entrusted it to teach. The church should so declare the unalterable truth of God that those who fail to be obedient may know assuredly that they are flagrantly flaunting their insolence in the face of God.

We are also convinced that the accusation made by some so-called Christian cults that the Christian Church, throughout the years, has been keeping the wrong day of the week for the Lord's Day has contributed in some measure to the laxity of people in regarding the Christian Sabbath. To people who are looking for justification of their disobedient acts, the supposed controversy over which is the right day to keep holy is all they want.

Let the church speak out in no uncertain terms that God expects His people in this day to keep Sunday for a day to rest, worship Him and do good deeds for unfortunate individuals to His glory, and at least a part of the congregation will be obedient to God. Let Christians refuse to do secular work on Sunday; let them boycott the beaches, the movie establishments, the ball parks and other places of amusements on Sunday; then God will be honored and perhaps America can be brought back to the proper observance of the Lord's Day.

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THE FREE WILL BAPTIST

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The Worth of a Family Altar

Ashley Johnson, Turbeville, South Carolina

(Editor's Note: The following article was written by Ashley Johnson, who represented the Horse Branch Church of Turbeville, South Carolina, in a district declamation contest, winning second place.)

WE should remember that the home is the cradle, a divine institution, originated by God. It is there that the finer emotions are cultivated. It is in the home that the children receive, in early life, the impressions that often decide what they are to become in later years. Children's lives are influenced more from homes than by any other institution on earth.

In the Christian homes where they have family altars the emphasis is not on money, fame nor power, but on love, truth and goodness. From the Christian homes come to the lives of children heritages that will prove their greatest wealth in the years of manhood and womanhood if they're used wisely.

The criminal is the product of spiritual starvation. Someone failed to bring him to know God, love and serve Him. He is the product of neglect, the victim of indifference, and the result of an age which has been tossed in the junk yard because there is no family altar in the homes. This responsibility rests with the parents. The home must be the first great place of teaching. Unless children are given the opportunity of participating in family worship we cannot hope to reduce crime in our country. Statistics show that criminals come from homes where no family worship is held. If we are to save our nations we must first save our homes. "As the home goes, so goes the world."

The Old Testament placed a serious responsibility upon parents to teach the

law to their children: "And those words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7).

The home is the best place to begin the child's religious training, and unless children are taught about God, the Bible and the Christian way of life, they may never learn. Our public schools do not include religion and the Bible as a regular part of their course of study.

The Scriptures say to build a good home everyone in the family must strive to do his or her best. They also say that except the Lord build the house, they labor in vain that build it. The house is not just the building. Except the Lord build the home, they labor in vain who try to build it, for it will not be a true home.

The Christian religion is the best stabilizing factor in every home. Because of this there should be a family altar in every home. There should be an established time for family worship and nothing should be allowed to hinder this worship.

Better homes make a better world. We must let Christ build our homes as well as our lives, or else we shall labor in vain who build them.

Christian homes have influence. Paul, in speaking of Timothy, says that faith had first dwelt in the Godly grandmother and the mother with whom young Timothy's home had been blessed.

All good parents want to impart good doctrine which is reverence and fear of God to their children. They desire that their children shall possess that divine wis-

dom which will direct them to acknowledge God in all their ways.

A child can best learn the Godly way of life from his parents, for he admires them. One religious home tends to produce another. Today while we think of the number of children who are receiving no religious training at home, we must remember that their parents perhaps also came from homes where children were not taught around a family altar to love and serve God. Young people today are taught everything else except how to faithfully perform their duties as Christian parents. One of the greatest needs of this land is more Christian schools and colleges where our young people, regardless of what vocation they are inclined to follow in life, can receive help in preparing, not only to make a living, but also to be Christian parents. If we hope to live as a nation we must return to the keeping of God's commandments. May God grant us Christian schools that will prepare future parents to lead their children in the Christian way of life.

If we want to have a happy home the best foundation upon which to build is a family altar. "Families that pray together, stay together."

There is a place for each of those who make up the family to fill, Mother, Father, Sister and Brother. Love and consideration should distinguish the relationship between each of them. The parents should counsel and advise the children, helping them to grow up in the right way. The father should be the spiritual head of the family. He should lead in worship and in service. In many homes this is not the case, but it should be in all. In some cases parents are so busy making a living that they forget that they are making a life.

Only heaven will reveal the real worth of a family altar.

Summer Days

Summer days are happy days,
The days of singing birds,
The days to wake up early and
Listen to music's holy words.

And summer days are longer days
Than any season of the year,
To live outdoors with nature and
Enjoy her happiness and cheer.

And like the birds that sing,
And flowers that wake and nod,
We love to get up early and,
With grateful hearts, praise God.

—Junior Life.

The Sabbath

Naaman Borders
Waverly, Ohio

THE Sabbath stands at the foundation of all true morality. Morality flows from principle. Let the principles of moral obligation relax, and the practice of morality will not long survive the overflow. No man can preserve his own morals, no man can preserve the morals of his children without the impression of religious obligation.

If you can induce a community to doubt the genuineness and the authenticity of the Scriptures; to question the reality and obligations of religion; to hesitate, undecided whether there be any such thing as virtue or vice, whether there be an eternal state of retribution beyond the grave, or whether there exists any such thing as God, you have broken down the barriers of moral virtues and hoisted the floodgates of immorality and crime.

I need not say that when a people have done this, they can no longer exist as a happy and tranquil people. Every bond that holds society together would be ruptured; fraud and treachery would take the place of confidence between men. The tribunals of justice would be scenes of avarice, bribery and injustice. Pride, perjury, ambition and revenge would walk through the land and render it like the dwelling place of savage beasts instead of the tranquil abode of civilized and Christianized men.

We may not, at once, perceive the effects which this weekly observance produces. Like most moral causes, it operates slowly; but it operates and gradually weakens the power and break the yoke of profligacy and sin. No villain regards the Sabbath; no vicious family regards the Sabbath; no immoral community regards the Sabbath. The holy rest of this ever memorable day is a barrier which is always broken down before men become giants in sin. Blackstone in his commentaries of the law of England said, "A corruption of morals usually follows the profanation of the Sabbath." It is an observation of Lord Chief Justice Hale that of all the persons who were convicted of capital crimes while he was on the bench, only a few were found who would not confess that they began their career of wickedness by a neglect of duties of the Sabbath and vicious conduct on that day.

The prisons of our land could probably

tell us that they have scarcely a solitary tenant who had not broken the restraints of the Sabbath before he was abandoned to crime. You may enact laws for the suppression of immorality, but the secret and silent power of the Sabbath constitutes a stronger shield to the vital interests of the community than any code of penal statutes ever enacted.

The Sabbath is the keystone of the arch which sustains the temple of virtue which, however defaced, will survive many a rude shock so long as the foundation is firm. The observance of the Sabbath is also most influential in securing national prosperity.

The Model Church

Rev. Roger C. Reeds
Davis, North Carolina

IS there such a place existing today as the model church? I seriously doubt it. I believe we could look the United States over and not find a church that is perfect in every way. Perhaps every young man that begins the ministry dreams of becoming pastor of the model church, but he has these dreams shattered as the years go by. The best place to go in search of a model church is to the pages of the New Testament. However I do have my own idea about the ideal church and here it is:

It would have to have a nice *modern* building with all the latest equipment. There is no doubt about it that we have many advantages for having an ideal church than our forefathers did. We have the comforts of furnace heat and air-conditioning. With these we can keep the building at the right temperature. It will lessen the chance of people becoming sleepy from an overheated building or uncomfortable from a building that is too cold. This modern building will have all the latest and best Sunday school equipment. Best of all it will be paid for, not through special drives or continuous hounding by the pastor, but from the tithes of those who love the Lord.

Though the building be modern and up-

The God of heaven has said, "... them that honour me, I will honour, ..." (Samuel 2:30).

You will not often find a Sabbath breaker a permanently prosperous person; and a Sabbath breaking community is never a prosperous or happy community. There is a multitude of hidden influences which the Sabbath exerts upon the temporal welfare of man. It promotes the spirit of good order and harmony; it elevates the poor from want; it transforms squalid wretchedness; it imparts self respect and elevates character; it promotes softness and civility of manners; it brings together rich and poor upon one common level in the house of prayer; it purifies and strengthens the social affections and makes the family circle the center of allurements and the source of instruction, comfort and happiness. Like its own divine religion, it has the promise of the life that now is and that which is to come.

"For men cannot put themselves beyond the reach of hope and heaven so long as they treasure up this one command, 'Remember the Sabbath day to keep it holy.'"

—McGuffie's Sixth Reader.

to-date in every way, my concept of the model church is that it will be *old-fashioned* when it comes to the gospel. It will practice such old-fashioned out-dated things as feet washing, using the altar, tithing, amens from the pews, women wearing modest apparel, and the preacher who fills the pulpit will pay more attention to his theology than his phraseology.

The model church should belong to the right denomination: A denomination of like faith; a denomination that is fundamental and evangelical; a denomination through which it may work and more greatly support the cause of Christ.

The model church should be evangelistic. All the soul winning will not be left up to the pastor, but the man of the pew will go out into the highways and hedges and compel them to come in. They do not compel by the point of a gun, but with love and a good example of discipleship and also assistance. It is not enough to be evangelical but we must be evangelistic. An evangelical church is one with only inlet but no outlets. An evangelistic church is one with both inlets and outlets.

This model church will thrive on love. It will have the love of God that will far

surpass things like television, nice automobiles, etc. Its love for God will draw the people to church each time the chimes ring and the doors are opened. The church body will also love their neighbor and themselves. They will love him so much they'll try to win him to Christ and get him out of church. When they get him into the

church they'll keep on loving him and not fuss and fight with him nor be jealous of him and the work he does for the Lord.

This is my idea of a model church. You may not agree, but personally, as a pastor, I'd like to run into one something like this sometime.

EGYPTIAN LITERACY EXPERT IN THE U. S.

Sand, heat, disease and poverty are constants in the life of Halana Makhiel, Egyptian literacy expert. "In the villages in Egypt where I teach," she explained this week, "it is a day's journey to get a newspaper and a matter of months to replace a radio battery."

Recently arrived in the United States for the first time, Miss Makhiel carries on her work at Literacy House in Minia, Egypt. During the past year she has worked directly with more than 1,600 people in literacy classes conducted in their houses or somewhere in the shade out of doors.

"Only Halana can dress down an Egyptian farmer for forgetting his book before he goes to the fields," Dr. Davida Finney, director of Literacy House says of her. She goes from village to village, meeting people on their own level, helping them understand."

In 1950 Miss Makhiel was loaned to the

United Nations to develop a literacy program among Arab refugees. As a result of her work, 30,000 refugees learned to read. But the work was so strenuous, Miss Makhiel admitted she had to take an enforced rest before returning to her work in Minia.

During her five months here, Miss Makhiel will lecture to local church groups and will also take part in a seminar at Berea College, Kentucky. Announcing her plans, Dr. Floyd Shacklock, executive head of the National Council of Churches' "Lit-Lit" Committee, said of her: "Halana Makhiel travels light for her equipment is a love of people, a belief in the work she is doing and a faith that all things are possible."

In the United States, Miss Makhiel is the guest of the United Presbyterian Foreign Missions Board and the National Council's Committee on World Literacy and Christian Literature which support the Literacy House project in Egypt.

WE SHOULD THANK THE LORD

Mrs. Lennie Whorton

WE have so much to thank the Lord for we cannot even thank Him for all His blessings in one single hour. However, there are some outstanding blessings as Christians should always thank God for.

First, we should thank Him because He loved us so much that He gave His only begotten Son to die and give His life's blood that we as lost sinners might be saved.

Second, we should thank Him for His victory over death and the grave. He rose the third day as He promised and later ascended back to the heavenly Father. He is not a dead Jew, but a risen and living Saviour. He is our Mediator and all who will come to Him in repentance may be saved unto eternal life.

Third, we should thank the Lord for the Holy Spirit who reproved us of our sins and brought us to Christ for repentance. Also, for the comfort and guidance he gives to the children of God.

Fourth, we should always thank God for the church. In the church we find the children of God who are the best people on the earth. By regular fellowship with

the people in the church we find strength and inspiration for our own lives.

Simply to be a church member is not enough for us to be saved, we must be a Christian. By faith in Christ through His shed blood we become a Christian. It follows then that we should be a member of the church. When a member of the church we should live in the spirit of love, with the people of God. We should warm the spiritual atmosphere of our church to such an extent that those who are unsaved, who might come our way, will be touched by the Spirit of Christ, be saved, and become a member of the church with us.

A little boy was praying before going to bed. He said, "Bless Mommy, bless Daddy, bless my teacher, and please God take care of Yourself, for if anything happened to You, we would all be sunk."—*General Baptist Messenger*.

You will either live a big life or die a little one.—*General Baptist Messenger*.

The Cleansing We Need

James L. Bell

IN the average home of today we find in the pantry a cleanser for every purpose. A special soap for our hands—shampoo for the hair, a brand of detergent for the clothes, compounds for the floors and rugs. In the garage there is a special soap to clean the car with, and also tools to clean the yard. Almost in every place we look we see some type of detergent or machine for the purpose of cleaning.

The need for these cleansing agents is recognized by almost every person. If we did not have these cleansing agents to keep our homes, business establishments, churches, schools, hospitals and all buildings clean and sanitary, it would not be long before the trash and filth would make everything around unsightly and unsanitary. Then disease would take its toll of human life in death.

There is however, a cleansing process that is more important than the mere cleaning of the body, yard, car, house or street. This is the cleansing of the soul. The detergent that is for this purpose is the *blood of the Lord Jesus Christ*. If the soul does not receive this cleansing it will disease and die spiritually. Every person who has not accepted Christ as their Saviour stands in need of this cleansing.

A Hero

A few years ago, a fire broke out in a charming village. One poor man was in even greater trouble than his neighbors. His home and cows were gone, and so was his son, a bright boy of six or seven years. He spent the night wandering sorrowfully among the ruins.

Just as the daybreak came, however, he heard a well-known sound and, looking up, saw his favorite cow leading the herd, and coming directly after them was his boy.

"Oh, my son, my son!" he cried. "Are you really alive?"

"Why, yes, Father. When I saw the fire, I ran to get the cows away to the pasture."

"You are a hero, my boy!" the father exclaimed.

But the boy said, "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—*Selected*.

Jesus may come today. Are you ready to meet Him? It is necessary to accept the Lord Jesus as your personal Saviour.—*F. Y.*

NEWS NOTES

Rev. Roger Reeds Resigns Davis Church

The members of the Davis, North Carolina, Church were sorry to accept the resignation of their pastor, the Rev. Roger C. Reeds, on Sunday, May 5. The following statement was made to the church by Rev. Reeds:

"For some time now I have been seeking the Lord's will as to whether I should remain here as pastor or not. It has been a difficult decision to arrive at and has cost me sleepless nights and a great deal of anguish. However, I feel that I have reached the decision that is His will and I hereby submit my resignation as of the last Sunday in August.

"It has been indeed a privilege to serve you as pastor. As I reflect back over the past year and a half, I can see many failures on my part and beg your forgiveness for them. I do not regret our time together and I have benefitted much during my tenure here. I came here in the Lord's will and I leave in the same manner. May God bless you is my prayer and may He give you the best that He has."

In return to his resignation the church states: "During Brother Reeds' time here the church has begun its full-time program. The exterior of the building nears completion and probably will be finished by the time he leaves. Signs out on the highway welcome visitors to the church. A new pastor's study has been finished on the interior of the building. An official board has been organized and of course our Crusaders for Christ. Above all, the church has grown spiritually. Many have stated they will hate to see Brother Reeds go. We pray for a new leader who will lead us on to greater heights for the glory of God and to the saving of souls. To Brother Reeds and his family we wish the best of luck in whatever field he enters. We pray that the Lord will use him greatly in the winning of souls."

Rev. Reeds does not have any plans as to where he will serve and how he will serve at the present. He asks for the prayers of all as he seeks to find the Lord's will as to where and how he will serve his Master.

North Carolina's All-American Family

North Carolina Free Will Baptists should feel honored to learn that the Hassell Ray Osborne family of the Shiloh Free Will Baptist Church, Pinetown, North Carolina, was chosen as North Carolina's All-

American Family of the Year. The entire story was carried in the Sunday, May 19, issue of *The News and Observer*, from which we quote as follows:

"This Beaufort County family was selected from a vast number of entries from North Carolina for this honor in a search being conducted for the All-American Family by the Boys' Club of America, an encyclopedia company of New York, a jewelry company and a clothing company.

"To say that Hassell Ray and Reva Osborne were surprised when notified of their selection is putting it mildly. And their children, Gloria, 17; Carolyn, 13; and Donald, 11, were both thrilled and surprised.

"The Osbornes take an active part in civic, community and church activities, while their children are active in all phases of school work.

"The Osborne family will leave Saturday, May 25, on an expense-paid trip to Miami, Florida, where families from all 48 states and the District of Columbia, will be on hand. From these families the All-American Family of the Nation will be selected by a panel of specialists who will serve as judges. Families will be observed during panel discussions and other activities during the week. Outside of the Miami

Coming Events

June 2—Graduation, 4:00 p. m., Mount Olive College, Mount Olive, North Carolina.

June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

trip, the Osbornes received several other valuable gifts from the sponsoring companies.

"I don't know why we were chosen," Mr. Osborne said. "We are just an ordinary family that tries to do its best in living a good life."

Moretz Reports Revivals For June and July

The Rev. Willet L. Moretz, Swannanoa, North Carolina, reports the following revivals for the months of June and July:

Beginning Monday night, June 3, and continuing through Sunday night, June 9, revival services will be held at the Trem Free Will Baptist Church with the pastor, Rev. Willet L. Moretz, doing the preaching. Services will be held each evening at 7:30 o'clock. In connection with the revival the vacation Bible school will be held each morning from 9:00 to 11:30 o'clock. Mrs. H. E. Sawyer Jr. will have charge of the music and work with the young people for both the Bible school and the revival. Her newly organized choir will feature specials for these services.

Beginning Monday night, June 10, and continuing through Wednesday night, June 19, the Rev. T. O. Terry will be the evangelist for revival services at the Rock of Zion Church, Pamlico County, North Carolina, assisted by the pastor, the Rev. Willet L. Moretz. Services will begin each evening at 8:00 o'clock. The choir will lead the congregational singing and give special numbers.

Mr. Moretz will be the evangelist for revival services at the Jonestown Free Will Baptist Church, Asheville, North Carolina, June 24—July 5, assisted by the pastor, the Rev. James Waldrup. This is a new church and your prayers and support are needed.

On Sunday night, July 21, Mr. Moretz will begin revival services at the White Oak Church, Bladenboro, North Carolina, continuing through Sunday night, July 28. The pastor, the Rev. Carey Cheshire, will assist in these services.

National Superannuation Report for April, 1957

The Rev. K. V. Shutes, promotional secretary of the National Superannuation Board of Free Will Baptists, reports as follows for the month of April, 1957:

Cash on Hand April 1, 1957 \$ 958.99

Receipts

Cooperative Plan of Support:

Alabama	\$ 1.69
Arizona	1.38
Arkansas	5.25
California	11.49
Florida	17.42
Georgia	11.17
Illinois	6.39
Kentucky	1.37

Michigan	27.51	
Mississippi	.23	
Missouri	22.18	
New Mexico	2.37	
North Carolina	7.51	
Oklahoma	19.32	
Texas	7.83	
Tennessee	6.29	
Virginia	12.35	
Other	1.16	
		162.91
From States:		
Alabama	\$ 69.96	
Georgia	51.48	
Michigan	49.42	
North Carolina	36.39	
Virginia	55.88	
		263.13
Premiums of Policies	195.61	
Woman's National Auxiliary		
Convention	.35	
Total to Account For	\$1,580.96	
Disbursements		
Traveling Expenses of		
Board Members	\$269.64	
Secretarial Service	40.00	
Premiums on Policies	268.05	
Total Disbursements	577.69	
Balance on Hand April		
30, 1957	\$1,03.27	

n Appeal to Florida Leaguers

Mr. Van Pinson, corresponding secretary of the Florida State League Convention, makes the following appeal to Florida leaguers:

"In response to the project adopted at the Florida State League Convention in September of 1956 for providing a new dormitory at the state camp grounds, I urge you please send your offerings now to the state league treasurer, Marcia Ann Redd, Mountstown, Florida.

"Remember, another dormitory is needed to facilitate the activities at the camp."

idney Church announces Revival

The Sidney Free Will Baptist Church, Belhaven, North Carolina, announces its revival which will begin Monday night, June 3, 1957, and will continue for ten consecutive nights. The Rev. Charles Keith, pastor of the Washington, North Carolina, Free Will Baptist Church, will be the evangelist. He will be assisted by the pastor of the Sidney Church, the Rev. Ralph Osborne.

Services will begin each evening at 8:00 o'clock. Everyone is cordially invited to attend.

The Rev. J. C. Griffin In Hospital



The editor received a note on Wednesday, May 22, from the Rev. J. C. Griffin of New Bern, North Carolina, stating that he was in the hospital at Winston-Salem, North Carolina. He asks that our people everywhere pray for his recovery if it can be the Lord's will.

Tallahassee Church Closes Revival

Mrs. Jessie L. Sims reports that the Tallahassee, Florida, Free Will Baptist Church located on Gale Street recently closed a revival conducted by the Rev. Rufus Hyman of Slocomb, Alabama. Mrs. Sims says, "There were additions to the church and a great spiritual upbuilding."

Revival Services at Belhaven Church

Revival services will begin at the Belhaven, North Carolina, Free Will Baptist Church on June 3, continuing through June 8, with the Rev. Eugene Waddell as the guest evangelist. The Rev. LaRue Davis, pastor of the Belhaven Church, will conduct the song services during the revival.

Rev. Waddell is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and Columbia Bible College, Columbia, South Carolina. He is now serving as pastor of the Portsmouth, Virginia, Free Will Baptist Church.

The public is cordially invited to attend these revival services which will begin each evening at 8:00 o'clock. The pastor, Rev. Davis, says, "Come praying, and bring someone with you."

Home-Coming Services At Mt. Zion Church

The Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, will observe its second annual home-coming day on Sunday, June 2, 1957. All former members,

pastors and friends of the church are extended a cordial invitation to attend.

The day's activities will begin with the regular session of Sunday school at 10:00 a. m., followed with home-coming services at 11:00 a. m., with the pastor, the Rev. Elmo Harper, bringing the home-coming message. Following the services of worship, a picnic dinner will be spread by the ladies of the church.

Revival services will begin on the following Monday night, June 3, at 7:45 with the Rev. T. O. Terry, pastor of Pleasant Acres Church, New Bern, North Carolina, as the evangelist. Everyone is invited and urged to attend the revival services.

Rev. N. B. Barrows Resigns Mission Board

The Rev. N. B. Barrow of Lucama, North Carolina, has submitted his resignation from the North Carolina Mission Board to the Executive Committee of the North Carolina State Convention. Rev. Barrow would like to express his appreciation for the fine cooperation given him while serving on the board.

The Rev. R. H. Jackson of Kannapolis, North Carolina, will replace Rev. Barrow as of June 1, 1957. All inquiries and requests for materials should be sent to the Rev. J. W. Alford, Morehead City, North Carolina.

N. C. State Secretary Seeks Information

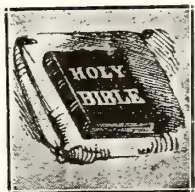
All associations in North Carolina which appointed or elected delegates to the National Association of Free Will Baptists, meeting July 16-18 in Birmingham, Alabama, are asked to please supply the state secretary, the Rev. Michael Pelt, Snow Hill, North Carolina, with the names and addresses of their delegates at once. Your cooperation in this matter will be greatly appreciated.

Pastors Urged to Attend N. C. Ministers' Conference

All North Carolina Free Will Baptist pastors are urged to attend the North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina, on June 3-7. It is suggested that churches underwrite the expenses of their pastors to this conference.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.—Washington Irving.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Is feet washing an ordinance? If so, is it as important as baptism and the Lord's Supper?—H. K.

Answer: Yes, I regard feet washing as an ordinance of the church. Webster says, "An ordinance is (1) an authoritative decree or directive; specif., any public enactment, rule, or law promulgated by . . . authority; (2) An established rite for the administration of a sacrament; hence a sacrament, esp., the communion. . . . (3) That which is decreed or ordained, as by God, . . . a prescribed practice or usage; eccl., an established rite or ceremony."

Dr. P. B. Fitzwater, on Page 488, in his *Christian Theology*, says, "The word ordinance means that which is ordered or commanded. By the word ordinance means that which is ordered or commanded. By the words ordinance of the church we mean, therefore, the external rites which the Scriptures set forth to be observed by believers as a means of grace."

The Free Will Baptist church with several other Baptist groups, some of the Menonites, also some of the brethren, regard baptism, the Lord's Supper and feet washing as the ordinance of the church. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:12-15). In this the followers of Jesus seem to have a direct order or direction to keep on doing to each other that which He was then doing to them on the night He washed their feet.

Dr. K. S. Wuest, in his *Expanded Translation of the Greek New Testament*, renders John 13:13-16, "You call me the Teacher and the Lord, and well do you say, for I am. Since therefore I, the Lord and Teacher, washed your feet, you also have a moral obligation to be washing one another's feet, for I gave to you an example that just as I did to you, you also should be doing."

I see no way whatever in which a true followers of Christ can do this than accept these words as a definite order from

their Master. If this is true we have here an ordinance from Christ. The fact that the gospel of John is the last of the gospels, accounts given should add to the significance of this rite for the several years that had elapsed between the giving of the, so called, synoptic gospels and the writing of John would allow the Christian church a period for development and growth that might make the followers of Christ see no need for a rite that some may have had a tendency to neglect to be given emphasis. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Timothy 5:10). It is of importance also that we think clearly through all the likely circumstances surrounding this verse given late in the apostle Paul's earthly experience. Could it not be that this suggests that some devout Christians, even widows that look to the church for support were beginning to show indifference to this ordinance that Jesus found no enthusiasm for among His apostles even though it was instituted or given place to on the very night of His arrest and illegal trial, an occasion that surely none that were present could ever forget.

I think that it is just as important that we follow Jesus Christ our Lord in this rite as baptism or taking the bread and wine. Jesus Himself emphasized the fact that if His followers were unfaithful in a little thing they would be likewise faithless in things that in their own rites were of greater importance. When Naaman, captain of the Syrian army, objected to obeying God's simple orders given to him by Elisha to dip seven times in the Jordan, Naaman's servants encouraged him to obey even though in its own rights the order was unusually simple. When Naaman, followed the servant's suggestion, and obeyed, he was blessed beyond that which human skill or riches could secure for him.

There are many important things we cannot understand the why nor wherefore of, but gain great satisfaction and joy in their participation. If Wuest's translation of this passage is correct, those of us who fail to follow Christ in this simple right

YE M' BAO

Daniel J. Merkh

RIDING along on dusty trails in the Bondoukou Circle of the Ivory Coast of French West Africa, our missionaries encountered many villages containing more than twenty-five huts, each without the gospel of Jesus Christ. When they asked of the natives if anyone had ever told them of Jesus Christ, they would answer, "No." "Would you like to have the missionaries return and tell you about the God of the world that sent His Son to die for you? Emphatically they cried, "Yes!"

The missionaries could not remain at that time to tell them the news of salvation for all men. They must hurry on to complete the survey, but knowing that others were soon to follow, they cried out as they hurried down the road, "Ye M'bao Ye m' boa," which means, "We'll be back. We'll be back."

Still standing on those dusty roads, looking, hoping, waiting, are the thousands of the Bondoukou Circle. They were promised this before. In 1936 a Mr. George Powell, Christian Missionary Alliance missionary, told them he would be back. He did return several times, until 1941 when he died of a tropical fever contracted in this area. There they stand, having waited for 30 years. There they die to spend an endless eternity in the pits of hell, damned for eternity, with no one to warn them.

But what is this to you?

Isaiah said, "Here am I send me." How many of our young people will arise to the needs, and be willing to go personally. Eight young couples are needed immediately to adequately man this new mission field. Two couples have been accepted and are making final preparations to enter the area. Six more couples must follow within the next five years. Does God want you to have this privilege? May the young people of the Free Will Baptist denomination take up this task and say, "Lord, here am I, send me."

But I'm too old to go, or I can't go. What is it to me?

The cost in dollars and cents will all be great. The Ivory Coast is presently in an inflation. A carton of six cokes is \$2.75. Gasoline is \$.85 per gallon. An ordinary one-half ton pick-up truck costs \$5,500.00. The cost of equipping these missionaries will be enormous. The cost of each station will be at least \$10,000.00. Four are needed immediately. You can give. May many of our churches, and individuals give sacrificially that these 185,000 natives might hear.—*The Edgemont Challenger*.

fail in fulfilling our moral obligation to Him.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNAHOA, N. C.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

In this verse we have three leading thoughts to which I want to refer briefly. They are, the Son, Faith and Life. Who and what is the Son? He is the Lord Jesus Christ, called the Son of God and the Son of man, uniting in Himself mysteriously two natures, the human and the divine. That He is human is clearly shown by the manner of His birth, His whole history and His death. As a human being He ate, drank, walked, become tired, talked and worked. He had a human body. He was emphatically a human being, having our nature, sin only excepted. That He is divine, the Son of God, is proved beyond question by His miraculous conception, His teachings, His resurrection and His ascension. As the Son of God, the Father, He has His holy nature, His character and His attributes. He is presented in the Scriptures as the Creator and Preserver of all things in heaven and earth. He is especially our atoning sacrifice, as "... the Lamb of God, which taketh away the sin of the world" (John 1:29).

Then we come to the second thought presented in the text which is *Faith*. There are different kinds and degrees of faith. Historical faith is simply credence or belief in some fact or event that has occurred. Evangelical or saving faith, of which the text speaks, is not only credence, but much more. It is confidence, reliance, a personal trust in God our Father, and in His Son, Jesus Christ, our Saviour. Such faith is always accompanied with love and obedience. God gives the object of our faith and also the evidence of it, but the act of believing is our own by God's grace.

Faith is of every possible degree, little faith, weak faith, great faith, strong faith and obedient faith. The degree of our faith depends upon many and varied causes. Faith is susceptible to cultivation, growth and expansion. Reading and studying the Scriptures, meditation and intense agonizing prayer have strong tendencies to increase and strengthen our faith. Who and what can limit our faith? Only ourselves!

The last leading idea in our text is

Life—eternal life. Just as in faith, there are different kinds of life—vegetable, animal, human and spiritual life. We think of spiritual life in its ultimate conclusion as *eternal life*. Plants and trees have life. Fluids and juices circulate through them. Animals have life, the blood, its vital principle, circulating through them. The life of a human being depends upon the union of the soul, the immortal part, with the body. Separate the two, and he dies. So, in spiritual life, it depends upon union with Christ. Separate the two and the spiritual life ceases. Faith is the connecting principle. Faith brings the two parties together and cements and continues them. The apostle says, "... the life which I now live in the flesh I live by the faith of the Son of God, ..." (Galatians 2:20). As believers we live by faith. Our text says not life only, but *everlasting life*. In the believer eternal life exists now, continues through life and is not severed by the death of the body. Death does not, nor can it destroy this spiritual life. No power in heaven, earth or hell can separate us from the love of God which is in Christ Jesus. "But wait a minute," you say! Remember this well. We may by our own conduct and commission of sin dis sever the union and destroy our spiritual relationship with God. God will not tolerate sin even in the best and holiest. Remember the fallen angels. But if through faith we see it He will give us persevering power.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Why Jones Does Not Go to Church

1. The sermons are too long—or too short.
2. The music is too classical—or too simple.
3. The church is too hot—or too cold.
4. The weather is too stormy—or too beautiful.
5. The garden needs attention.
6. He has business at the ranch—or in the city.
7. The chief usher is a hypocrite—or a nut.
8. Any way, it's his own business, and he got enough religion when he was a boy, and he's as good as any church member.

Could these be your reasons?—*First F. W. B. Church Bulletin, Kenly, N. C.*

"The best kind of pride is that which compels a man to do his best work, even though no one is looking."—*Gospel Herald.*

THE MAIL BOX

ENJOYS PAPER

"Please renew my subscription to *The Free Will Baptist* for another year. I enjoy the paper very much and I think it gets better all the time. You have some very able writers, not to mention the editorials which are inspiring and helpful."—*Mrs. Mamie Paul, Box 134, Bath, North Carolina.*

AVAILABLE FOR REVIVALS

"I will be happy to book revivals for any of the fall months after July. I can be contacted at either of the following addresses."—*Rev. Willet L. Moretz, Swannanoa, North Carolina, or P. O. Box 414, Raleigh, North Carolina.*

A NOTE OF THANKS

"I want to thank my family and friends for all the nice cards, money and other gifts that were given to me for my birthday. May the Lord bless everyone is my prayer."—*Rev. W. B. Nobles, Winterville, North Carolina.*

Walking With God

This is the Old Testament way of describing a holy life, and it is worth remembering.

Enoch "walked with God," and he walked with men at the same time. He did not leave the earth to do it. He did not even get out of business, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God.

He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—*The Free Methodist.*

Is It Sissy to Go to League?

Some fellow think it is sissy to go to league. But is it sissy to:

1. Learn to speak well in public? Some say when asked to speak in church, "I can't talk." *I can't* is a coward too lazy to try.
2. Learn the Bible? One is better educated if he knows nothing but the Bible than if he knows everything else and doesn't know the Bible.
3. Obey God? He said, "Not forsaking the assembling of ourselves together, ..." (Hebrews 10:25).
4. Be with a good gang? The best kids, generally, are in league on Sunday night.
5. Listen to your conscience? If you're saved, your conscience tells you to be in league on Sunday night.—*South Carolina State League Bulletin.*

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Graduation Exercises at Mount Olive College



Graduation exercises for Mount Olive Junior College, Mount Olive, North Carolina, to be held Sunday, June 2, at 4:00 p. m., in the college auditorium, were announced recently by W. Burkette Raper, president.

Dr. Cecil W. Robbins, president of Louisburg College, will deliver the commencement sermon.

There are seventeen candidates for graduation, seven for an Associate in Arts Degree and ten for a Certificate in Business Education.

Candidates for the Associate in Arts Degree are: Esther Marie Barnett, Pantego; Hilda Faye Boykin, Wilson; Melvin Kennedy Everington, New Bern; Willie Edward Huber, Snow Hill; Ann Genevieve McLamb, Smithfield; Peggy Elaine Mixon, Middlesex; and Eugene Tyson, Rocky Mount.

Candidates for the Certificate in Business Education are: Kathryn Ann Alphin, Mount Olive; Eloise Best, Newton Grove; Peggy Joyce Grady, Mount Olive; Treva Gail Jeanes, Sims; Clarence Franklin Norris, Princeton; Peggy Joyce Oakley, Farmville; Lena Elizabeth Tilghman, New Bern; Shirley Ann Warren, Robersonville; Myra Dawn Webster, Pantego; and Alton Gray Worley, Princeton.

Camp Mt. Bethel, a Sacred Spot

Camp Mt. Bethel, located near Ashburn, Georgia, is a sacred spot to me—a place where our young people can go to be in the most wonderful and spiritual services. Those who know God, I believe, can feel His presence as they step out of their cars. He seems to be everywhere, making everyone so happy and so loving. It seems that brotherly love is manifested here more than any other place I have ever been. Camp Mt. Bethel makes one feel he is a lot nearer heaven.

Each year each session seems to be better, and the young people seem more enthusiastic each time. During one session this past year, we carried our little nine-year-old girl and her cousin to the camp on Monday night. They were so disappointed during the whole service because they thought they would not be able to stay for all the beds were full. But just as soon as the service was over, everyone seemed to start making preparations for them to stay. The boys had a few extra beds, so they were soon fixed up and as happy as could be. Although Diane, our daughter, was only nine years old, I believe this was a week she will never forget, and possibly it was a great starting point in her life—her Christian life.

The vesper services at the rock are most impressive. The young people lead each other in singing and testifying for their Saviour. Just to hear them makes each of us more determined to work harder for Christ.

In 1 John 3:1 we find these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." It is wonderful that He loved us enough to call us His sons. The sons of God should get together in this life and rejoice in His love and strive to help others to know Him.

So our Georgia Free Will Baptist youth camp, Camp Mt. Bethel, means a lot to all who attend, and also to those who do not attend for they know what it means to others. Those who are saved at the camp and those who are trained there for better services are a great help in the service of Jesus Christ and the growth of the Free Will Baptist denomination.

As most of you probably know, thieves

have been breaking in the camp. The last time they visited there, they took a heater which caused the entire kitchen and dining room to burn down. Maybe the guilty persons will read this and ask God to forgive their awful sins so they may become workers in His vineyard. He needs them, but above all they need Him.

Mrs. J. W. Franks

Attention Vacation Bible School Workers!

Mount Olive Junior College, Mount Olive, North Carolina, asks again this year that vacation Bible school offerings be designated for the college. In 1955 the Bible school offerings enabled the college to purchase a piano and last year these offerings were used to buy a large stove for our cafeteria. This year, we will apply the offerings to our building fund for a girls' dormitory.

Enrollment for the school year beginning in September has already passed our present facilities, and in order for the college to continue to grow, we must provide additional dormitory space for our students.

Many of the children in your vacation Bible school will be going to college in a few years, and by designating their offerings for Mount Olive Junior College these young people will be helping to provide a Christian college where they can continue their education beyond high school.

Please present this request to your vacation Bible school committee. We need your support.

W. Burkette Raper

Then Die!

There was a clamorous knock at the African pastor's door! In came a murderous group of Maw Maw! Said their leader, "It's simple! Give up your faith in Christ, subscribe to our oath, or die!" Replied the pastor, "I will not give up my faith in Christ, and I will not sign your oath!" He was dragged from his humble home. A noose was placed about his neck, and the rope was thrown over an overhanging limb. His hands were tied behind his back. The rope was drawn sufficiently taut to suspend his body so his toes barely touched the ground. Agonizing hours passed. As the day began to break, his persecutors again said, "It's simple! Give up your faith in Christ, subscribe to our oath, or die!" Resolutely, the native African pastor replied, "I will not give up my faith in Christ, and I will not sign your oath!" "Then die," said the leader. In a moment, one of God's faithful martyrs stood in the presence of his Lord, to receive His "Well done, good and faithful servant!"—Gospel Herald.

NOTES — AND — QUOTES

By J. C. Griffin



THINGS WE CANNOT UNDER- STAND

Life is a mystery. We talk a great deal about grace, but as I see it even the breath that we breathe is a blessing of God's grace. Our life is a result of the grace of God. The food we eat, the clothes we wear, the homes we live in, the automobiles we enjoy, all are blessings of God's grace. Yes, everything that comes to use in life that is good is a blessing of God's wonderful grace. Grace is greater than all our sins. That amazing grace astonishes us when we think of our many faults and place our shortcomings up by the side of such wonderful grace.

The more we see of God, the more we feel our lack of perfection. This is the attitude of a real born-again child of God. Before we were saved and brought out of the darkness of the world, we felt a little puffed up and thought we were pretty good; but that is not the case now. Since the Lord saved us, we have been brought face to face with so many problems of life. We see where so many times we did not measure up to the measurement of God's wonderful grace. We are so prone to think ourselves good and efficient, but we cannot truly see ourselves until we look into God's mirror which reflects our uncleanness.

God is perfect; we are imperfect. God is gracious; we human beings are ungracious. God is complete love. We sing, "Oh, how I love Jesus," but in reality very often we love ourselves much better than we love God. I have noticed many testimonies, and as I see it (not in a judging sense), our testimonies are threads of self praise. We want the world to know that we have done something—we forget that whatever we accomplish is all by the grace of God.

By God's Grace

Paul says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Corinthians 15:9, 10). Paul said that all he accomplished was by the grace of God. Let us not boast of our goodness or whatever there is in us that is good. Let us praise the Lord for His grace.

The God of All Grace

"God is able to make all grace abound toward you . . ." (2 Corinthians 9:8).

Hannah's prayer in connection with the birth of Samuel (1 Samuel 1:19-23) reveals three lessons many Christians need to learn.

First, she erred when she bargained with God: in exchange for a son she would give him to the Lord. She had yet to learn that God's giving is always and only on the basis of pure grace. In Genesis 28:20-22 Jacob offers to give a tenth to God in return for being fed, clothed and protected. How foolish! God cannot be enriched by our gifts, and He does not sell His favor. When He gives, He does so liberally and without upbraiding.

Then again she sought to impress God with her misery in order to move His heart. How we need to remember that God's heart is ever toward us, and His ear open to our cry. He does not need to be persuaded to be gracious for He knows our need.

Finally, her separation from her child was part of the cost of the vow she had made. So many think God is more likely to give if we lose. How legal we are in our concept of an all-gracious God. In spite of our misunderstanding of Him, He accepts us according to our faith and to what we have (2 Corinthians 8:12). Our God is a gracious God.—*The Oil of Joy*.

Hope Through Grace

The believer's life on earth is one of warfare: but he is stimulated to patience and fortitude by the hope of complete and everlasting relief from all sorrows. Hope is a confidential expectation of enjoying future good (Hebrews 11:1). Faith credits the testimony of God respecting what He has prepared for those who love Him, and hope expects to enjoy the same in God's good time. The righteous are all prisoners of hope. The time is appointed when the Lord Jesus shall descend from heaven with the shout of the archangel, and the trump of God. Destruction itself shall hear His call, and the obedient grace shall give up its dead.

Eternal life is the object of the Christian's hope. It is called the *hope of eternal life* (Titus 1:2); that *blessed hope* (Titus 2:13). For all this happiness the Christian hopes, as being the production and preparation of free and gratuitous love. The design of Christ's death and exaltation was to prepare mansions of unspeakable splendor and felicity for His people.

This hope implies an experimental acquaintance with the gospel, as it is begotten by means of the gospel. It is called *the hope of the gospel* because it discovers and promises heaven. We cannot hope for that in the existence of which we do not

believe. Faith believes all the promises of immortality, and hope anticipates the realization. He who has this hope, has therefore believed in Christ as the great atoning sacrifice—he has been washed in His precious blood from sin and guilt; he is now clothed with the garments of salvation, as the meetness for "the inheritance of the saints in light." Without faith in Christ, there can be no hope, as He alone has broken down the middle wall of partition, and opened the Kingdom of heaven to all believers. You may be charmed with eloquent descriptions of heaven, but if you have no faith it will avail you nothing. The hope through grace is a good hope because the object of it is of an infinite and eternal good. It is not the gay and dazzling objects of sense, worldly honor, filthy lucre or sensual delights, but the pure, spiritual and immortal felicities of the heavenly world.

Christians, look on the future, survey the enrapturing prospects which revelation exhibits to you as the fruit of the Saviour's sacrifice. For you a Kingdom is prepared. For you there has been created the house of God, the building above. You are destined for an inheritance incorruptible, and to be residents of that City which has no need of the sun. Such are the beautiful figures employed by the Spirit to inspire the hopes of God's people. The saints shall sit down as conquerors, they shall strike the joyful harp, and wear crowns of gold.

In anticipation of all that awaits those who are faithful, how we should be constant in all our devotions, that we may come to the full realization of all that has been prepared for us.—*The Gospel Trumpet*.

Dead Weight

"I've been a dead weight many years,

Around the church's neck

I've let the others carry me,

And always pay the check.

I've had my name upon the rolls,

For years and years gone by;

I've criticised and grumbled too;

Nothing could satisfy."

"I've been a dead weight long enough,

Upon the church's back.

Beginning now, I'm going to take

A wholly different track.

I'm going to pray and pay and work,

And carry loads instead;

And not have others carry me

Like people do the dead.

—Selected.

Time is the precious element of which success is made; don't waste it, don't kill it, use it.—*General Baptist Messenger*.

STORIES

—FOR OUR—

BOYS and GIRLS



GROWING UP

Lois H. Hoadley

AOY, it was tough having your Sunday school teacher live right next door! Sam balanced his school books on his shoulder and carefully walked around Miss Drew's lawn. He used to take a short cut right through the middle of it, but since Miss Drew had moved into the little brick house he was extra careful not to even step on the grass.

He had a paper route on his street and wedged it behind her doorknob instead of throwing it on the front steps. It made a difference, knowing Miss Drew might be watching.

Sam closed the screen door carefully behind him and piled his books on the kitchen table. Two-year-old Becky came running and Sam gave her a bear hug. She was the cutest sister a fellow ever had. She was chubby with pale yellow hair that stuck out in all directions like chicken feathers.

"Can't play with you now," he told her, "I'm going out."

Becky opened her mouth to howl and wrapped fat little arms around his leg.

Sam felt a little guilty. "Not now," he repeated. "I'll play with you after supper." He pulled away and ran down to the bottom of the yard, his spelling book tucked under one arm. The door of the empty chicken coop stood open, hanging by one hinge, and he climbed inside. It was cozy and quiet—a perfect hideaway. There was a low wooden bench under the window and it was covered with brown carpet. Sam sprawled face down on it to read. The spelling book lay forgotten on the floor as Sam reached for a stack of comic books which he kept hidden beneath some boards.

He didn't dare take them into the house, as Dad didn't approve of comic books and Mom had asked him several times not to waste his money on them. Of course comic books weren't comic at all. They were all about crime and gangsters and torture. Sometimes Sam got tired of them—they were all alike. He had nightmares, too, in which he was always being chased by the men he read about.

It was getting almost too dark to read any further and Sam began to pile up the comic books. He was too busy to see a shadow cross the doorway and so he jumped at the

voice which said, "Hi there, Sam Shafer!"

Of all people! It was Miss Drew! How did she know where to find him? Sam nearly spilled the stack of comic books in his excitement. "Oh—hello," he managed to say in surprise. "What—what are you doing here?"

"What are you doing?" Miss Drew smiled.

"Uh—reading," stammered Sam, trying to hide the comic books.

"Good reading?"

Sam shifted from one foot to the other. That Miss Drew! She sure could ask the questions. "Well, it's—it's not bad, is it Miss Drew? I mean, comic books are exciting—and everything."

Miss Drew shrugged in the funny manner she had of lifting her right shoulder to scratch the tip of her ear. "I think they're very dull," she said. "In fact, they're not even interesting."

Sam's eyes opened extra wide. "You read them?" he gasped.

"Of course I did. I wanted to see just what my class of boys enjoyed. And you know what, Sam? I thought for sure you would have outgrown comic books long ago?"

"Outgrown them?" Sam felt his face redden and he sat back down on the bench.

"Yes, outgrown them. You know how little Becky has to be watched because she puts everything into her mouth?"

"Sure, somebody has to watch her every minute. That's because she's just a baby."

"Well, some people aren't too particular what they put into their minds. They read just any old thing that comes along. It's a sign their minds haven't grown up."

"Like that big Hector; he's six feet tall and only in fourth grade."

"Right," said Miss Drew. "His body grew up but his mind didn't. Some people never grow up in their Christian lives, Sam. Their bodies may be well and strong, their minds active, but they don't know how to make the right choices. Somebody always has to be telling them what is right and wrong."

"Like Becky," muttered Sam, studying the tips of his scuffed shoes.

"You're right," said Miss Drew, sitting

down on the edge of the bench by Sam. "Soon she will be making her own decisions. That's a sign of growing up—making wise choices. Sam, do you still have your baby toys and ABC books?"

"'Course not," Sam replied, looking puzzled.

"And you don't play with them any more?"

Sam was indignant. "I outgrew those baby things long ago," he said proudly.

"Would it be a waste of time to go back to the toys and ABC books?"

"Sure thing!" replied Sam. "They wouldn't be any help to me now. Why, I'm practically a man."

"The Lord Jesus was once a Boy your age," Miss Drew remarked quietly. "I suppose He felt the same way, wanting to learn good things and not waste His time. You remember when He was only twelve He could answer the questions of the teachers in the synagogue. He could even ask them questions they weren't able to answer."

Sam looked thoughtful, then glanced down at the pile of dirty, torn comic books. "I guess He wouldn't have had time for these," he said.

"No, I don't think so," replied Miss Drew.

"Guess He was too busy growing up."

"He did have important work to do," agreed Miss Drew. "Although He was the Son of God, He had come to die. We Christians have important work to do, also. There are many boys and girls who do not know of Jesus' love for them."

"What could I do?" asked Sam earnestly.

"First, you will have to grow up in your Christian life. Only then will you be able to help others who are not saved. You can do this by making wise choices, by putting away things which do not help you, or which are a waste of time. The Bible says, 'grow up . . . in all things.' How about it, Sam?"

Sam gave the pile of comic books a shove with his foot and watched them disappear under the bench. He felt relieved. Somehow he knew they weren't going to be a problem any more—he was growing up!—*My Pleasure.*

Bystanders or Stand-Byers

A family once said: "Yes, we think the church is necessary, but we have not attended for weeks." They were bystanders.

Another family said: "Yes, we believe in the church. We never miss a meeting except for sickness." They were stand-byers.

Which are you?—Winterville, N. C., Church Bulletin.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

What Are We Doing In Personal Service?

"... The harvest truly is plenteous, but the labourers are few; ..." (Matthew 9: 37). Let us check up on ourselves and our auxiliaries to see how we are witnessing through personal service. May I suggest that you actually write your answers in the blank spaces as you go along and then after you have finished see how you measure up according to the statements below:

- Number making soul-winning efforts.
- Number of souls won.
- Number active in community missions.
- Value of clothing given to needy people in community.
- Value of goods or clothing sent to children's home.
- Value of goods or clothing sent to foreign missions.
- Value of goods sent to Camp Mt. Bethel.
- Value of goods sent to aged ministers.
- Number of cards sent to aged ministers.
- Number of tracts or other Christian literature distributed.
- Cash sent to missions, home and foreign.
- Cash given or sent to aged ministers (superannuation).
- Cash given or sent to Free Will Baptist Bible College.
- Cash given to Camp Mt. Bethel.
- Cash sent to children's home.
- Cash given for community benevolence.
- Other cash gifts.

Does the report of your auxiliary show others that you are seeking to win the lost through personal witnessing for Christ.

Let us be a blessing to others so that our lives may be enriched through personal service.

Mrs. E. C. Morris
Personal Service Chairman
Georgia Woman's Auxiliary Convention

Texas State Woman's Auxiliary Convention

The Texas State Woman's Auxiliary Convention will be held at Pine Prairie Free Will Baptist Church, Huntsville, Texas, on June 11, 1957. The theme for the convention will be "We Would See Jesus," and the theme Scripture will be John 12: 1. Pine Prairie Church is approximately

six miles north of Huntsville, Texas, just off the Midway Road.

The following is the planned program for the convention:

Morning Session

- 9:45—Registration
- 10:00—Hymns, "All Hail the Power of Jesus' Name" and "The Lily of the Valley"
- Devotions, Mrs. W. O. Withers
- 10:15—Welcome, Mrs P. J. Wood
- Response, Mrs. Jake Fears
- 10:20—President's Message, Mrs. C. B. Thompson
- 10:30—Roll Call
- Seating of Delegates
- Recognition of Visitors and Ministers
- Reading of Minutes
- Appointment of Resolutions Committee
- 10:45—"We Would See Jesus in the Home," Mrs. O. E. Fulton
- 10:55—Recess
- 11:00—Congregational Singing
- Announcements and Offering
- Special Music, Mrs. Malcolm C. Fry
- Message, Rev. Malcolm C. Fry
- 12:00—Lunch

Afternoon Session

- 1:15—Assembly Singing
- Devotions, Mrs. S. P. Griffin
- 1:30—"We Would See Jesus in Personal Service," Mrs. T. V. Kankey
- 1:40—Business Session
- Statistical and Financial Reports, Mrs. H. Ray Berry
- Resolutions Committee Report
- Placement of Next Convention
- 2:00—"We Would See Jesus in Faithful Stewards," Mrs. A. F. Halbrook
- 2:10—"We Would See Jesus in Our Youth Work," Mrs. Gaston Clary
- 2:20—Missionary Reading, Mrs. Charles Sapp
- 2:30—"Seeing Jesus, We See the Field," Mrs. Huey Gower
- 2:45—Adjournment

Kenly, N. C.—The Y. P. A. of Holly Springs Church met on April 16 in the home of Peggy Weaver for prayer with 17 girls and boys present, along with their director, Mrs. Raymond Weaver. The theme for the meeting was "Hearing Christ's Voice Personally."

The group also met on April 23 for the regular monthly meeting in the home of Betty Renfrow. There were 15 members present and the director. Each of the members took part in the program, followed with the business session. Refreshments were served by the hostess after the meeting was adjourned.

The Y. P. A. desires the prayers of everyone that the Lord will bless in its work.

Erwin, N. C.—The Woman's Auxiliary of Prospect Church was given the opportunity of conducting the morning worship services on Sunday, May 12, by its pastor, the Rev. Bobby M. Rogers. The ladies presented a Mother's Day program, with the girls' auxiliary honoring the oldest mother and youngest mother with corsages.

The services were concluded with a play entitled, "Lighting Your Way by Giving Your All," which was given by several members of the woman's auxiliary.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church held its regular monthly meeting on Tuesday afternoon, May 7, at the home of Mrs. Iris Jean Ambrose with 12 members present.

The president, Mrs. Lonnie Davenport, called the meeting to order by leading the group in singing "Send the Light." Mrs. D. H. Furlough then led the group in prayer. The program, "Send Out Thy Light to Africa," was presented by the president. The business session was held after the program was concluded. The dues collected amounted to \$3.90, and a special offering amounted to \$5.55.

The next meeting of the auxiliary will be held in the home of Mrs. Ruth Ambrose in June. After the benediction, the ladies enjoyed refreshments served by the hostess, Mrs. Ambrose.

Richton, Miss.—The Woman's Auxiliary of New Love Well Church met at the church on Friday night, April 26, for its regular monthly meetings. Following the opening song, "Be a Light," Mrs. Erastus McLain led the ladies in prayer. The president then read the evening Scriptures taken from Isaiah 59:9, 10; 60:1.

The business session was then held. Following the reading of the minutes and the roll call, the treasurer reported that the auxiliary had a balance of \$58.52 in its treasury. The auxiliary members decided to visit T. R. Jones and Mrs. Arthur Brewer.

The program for the evening was presented by the following members: Mrs. W. M. Brewer, Mrs. R. Lee Brewer, Mrs. Isom Walley, Mrs. Hickey McLain and Mrs. Erastus McLain. Mrs. R. Lee Brewer dismissed the ladies with prayer.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From the Field

Foreign Missions

"Enclosed is a small check for missions. We have a new church here started seven months ago with 17 members. We now have a building and 66 members. Our average attendance in Sunday school for April was 114, with a enrollment of 134.

"We want to try to do more for missions soon as we can as the Lord surely, has blessed us here."—R. E. Conner, 2111 Tenth Street, Wichita Falls, Texas.

"We, as the Columbia Free Will Baptist Prayer Fellowship group, are enclosing a check for \$30 to be used for foreign mission as you see fit to use it.

"We are just a small group in number and we meet once a week, but if it be the Lord's will we are praying that we may get a church organized in the near future.

"If you have a missionary on the field who has lost part of his support, would you please send us his name and address and as much information about him as you can?

"Please pray for our group that we may grow spiritually and in number and that we may better serve the Lord when and where He would have us serve."—The Columbia Free Will Baptist Prayer Fellowship.

Three Million People—One Church

Sunday, May 12, was a history making day for Free Will Baptists in Miami, Florida. The National Home Mission Board opened the first Spanish speaking church in America. This group of Cuban people had been meeting for several weeks, on Thursday nights, at the Salvation Army Citadel, downtown Miami. Some sixty-five persons were present for the service Sunday afternoon which officially opened the work. Messages were delivered by Rev. and Mrs. Thomas H. Willey from Cuba, and Rev. Homer E. Willis, promotional secretary for the National Home Mission Board. The National Home Mission Board has employed Rev. Melitino Mortinez as pastor of the church.

Pastor Melitino was the first graduate of our Bible School in Pinar del Rio. He is 34 years old, and the father of one son, Joel. His wife, Siradelia, has been employed as a teacher at the college in Pinar for

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

several years. She will prove a great help to the work in Miami.

One of the officials in the church stated that within one year they would have five Cuban Free Will Baptist churches in the Miami area. They will continue to hold services in the Citadel until property can be bought. All services will be in Spanish as none of the members speak English. The address of the Citadel is 61 N. W. Fifth Street. Melitino comes to Miami from his pastorate at Jaruco. His people there loved him dearly and would hardly bear to give him up. His address is Care of Armando Garcia, 121 N. E. Fifth Street, Apartment G, Miami, Florida. The phone number is Fr. 3-9371.

We are trusting our people will give the extra money to pay this wonderful couple. We have employed them by faith. Send all offerings to the National Home Mission office.

There are more than 3,000,000 Spanish speaking people in America and we now have one church for them.

150 Years of Protestant Missions in China

Protestant missionary influence remains strong in present day China, a missions leader declared at a special anniversary service in New York's Riverside Church. The service marked exactly 150 years since Robert Morrison, the first Protestant missionary, sailed from New York on board the *Trident* for Canton.

The Rev. Tracey K. Jones told approximately 1,000 former missionaries to China, Chinese students and guests that within the past three weeks he had talked with Christians from the Chinese mainland who had asked him to convey greetings to their American friends.

"A time of testing calls for courage," Mr. Jones declared, describing many instances of courage on the part of dedicated missionaries in the Far East. Mr. Jones is administrative secretary of China and Southeast Asia of the Methodist Board of Missions. Fourteen other missions boards and agencies also were hosts.

Other speakers at the "service of thanksgiving" included Dr. Wallace K. Merwin, executive secretary of the Far Eastern Office of the National Council of Churches, a host at the celebration; and Dr. T. Z. Koo, professor emeritus of Oriental studies at Iowa State University.

Chinese Decide for Christ In Canada

More than 130 Chinese students and residents made public professions of faith in Christ during a series of special meetings in Toronto, Canada, in April.

No less than 50 Chinese went forward to kneel in prayer and commit themselves to Christ during the last of the seven meetings which were conducted by Rev. Calvin Chao, Chinese evangelist associated with International Students, Inc. The meetings were held in Kuomingtang Hall, the Chinese Gospel Mission and the Chinese Presbyterian Church.

Six students from mainland China who are now doing graduate work at the University of Toronto were among those who stood up to accept Christ as Saviour in one of the meetings. Hearing the gospel in their native Mandarin made it much easier for them to understand it. Said one, "I have long been waiting for just such a message to draw me to the Cross of Jesus Christ."—*The International Student*.

Gospel Broadcasting Base Established on Okinawa

Another base of operation has been established in the Orient for the Far East Broadcasting Company to broadcast the gospel. The governmental authorities have extended a cordial welcome to establish a 100,000 watt transmitter on Okinawa for international broadcast coverage. Another smaller station is to be programmed for the Ryukyuan population. Engineering personnel is now engaged in installing the smaller transmitter.

Situated approximately 400 miles east of Shanghai and the same distance south of Japan, Okinawa affords a strategic location from which to beam powerful signals to both of these nations.

Practice What You Preach

Francis Havergal wrote her famous hymn, "Take My Life," in 1874 but it was not until 1878 that the lines were put in print. When she read the second stanza in print, "Take my silver and my gold, not a mite would I withhold," she was suddenly convicted of her own failure to do just that. Let us not think in terms of preaching only to others but may our own words bring our own hearts under conviction.—*Gospel Herald*.

"No man can serve two masters: . . ." (Matthew 6:24).

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Reconciled to God and Man

(Lesson for June 9)

Lesson: Genesis 32:24-30; 33:1-4.

Golden Text: Colossians 3:13.

I. INTRODUCTION

Jacob was disturbed on this night. Surely the details of every incident in which Jacob, as a boy and a young man, had mis-treated his brother must have gone through his mind on this night before he was to face his brother for an accounting of his wrongs; the most indelible event must have been his crowning act of scheming and reachery in which he stole the father's blessings from his brother. His conscience must have lashed him with great force on this night. When the Word says, "And Jacob was left alone; . . ." (Vs. 24), it gives a description of one of the most depressing times which can come to a guilty soul.

Many of us can recall the time when, under the convicting power of the Holy Spirit, we reached the depth of depression of soul; we came face to face with the hideousness of our sins and came to the alarming realization that, because of them, we were eternally lost and could not atone for them or make reconciliation with God. But we cannot think of this darkest of all hours without remembering also the light which flooded our souls when the Christ came in and dispelled the gloom, making us to understand that He had made atonement for our sins and, by faith in Him, we were now children of God. Thank God for the darkness of conviction which leads us to light and life in Christ Jesus!—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. There is no better time to wrestle with the Lord than when one finds himself all alone (Vs. 24).
2. Those who wrestle for victory over sin be sure to be wounded before the struggle ends (Vs. 25).
3. Those who would win the victory over sin must hold to the Lord till the blessing comes (Vs. 26).
4. When the Lord transforms a sinner's life, He also gives him power that he never had before (Vv. 27, 28).
5. When the Lord transforms a sinner's

life, he will not have to ask who delivered his soul (Vs. 29).

6. Until a guilty sinner meets the Lord face to face, he is neither fit to live nor ready to die (Vs. 30).

7. Although one's faith expels guilty fear, he should still be cautious when danger seems near (Vv. 1, 2).

8. When reconciliation is sincere and true, the caresses and tears will be genuine too (Vv. 3, 4).

9. Proverbs 16:7 was proven true in the meeting of these two brothers (Vs. 4).—*The Bible Teachers* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Jacob resisted Jehovah God; he put up a fight. This scene is usually referred to as an instance of Jacob's power in prayer. That this is not the case is evident from the simple wording of the passage. The Man wrestled with Jacob, and the Man saw that He prevailed not against Jacob. Jacob wrestling with Jehovah in prayer, and Jehovah wrestling with Jacob are two entirely different things. Jehovah wrestled with Jacob to bring him to see what a helpless and dependent creature he really was, and Jacob resisted Jehovah. It was a real wrestling match. Jacob, the schemer, who had fought his way through all along, now at last resisted Jehovah. He is a picture of the nation of Israel, that is true to life (Exodus 32:9; Isaiah 48:4; 63:10; Acts 7:51). Jacob is also a type of the natural man and of the nature of the flesh (Romans 8:7).—*W. S. Hottel, D. D.*

2. Jacob was about to enter the land of Palestine.

"To such a man God cannot give the land; Jacob cannot receive it . . . Jacob, in short, was about to enter the land as Jacob, the supplanter, and that would never do; he was going to win the land from Esau by guile, or as he might; and not to receive it from God. And, therefore, just as he is going to step into it, there lays hold of him, not an armed emissary of his brother, but a far more formidable antagonist—if Jacob will win the land, if it is to be a mere trial of skill, a wrestling match, it must at least be with the right person. Jacob is met with his own weapons. So the real proprietor of the land strips himself for the contest, and lets him feel, by the first hold he takes of him, that if the question be one of mere strength he shall never enter the land. This struggle had, there-

fore, immense significance for the history of Jacob. It is, in fact, a concrete presentation of the attitude he had maintained towards God through his previous history; and it constitutes the turning point at which he assumes a new and satisfactory attitude."—*Marcus Dods.*

It should be noted that Jacob did not lay hold of the visitor, but the visitor lay hold of him. This is not a picture of man coming to God, but of God coming to man, to break the spirit of stubbornness and self-sufficiency which for too long a time had been habitually manifested.—*Peloubet's Select Notes.*

3. The man who had met God face to face had now to meet the man he had wronged most. God's grace had blessed Jacob, but that did not remove the human obstacles caused by previous acts of sin. The scars of sin remained, and this meeting brought afresh the memory of sinful acts and a time of lying and deceit. Our past sins often rise up to mock us, even after we have become followers of God through Christ.—*Gist of the Lesson.*

4. There is nothing about the "old man" or the old nature which God can accept: ". . . the old men . . . is corrupt according to the deceitful lusts" (Ephesians 4:22); ". . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: . . ." (Isaiah 1:5, 6). Contemplating the change Jacob underwent, and the wonderful change which we underwent when Christ came into our lives, we say, with glowing hearts, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

5. "Wake up, old man, you're dreaming," yelled a passer-by to a converted drunkard who was testifying about the saving power of Christ in a street meeting. The converted drunkard's little daughter, standing near by, pleaded thus, "Oh, please sir, don't wake him up! Before he began dreaming, as you say, he would beat up Mom and me, and didn't provide for us. But now, since he has begun to dream, as you say, he is good to Mom and me, and he brings home his money and provides for us. Oh, please sir, let him dream on! Don't wake him up!" Not reformation, but regeneration, makes Satan's slaves brand-new men!—*The Bible Expositor.*

6. The fact remains that many Christians are like Jacob before Peniel, they have bad traits of character that they have received from one, or maybe both, parents. Rebekah resorted to trickery to get the promised blessing for Jacob, and he in turn uses the same means to accomplish his purposes. God did not approve of this.

Faith in Prayer

A great drought prevailed in some of the midland countries of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor to hold a special prayer meeting to petition God for rain. They met accordingly; and the minister, coming early, had time to exchange greetings with several of the flock. He was surprised to see one of his little Sunday-school scholars bending under the weight of a large, old family umbrella. "Why, Mary," said he, "what could have made you bring that umbrella on such a lovely morning as this?" The child, gazing on his face with evident surprise at the question, replied, "Why, sir, I thought as we were going to pray for rain, I'd be sure to

want the umbrella." The minister smiled on her, and the service commenced.

While they were praying, the wind rose, the sky, before so bright and clear, became overcast with clouds, and soon, amid vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the meeting, unprepared to receive the blessing they sought, reached their homes drenched and soaked, while Mary and her minister returned together under the big family umbrella.—*Union Magazine*.

Like Mr. Wray

Some years ago a young American student named Wray was accepted as a foreign missionary. He was thoroughly good, but of small intellectual capacities, and found

it more than difficult to master the language. The native people found it impossible to understand him when he spoke to them. But though they could not understand his talk, they could his walk. One day when, according to their custom, they were seated on the ground around one of their teachers, the question was asked, "What is it to be a Christian?" Not one of them could answer, but finally one of them pointed to where the young missionary was seated and replied, "It is to live as Mr. Wray lives."—*The Free Methodist*.

"... fear the LORD, and depart from evil" (Proverbs 3:7).

"Judge not, that ye be not judged" (Matthew 7:1).

The "Rising Sun" series of daily vacation Bible school literature has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempts to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the ark, and man's activity from the flood to the beginning of the Hebrew nation. The Bible basis for this literature is found in the first eleven chapters of Genesis. This series is the first in a cycle which will cover the entire Bible.

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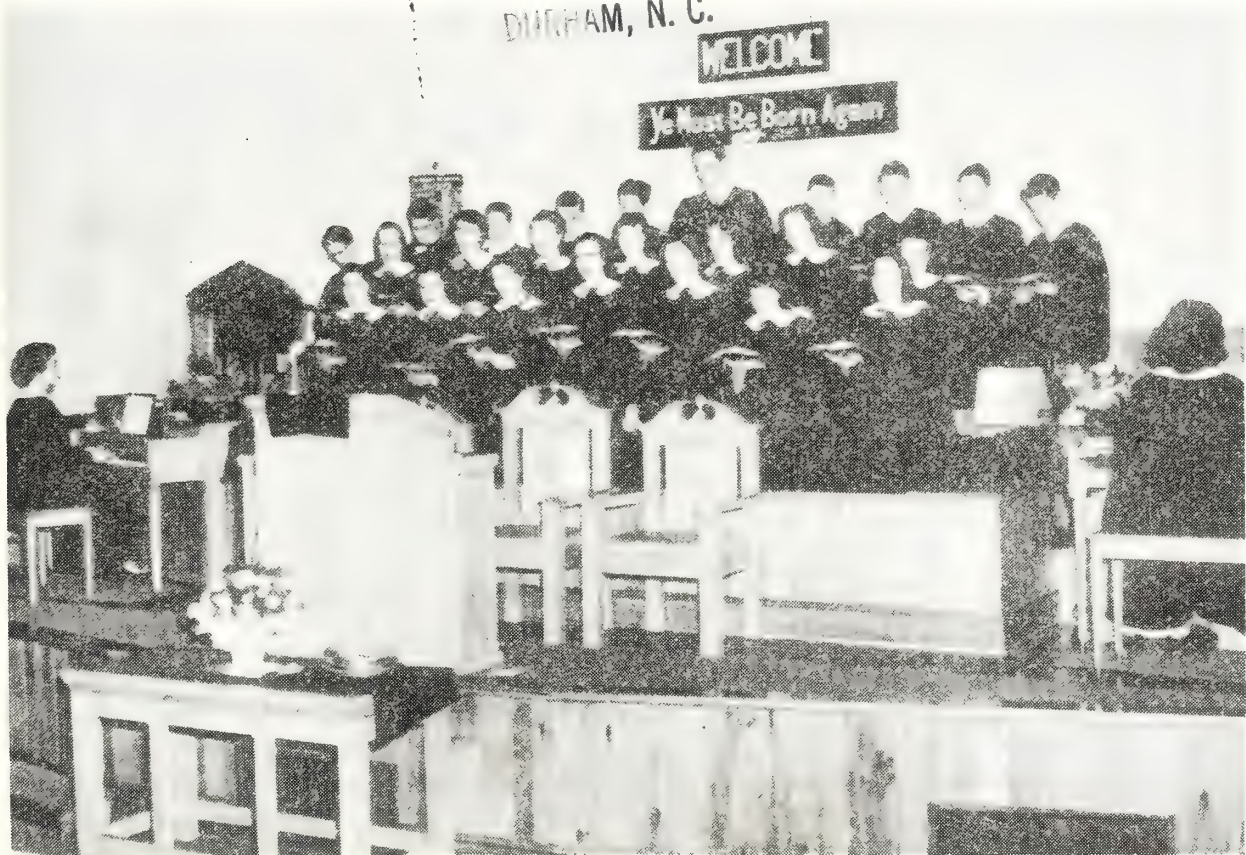
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DURHAM, N. C.

WELCOME

Ye Must Be Born Again



YOUNG PEOPLE'S CHOIR

Pictured above is the Young People's Choir of the Swannanoa Free Will Baptist Church, Swannanoa, North Carolina.

The Rev. Wayne Smith is pastor of the church. After having had an exceedingly successful ministry as pastor of this church, he resigned to accept the pastorate of the Sherron Acres Church of Durham, North Carolina. Now he has returned to his former pastorate and is in his first year of this new term of administration.

EDITORIAL

INTERFAITH MARRIAGES

A release which we received under the date line of May 28, 1957, points to a problem which is of serious concern to some of our people, and is assuming greater importance year by year. Believing that our people need the facts concerning the dangers of interfaith marriages, we shall quote this release for the information of our readers. We shall also add comments of our own pertaining to the problem.

The release concerning a recent article in *McCall's* magazine is as follows:

"The increased number of interfaith marriages in America has been paralleled by a sharp rise in divorce rate, according to new evidence, compiled by two University of Pennsylvania sociologists, published in *McCall's* magazine. The survey, made by Doctors James Bossard and Eleanor Stoker Boll, revealed these major marriage trends in the United States:

"One half of all United States church members marry out of their faith.

"Half of all mixed marriages in the United States involve Catholics.

"The divorce rate among interfaith couples is more than twice as high as the rate among those who marry within their faith.

"When both partners are of the same faith, the average divorce rate is 6.6 per cent; when the two are of different faiths, the rate jumps to 15.2 per cent.

"The interfaith marriage study, published under the title, 'Do Interfaith Marriages Work?' examined the so-called *mixed* marriages and their chances of success.

"The study showed that three out of ten marriages performed by the Roman Catholic Church are interfaith. Another fifteen to twenty-five per cent of marriages involving Catholics are without official Catholic permission.

"Protestant interfaith marriages are also increasing. A study of the Lutheran Church by Dr. Bossard showed that 58 per cent of the members are marrying outside their own church.

"Though figures on Jewish intermarriages are the hardest to come by, sociologists estimate that the rate is increasing.

"After the honeymoon, the interfaith couple often discovers that great compromises must be made in the matter of children, diet, finances, holidays and the relations of church to home life. These compromises often lead to tensions within the marriage.

"The religious training of children usually provides the greatest source of friction. The real test of an interfaith marriage is usually how parents meet this problem. Some parents try to divide their children's religious education by saying such things as 'You take the boys and I'll take the girls.'

"Dr. Bossard found that a choice by sex or by number is dangerously divisive. It separates male and female, older and younger, into two camps. It often results in sex hostility as well as religious hostility.

"Interfaith marriages can and do succeed, but couples have to work harder at them. According to the study, mixed marriages may be successful when one of the partners wholeheartedly accepts the religious culture of the other.

"Interfaith marriages can also be happy when enlightened, tolerant partners rationally agree that each will follow his or her own religion without interference, and stick by this decision."

In our opinion, the findings of this study are of considerable importance in that they give actual figures to substantiate what we

have known generally to be the case concerning interfaith marriage. Church leaders have been disturbed for years over the rapid rise in our divorce rate, and this report gives factual information upon one factor contributing to it—of course there are many others. On the other hand, the report did not include information on what are, to us, some of the important reasons for the failure of these mixed marriages; it gave the facts, and we shall make the elaboration:

(1) The overbearing and bigoted position of some denominations and church groups regarding the marriage of a member of the faith with one outside it makes it all but impossible for such a marriage to succeed. No church has a right to demand that the nonmember sign an oath, promising that all children born to the union shall be brought up and trained in the faith of the member. Yet the Roman Catholic church requires this oath of the non-Catholic in every mixed marriage which it blesses. At the time of their courtship and planning for marriage with Catholic mates, too many Protestant young people are so ecstatic over this joyous occasion in their lives that they fail to inform themselves as to the seriousness of the union and the possible permanence of it. They do not comprehend the far-reaching effect upon their marriage of the oath they sign. Then, when they must face the reality of permitting their children to be brought up in a faith which they do not believe will be the means of the salvation of the souls of their dearest earthly treasures of their hearts, they see the tragedy of the promise, rebel against their commitment and find themselves in the divorce court to break the marriage. Mixed marriages of Protestants and Catholics will continue to be threatened until the Catholic church ceases to require the Protestant mate to sign away his future rights in the training of his children.

(2) Some Protestant faiths are so entirely different and conflicting with others that it is impossible for a member of one to find religious compatibility with a member of the other. Pastors and parents should be alert to point out this fact to their young people just as soon as a case of this nature seems to be developing and even before. Discerning young people think seriously about their future lives and will not do anything to jeopardize their future if objective information and wise counsel are given them before they get too deeply involved in a situation.

Finally, let us emphasize that no parent has a right to mortgage the future of his or her offspring, particularly if it means the salvation or damnation of the immortal soul of the child.

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At the N. C. Woman's Auxiliary Convention



The Place of Entrance



Reading the Minutes



Serving Lunch

THE editor had the joyful and inspiring experience of attending the North Carolina State Woman's Auxiliary Convention on May 23, 1957, at the Shady Grove Church, Sampson County, North Carolina. He carried his camera and took pictures of scenes of interest at the convention. The pictures on this page are those which were made there.

We were disappointed that a few pictures, which we wanted very much to get, did not come out well enough to reproduce. However, we are pleased to show our readers what we did get, and also to comment on this marvelous convention.

The Shady Grove Church, located on Highway 102, a few miles southwest of Newton Grove, North Carolina, is housed by a large and well kept frame building with a new brick annex separate from the original building.

The entrance to the church is pictured. The church plant sits back off the highway, allowing ample room for the parking of cars for the large crowds which attend its meetings. The setting is one of exquisite beauty—the grounds are well kept and, at this time, the dense growth of trees bordering the churchyard accentuate the white church building.

The people who attend and support this church are evidently fine servants of God. The picture of the table does not do justice to the delicious food which was heaped on the table at lunch time. Several hundred people ate from this table at the convention, and still much food had to be packed and carried back home.

We were able to get a picture of part of the children who were cared for during the convention. Several ladies did an excellent

job operating the nursery. We had the privilege of doing some observation.

Among the pictures, which we took there, is one of a young lady holding the youngest baby at the convention. We were informed that the young lady was not the mother of the child; nevertheless, we think you will agree that it made an interesting scene.

The only picture which we could reproduce of the convention actually at work was that of the secretary, Mrs. Raymond Sasser, reading a report while the president, Mrs. Carl Dudley, sat by.

Of particular interest to the full house of delegates, ministers and visitors were the reports on the year's work. The gist of the treasurer's report, given by Mrs. M. A. Woodard concerning financing of the regular projects, was "over the top." This meant that the receipts were gratifying, the auxiliaries of the state having overgiven the goals set. Mrs. L. E. Ballard was overjoyed when she reported the results of the state-wide drive for Cragmont Assembly.

We thank God for the stewardship and faithfulness of the women of this and all the other states where Free Will Baptists are found. The women's work constitutes a very essential element of our entire denominational program. This convention gave due honor and praise to Mrs. Alice E. Lupton of New Bern, North Carolina, in a service commemorating the fiftieth anniversary of the founding of the women's work in the state. From this beginning in St. Mary's Church, New Bern, North Carolina, the powerful and serviceable organization of the women of our beloved denomination is believed to have sprung.



Nursery in Operation



I Was There Too



Marriage Can Be Happy

Gordon L. Van Oostenburg

A UNIVERSITY recently sent a questionnaire to all of its graduates, giving two places to fill in the married name, since so many were already divorced and re-wed. In some areas every fourth marriage ends with divorce. Other statistics reveal one out of every three. It was announced that a city in one of our mid-western states had issued about 1,600 marriage licenses during a certain year, only to find that they had also granted the same number of divorces. The problem is becoming so serious that many church groups are appointing special committees to study the causes for broken homes in order to offer some remedy to stem the tide.

Every divorce tells a failure. It means people were married, but not happy. The divorce court, however, does not give the complete picture. Sit in the minister's

study or listen to the stories of counselors and you soon learn that there are scores of marriages that may not terminate in divorce, but nevertheless are unhappy. Many couples in the church today remain together, but joy and contentment are absent from the home! Some such folks may stay married because of the pressure of the community, or the viewpoint of the church, or possibly because they do not want to grieve the hearts of their parents. Some realize it would be best for the children and so they stay away from the divorce court, yet their marriage is full of strain and tension instead of a foretaste of glory. There are many who name the name of Christ, who may be serving the Lord and His church, and to the casual observer appear to be happily married, yet the harmony of marriage is absent. Actually the number

of really happily married couples is few. It is the exception rather than the rule in these days.

God Intended Happy Homes

Yet God intended marriage to be a happy union. He never meant it to be a matter of "putting up with each other." His plan is not that it be a mere tolerance of one another. It greatly displeases our God, who likened marriage to the relationship of Christ to the Church, to see believing people fail to live in the joy of holy wedlock. How much service and witnessing for Jesus Christ proves fruitless because the words spoken are Biblical, yet the life lived is not a true witness of the Gospel. If Christ has power to save a sinner from the grip of sin and its consequences, He certainly can make Christians live in the sweet communion of the sacred bond of marriage.

Preparing for Marriage

Many marriages fail because of a lack of preparation. It is easy to understand how many couples who were wed in the last ten years were married without proper provision. Contacts through military life often resulted in hasty marriages. Under the pressure of the time preparation was ignored. Yet it is so essential to the blessed marriage. All those entering marriage should recognize that it is a divine ordinance. It is not something that sprang up as a convenience, nor was it devised by an earthly lawgiver. It was not a habit that men fell into in the early days. Rather it has the stamp of divine invention. Thus as a relationship it is the closest and most sacred on earth. Its seriousness is seen when we realize that it is a life contract before Almighty God. God's intent is that it be permanent. His plan is that one man and one woman unite until death parts them. Heaven never intended marriage to last only until the quarrels begin, differences come, problems arise, as the beauty fades. When young people enter marriage seeking first God's guidance and heeding His Word, then they will be a long way in preparation for a blessed marriage.

Mixed Marriages

So many marriages prove disastrous because of what the court terms "incompatibility." They mean by this a clash of personalities, differences of view on religion and morals. The incompatibility, however, did not arise after marriage; it was present before marriage. God therefore warns us strongly about mixed marriages: "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of

God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16). God asks, "Can two walk together, except they be agreed?" (Amos 3:3). Consequently, the time to think about spiritual things is before marriage. To say you will change your mate after marriage is folly. Through God's great mercy there are cases where unbelievers have been led by the Christian to Christ and now faithfully serve Him. Yet the warning of the Bible stands. Dare we tempt God? Are we not playing with fire when we go against the teaching of the Bible and marry unbelievers, hoping all will turn out all right? God's stern warning still stands: "Be ye not unequally yoked together with unbelievers." The problem of the mixed marriage also exists when a Protestant marries a Roman Catholic. Any Protestant young person contemplating marriage to a Roman Catholic should carefully read the pledge he or she will have to make. Such persons sign away their religious liberty and also the liberty of their unborn children. The results of Protestant-Roman Catholic marriages have proved so disastrous that both churches speak in opposition of them.

The Pattern for Christian Marriage

Not only does the Christian marriage need preparation, but it must also follow a pattern. Every organization has a constitution, every sport has its rules and likewise marriage has a pattern to follow. That pattern is the Word of God. It is the priceless volume which is heaven's formula for the heavenly home. Through it God counsels us how to live with each other so that we have peace and joy. Therefore the Bible should be read together and followed faithfully. Couples who pray together over its precepts find the solution for every problem. Yet it is possible to practice daily family devotions together and still be far from happy. What is the trouble? It is that the heart of the message from God's Word is ignored. "The letter of the law kills, but the spirit gives life."

God's pattern for the happy marriage as revealed through His truth is "love." Without it marriage cannot succeed. With it, despite the lack of material advantages, marriage can be as God designed it. How many couples begin married life with the attitude that their mate must make them happy and that it is the mate's duty to do so. They enter holy wedlock looking for something, rather than with the intention of giving themselves to one another. "Submitting yourselves one to another in the fear of God," we read in Ephesians 5:21. This is the Lord's way. People who enter marriage with the attitude of get-

ting instead of giving are quick to find fault with one another. Little things irritate and disturb them, such as personal habits, ways of speaking, and mannerisms. These lead to quarrels and tension mounts while the divine pattern of "love" is ignored. There are couples who have been married 10, 20, 30, or even 50 years who may be Biblical in their beliefs, faithful in service to Christ and His Church, yet because they have failed to apply the divine pattern, have merely put up with each other instead of enjoying a blessed marriage.

God speaks of this love in 1 Corinthians 13. It is only possible to the person who in repentance to God and faith in Jesus Christ has become a new person. This love of Christ must be applied in our relations with each other. How convicting these words are to the self-centered, self-willed person. Listen as God says: "Love suffereth long, and is kind; love envieth not; . . . seeketh not her own, is not easily provoked, thinketh no evil; . . . Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . ." (1 Corinthians 13:4-8). When you feel neglected, feel you have been overlooked, or ignored, it only reveals your lack of love. When you are so easily upset and disturbed about your partner's mannerisms, it only reveals your lack of love. When you become suspicious and think evil of your mate, it only reveals your lack of love. When you feel you have gone far enough and you are ready to quit, it only shows your lack of love. "Love never faileth." This is the secret. Love so that you expect nothing from your husband or wife, but go all out to please your partner, making it your aim to make her or him happy. It is the only pattern for a Christian marriage.

You Can Still Have a Happy Home

In some instances unhappiness has prevailed so long that the couples have given up all hope of having a happy marriage. They have dismissed it as a nice thought, but impossible, at least impossible for them. But no matter how long your marriage has been a failure, it yet can be what God intended it to be. It is not necessary to spend year after year living as strangers in the same house. It is not necessary to merely put up with the other, trying to be tolerant toward each other. The Christian marriage that follows the pattern of God will show progress. If your marriage has not shown progress, admit your failure. If you are not more happily married today than five or 25 or 50 years ago, something is wrong. The divine ideal is progress. Therefore "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10). God can make your marriage what it ought to be.

There must be spiritual progress. God's

first unit was not the church or the school, but the family. Therefore He wants to further His program of redemption through married couples. Husband and wife should grow together in the Lord. That is God's intention for us. Don't say: "I'm more spiritual than my partner and he just doesn't understand me." That may be the case, but God wants you together to become one and by cooperation to be channels of God's mercy. Pray together. Have a stated time when you kneel together and seek the Lord's face. When this is done the "sun will never go down upon your anger."

What is your marriage like? Is it full of joy and happiness? Do you really have a Christian marriage? Do you want one?—*American Tract Society.*

Is God for Emergencies Only?

Some people seem to look upon God as a spare tire. A spare tire is forgotten for months at a stretch until suddenly on the road, a tire goes flat. Then the spare tire is put on.

Just so many forget God and the church when things go well; then in an emergency or trouble they want God to be on hand, immediately ready to hear and answer their prayers.

The best way to be assured of divine assistance in an emergency is to be faithful to God when things are going well. The key to answered prayer is a life of *abiding in Christ*. John 15:7 says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Some people are so busy laying up for a rainy day that they cannot enjoy good weather. When a church member rests, he rusts.

Rooting can't take place of teamwork, on the athletic field or in the church. Don't be like a rocking chair—full of motion but with no progress. Work minus worship equals worry.—*Goshen Church Bulletin, North Belmont, N. C.*

How America Spends Her Money

Gambling, 30 billion dollars; crime, 20 billion dollars; alcoholic beverages, 9.05 billion dollars; tobacco, 5.373 billion dollars; religion and welfare activities, 3.356 billion dollars, dog food, 175 million dollars; foreign missions, 130 million dollars.

"Be not deceived; God is not mocked: for whatsoever a man (nation) soweth, that shall he also reap" (Galatians 6:7).—*Goshen Church Bulletin, North Belmont, N. C.*

NEWS NOTES

Rev. and Mrs. McAdams Visit Kinston Church

On Sunday, May 26, 1957, the Rev. and Mrs. H. M. McAdams of Huntsville, Texas, visited the Bethel Free Will Baptist Church, Kinston, North Carolina. Mrs. McAdams delivered the messages at both the morning and evening worship services.

The church reports the following: "All in attendance received a great blessing. There was a great outpouring of the Holy Spirit on both meetings. During the invitation at the morning service two came forward for rededication and six for baptism. At the evening service two came forward for rededication, two for baptism and two for transfer of membership."

The Rev. Thomas E. Beaman of Goldsboro, North Carolina, is pastor of the Bethel Church.

Stancil's Chapel, Host to 1st Union of Western Conference

The First Union of the Western Conference of North Carolina Free Will Baptists will be held with the Stancil's Chapel Church, Johnston County, North Carolina, on June 29, 1957.

The Rev. R. N. Hinnant, moderator of the conference, submits the following scheduled program for the meeting:

Morning Session

10:00—Devotions, Rev. Rommie Mitchell
10:10—Call to Order, Moderator
10:15—Reading of Minutes, Clerk
10:25—Roll Call of Ministers
10:35—Roll Call of Churches
11:00—Business
11:25—Special Music, Serena Futrell
11:30—Sermon, Rev. J. A. Evans
12:00—Lunch, Local Church

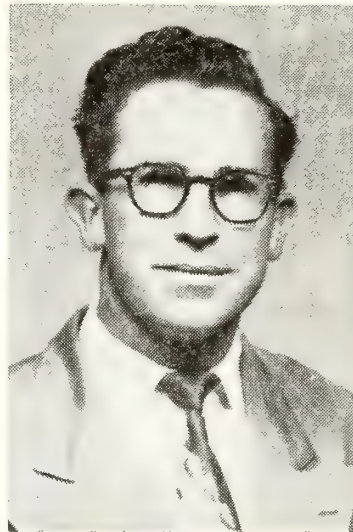
Afternoon Session

1:00—Devotions, Rev. Herbert Wade
1:10—Cragmont, Rev. W. E. Renfrow
1:20—Special Music
1:30—Business
2:30—Adjournment

Marvis Lee to Conduct Ormondsville Revival

The Rev. Marvis Lee will be the evangelist for a youth revival in the Ormondsville Free Will Baptist Church, Greene County, North Carolina, June 9-15. In connection with the revival the annual vacation Bible school will be held during the day. Everyone in the community, especially the youth, is invited to take part in the revival and Bible school.

Minister Joins Washington, N. C., Church



The Rev. Charles E. Keith, pastor of the Washington, North Carolina, Free Will Baptist Church reports that the Rev. Elmer Laughinghouse, formerly of Vanceboro, North Carolina, has united with the Washington Church.

Mr. Laughinghouse comes to us from the Missionary Baptist denomination. His membership, prior to his joining the Washington Free Will Baptist Church, was with the Central Baptist Church of Newport News, Virginia.

Coming Events

June 3-7—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain.

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

Bethany Church Votes to Go on Full-Time Schedule

At the last quarterly meeting, the Bethany Free Will Baptist Church near Winterville, North Carolina, voted to go on full-time schedule beginning with the new church year. The Rev. Walter Reynolds is pastor of the church.

Until the first Sunday in September, 1957, the services of the church will remain as usual. Services are held on first and third Sunday mornings and second and fourth Sunday nights.

Revival Held at Stoney Creek Church

The Rev. Ronald Creech of Florence, South Carolina, closed a revival at the Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, on Saturday night, May 18, 1957.

The church reports as follows: "The Rev. Ronald Creech recently closed a very successful revival at our church. There were eleven who accepted Christ as their personal Saviour. Nine of this number requested membership with the church and one transferred from another church. May we all be much in prayer for these candidates that they will live close to their Saviour and not disappoint Him in their everyday living."

Quarterly Meeting of Social Band Association

The quarterly meeting of the Social Band Association of Free Will Baptists of Arkansas will convene with the Jonesboro, Arkansas, Free Will Baptist Church on June 28, 29, 1957. The program for this meeting has been planned as follows:

Friday Evening Session

7:00—Singing and Prayer
7:30—Devotions, Brother Ray Branham
8:00—Sermon, Rev. Henry Pauley

Saturday Morning Session

9:00—Singing, Scripture and Prayer
9:30—Reading of Church Letters, Sisters Katie James and Leora High
10:20—Welcome Address, Brother Deloss Walker
10:25—Response, Brother Herman Johnson
10:30—Talk on Midweek Prayer Meeting, Brother Marvin Riggs
11:00—Sermon, Rev. Eugene Davis
12:00—Lunch

Saturday Afternoon Session

1:30—Devotions, Brother L. D. Johnson
2:00—Reports of Boards and Committees
3:00—Ordination Service
4:00—Adjournment

Gethsemane Church to Observe Home-Coming June 9

The Gethsemane Free Will Baptist Church near New Bern, North Carolina, will observe its annual home-coming Sun-

ay, June 9. The program for the day will begin with Sunday school at 10:00 a. m., followed with the worship service at eleven o'clock with the pastor, the Rev. Richard Theridge, bringing the message. Lunch will be served on the church grounds. In the afternoon there will be special singing. All former pastors and church members are urged to be present. Visitors are welcome.

Rev. George C. Lee Jr. Accepts Tennessee Pastorate

The Rev. George C. Lee Jr. has accepted the pastorate of the Randall Memorial Free Will Baptist Church of Memphis, Tennessee. Rev. Lee graduated for the Free Will Baptist Bible College, Nashville, Tennessee, with an A. B. degree. He also was a member of the Bible College Quartet, along with Bobby Jackson, Eugene Waddell and James Earl Raper.

The Memphis Church was organized in 1954 because of a movement of Free Will Baptists to that area with no place to worship. Mr. Lee states: "Many of our people have moved to Memphis with no knowledge of the work here and have joined other denominations or have simply not gone to church anywhere."

If any of our readers of *The Free Will Baptist* have the names and addresses of any friend or relative in this area that you would like for Mr. Lee to call on, please communicate with him at the following address: Rev. George C. Lee Jr., 1026 Cummings Street, Memphis, Tennessee.

Massachusetts Churches Launch Campaign Against Gambling

A double-edged sustained attack against organized gambling in Massachusetts will enlist the 1800-member churches of the state council of churches to help stop the gambling mania, Dr. Myron W. Fowell declared last week. Launching the campaign, Dr. Fowell said that the council's action was prompted by recent State Crime Commission investigations which revealed extensive legal gambling throughout the state. As chairman of the council's Department of Social Relations, Dr. Fowell declared that public apathy toward organized gambling must be wiped out.

"One part of the campaign," he said, "will be an extensive educational program conducted 10,000 clergy and lay leaders in the state." To bring them the facts on existing conditions, the council last week mailed out 5,000 copies of a "Separate Report" of the Crime Commission which estimates the gamblers' take in Massachusetts to be over one billion dollars. The report also asserts there are more bookies in the state than lawyers and dentists.

Announcing that the second part of the campaign will be the organization of citi-

zens' committees on community and county levels, Dr. Fowell urged church leaders to work on an 18 months' program of remedial action to help bring the problem of organized gambling and crime in Massachusetts under better control.

Agricultural Students Seeking Christian Service Overseas

A lifetime career teaching people in underdeveloped countries how to increase the yield of their farms, conserve soil and make the most of their natural resources is attracting more Christian young people than ever before, a foreign missions leader declared last week. "More than 300 have contacted us during the past year," Dr. I. W. Moomaw told delegates to the twenty-seventh annual meeting of Agricultural Missions, Inc., of which he is executive secretary.

"This Christian Point IV program," he said, "has caught the imagination of American agricultural students who want to know what further training they need." Dr. Moomaw said such training is offered by the U. S. Department of Agriculture Extension Service and in specialized courses at the University of Arkansas and Cornell.

Declaring that there are now 240 full-time people serving denominational missions abroad, Dr. Moomaw said that during the past year more than 1,000 missionaries, church leaders and government officials have attended work conferences to lay out agricultural improvement programs. Altogether 25 such conferences were held in the Middle East, Far East, Latin American countries and Africa, he said.

Agricultural Missions, Inc., is a related unit of the National Council of Churches' Division of Foreign Missions.

Mrs. J. R. Bennett To Visit Cuba

Mrs. J. R. Bennett of Bridgeton, North Carolina, will visit Cuba during the month of June. Mrs. Bennett is the mother of Emma Ruth Bennett Willey, one of our missionaries to Cuba.

Mrs. Bennett states: "I am leaving for Cuba on June 24. Anyone desiring to send a message or small package to any of our missionaries by me will please mail them to me in Bridgeton, North Carolina, before June 23. I shall be able to carry only light weight packages such as clothing."

Special Services for All Above 70 Years of Age

A special service was held at Sweet Gum Grove Church, Pitt County, North Carolina, by the pastor, the Rev. D. W. Alexander, on Wednesday, May 15, for all above 70 years of age. There were 12 persons present above 70 years of age, and 17 persons in all. The service consisted of songs,

prayer and testimonies, with everyone present testifying. Refreshments were served by the Maggie Little Circle of the church. Rev. Alexander states that "The service was very beneficial to all."

The next special service will be held during the revival of the church on June 19 at 2:30 p. m., with the evangelist as the guest speaker. All persons above 60 years of age, regardless of age and church membership, are cordially invited to attend this special service.

Youth Rally at St. Mary's Church

The young people of St. Mary's Free Will Baptist Church, New Bern, North Carolina, are sponsoring a Youth Rally on Saturday night, June 8, 1957, at 8:00 o'clock at the church.

Some students of the Free Will Baptist Bible College, Nashville, Tennessee, will be special guests for the rally. Everyone is cordially invited to attend this rally.

Senior League Holds Outing

The Senior League of the First Free Will Baptist Church, Morehead City, North Carolina, enjoyed a dinner at the Triple Ess Fishing Pier, Atlantic Beach, North Carolina, on Tuesday night, May 28.

Jerry Boswell led the devotions and gave a talk to the seniors on "Our Conversations as Christians." The Rev. Seldon Bullard, pastor of the church, led the prayer. The group was then served a shrimp dinner. After the dinner, the league members went fishing on the pier.

Mr. Barry L. West, manager of the Triple Ess Fishing Pier and dining room, made the arrangements for the meeting. There were 26 persons present. Guests of the league for the evening were Mr. and Mrs. Marshall Pope, Mr. Ronald Howland and Miss Janice Lovick, all of Morehead City.

The Bare Facts

1. Too few churches have leagues.
2. Too few pastors are interested.
3. Too few parents are interested.
4. Too few young people are consecrated enough and have the get-up-and-go to ask the pastor's cooperation and organize one in their local church.
5. Too few of our young people are being enlisted in the service of the Lord from churches which do have leagues because some of them are weak.—*South Carolina State League Bulletin*.

Hell is for two classes of people: those who will do anything, and those who won't do anything.—*Selected*.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I hear it said of some that they believe in the second coming of Christ and in this as a premillennial event, but that they are not dispensationalist nor pretribulationist. What is meant by such expressions as dispensationalist and pretribulationist?—G. C.

Answer: Webster gives the following definition of dispensation in his unabridged dictionary: "The distribution of good and evil by God to man or more generally the act and modes of His administration; the divine ordering of the affairs of creation. A system of principles, promises and rules ordained and administered; scheme; economy; as, the patriarchal, Mosiac and Christian dispensations."

If we accept Webster's definition of dispensation, which I do, and blend this definition with what we remember of that which we have heard and read on the subject from sincere, pious, scholarly men, we arrive at the conclusion that a dispensation is a period of time in which God's order, method and means and requirements in dealing with sinners in a certain historic or prophetic period are to some extent peculiar to that period of time.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Hebrews 1:1). That is, these objects, symbols and requirements are different and have a different application to those of some one age, limited period of time, or dispensation. Keeping in mind these three dispensations mentioned above in Webster's illustration of his definition, viz., the patriarchal, the Mosiac and the Christian, we who are classed as dispensationalists believe that God used methods, symbols, etc. in dealing with Moses that He has not used since or before and that He probably will not need to use again in making His message understood to others.

We also believe that the Mosiac or Levitical covenant had many requirements, for the Jews while they were in Palestine, that do not apply to other people's than the descendants of Jacob; such as the construction of the tabernacle with all its symbolic parts and all the ceremonies that were required. Back in the days of the patriarchs Abraham was required to leave Ur and then later Haran and follow God's direction to Canaan, which God promised him and his des-

cendants as an eternal inheritance. Abraham, Isaac, nor Jacob either, while they lived had such a tabernacle as Moses instructed the Levites to build, hence they knew nothing of such a highly symbolized system of worship. Instead of this they had a simple method by which to worship God as they built an altar, placed their sacrifice on it and awaited God's time to send the fire from heaven to consume it. See Genesis 12:7; 13:18; 17:1-19; Chapter 22.

David in his day gathered material for an elaborate temple, but was not allowed to build it for this must be delayed until Solomon's day. During the days of the tabernacle worship nothing could take its place, so after the temple was built neither the tabernacle nor the kind of worship observed by Abraham could take the place of the requirements in temple services.

When Jesus died on the Cross, He was in this act bringing to an end all blood sacrifices that typified Him in this place and act, for here and in this was He offered as our once for all sacrifice. The symbol that indicated or marked this as being the end was given by God in the rent veil. The veil in the holy of holies being rent from top to the bottom is the cessation of offering of innocent animals for all Jews. Instead of its now being required for us Christians to go up to Jerusalem once a year, make the different sacrifices through a high priest, etc., we are required to enter into our closet alone on the merit of Christ's shed blood, close the door and there in the energizing power of the Holy Spirit make our supplication and request known unto God in the name of Jesus Christ our Lord; exercise faith and thereby believe that God will hear and answer and we will surely have the petition of our request.

Neither the patriarch under the Abrahamic covenant nor the Jew under the Levitical, could find a crucified, risen and ascended Lord as Saviour such as we today can, for they were looking forward to the Cross in all of its efficacious power. This was symbolized in the offering of thousands of innocent victims.

We of the Christian era baptize by immersion and thereby symbolize that as Christ died for us on the Cross so we are dead to the old life of sin, the world, the flesh,

etc., and are buried with Christ, but this is not all for as we are raised up from the water we have been raised in Him and have been implanted into His mystical body and now, since this is our state and we are looking for His coming we take the bread and wine to symbolize His broken body and shed blood. Then we wash each other's feet to symbolize Him in His humiliation and obedience.

Therefore, as I understand it, dispensationalists believe that the Bible teaches that these are to be observed until He comes. When He comes again His coming will usher in a new age or dispensation, when obedience in observing such symbols will be out of date. With these facts before us, I can see no reason why we should object to a claim that age or dispensational lines are to be seen in the Bible. On the contrary, I believe, that it is necessary that a Bible student observe these in order to rightly divide or interpret the Scriptures. Because the Seventh Day Adventists do not correctly observe dispensational truths they have become fanatics on Sabbath observance. To be a pretribulationist it requires of one that he believe that Christ is coming to take the church from this earth before what we call the Great Tribulation that is predicted by certain prophetic passages of Scriptures as due to take place on this earth in the end of the present age. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4); "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1); "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3:13). "Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:42, 44). See Matthew 24 and 25 and compare with Matthew 13.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

We cannot fully understand or appreciate these words of our Lord unless we regard them as a note of warning, of sounding an alarm, the telling of impending and approaching danger, and the putting us on our guard, that we may be fortified in the day of attack. The attacks of Satan come thick and fast to every child of God, and Jesus is warning us to be ready for them. It will help if we remember that these words come from Gethsemane; that they come out of the depths of the agony of the garden. They fell first on the ears of the sleepy disciples, and the echo has since fallen on the ears of a drowsy church. The warning here given was not only intended for those sleepy disciples, but for the believers of all time, to put us on our guard, for it indicated dangers imminent and threatening, and to avoid them there must be prudent forethought, much watchfulness and fervent, ceaseless prayer.

Rev. A. Purnell Bailey, in his syndicated column, Daily Bread, gives us a very interesting article on that part of the Lord's Prayer which says, "And lead us not into temptation." He says:

Does God lead us into temptations?

Why do we pray in the Lord's Prayer: "Lead us not into temptations"? The answer may lie partly in the Biblical Scholars' suggestion of the better translation: "Let us not enter into temptation."

The prayer recognizes the fact that man is weak in the face of temptations and needs God's help. For in the fact of every trial one of two things is certain: there will be

a moral victory or a resounding defeat.

Henry Drummond used to insist that if it were possible to construct a human being, we would have to put into him a certain percentage of temptation that he might be rightly and completely developed. But the prayer is a natural instinct because of the danger involved: "Let us not enter into temptation."

"... Pray that ye enter not into temptation" (Luke 22:40).—Selected.

The great amount of teaching and the stern warning given us by our Lord regarding the dangers posed by the temptations of Satan, our arch enemy, were given to place us on our guard at all times against his subtle wiles. Therefore, the first lesson I want to impress upon every Christian from our text is: the pardon of past sin will not avail unless we are preserved from sin in the future. We are kept from future sin only by the power of a preserving God. Paul said to Timothy, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But the next verse is very important obligatory on our part: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:12, 13).

Sin depresses and degrades. Sin leads away from God. Sin leads into trouble, suffering and death, with all their consequences in the regions of the damned. Sin damns!

Our only safety after pardon is in being preserved from temptation and sin; and to be thus preserved, our Lord says that we must not be drowsy and indifferent, but appreciating the dangers before us and the seductive power of the tempter and we should ever "watch and pray."

Earlier in Christ's ministry He warned in the parable of the sower and the seeds, "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (Luke 8:13). Take warning!

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"I am available for part-time or full-time pastoral work for another year. Any church that would like to have a pastor move on the field with them may contact me at Macclesfield, North Carolina,"—Rev. P. C. Wiggs.

INFORMATION WANTED

"If you have the names and addresses of any Free Will Baptists in and around Charlotte, North Carolina, please send them to me as I would like to visit them. I am an evangelist and would appreciate this information very much."—Rev. John Craig, 438 Thirty-Sixth Street Catlettsburg, Kentucky.

Resist the Devil

The Bible never told any man to run from the devil. It says to make the devil run from you. Submit yourself to God; resist the devil and he will flee from you. Jesus whipped the devil and He is the only Person who ever did it. If we submit ourselves to Christ, the devil will flee because Christ has whipped him. While the Bible does not tell us to run from the devil, it does tell us to run from the appetites of the flesh. We are told to flee from fornication. In other words, it is harder to win over self than it is to win over the devil. Paul said, "Avoid the appearance of evil." Don't put yourself in the way of temptation. Run from your appetites. Run from your passions. Don't stay there and ask Jesus Christ to take care of you. Flee! The Bible teaches that we have no temptations which are not common to man. It teaches that God will not suffer us to be tempted above that we are able. It teaches that God will provide a way of escape. One way to escape from passion and appetites are two good legs. God wants us to run and if you don't run, you are disobeying God. It is a sin to stay and expose yourself to unnecessary temptations.—Bob Jones Sr.

Is Sunday visiting day or play day or fishing day or fun day or the Lord's Day?

FREE WILL BAPTIST CHILDREN'S HOME, MIDDLESEX, NORTH CAROLINA

S. A. SMITH, Superintendent

SEE WHAT WE'RE DOING!

Miss Bonnie Farmer will present the story of the activities of the Free Will Baptist Children's Home of Middlesex, North Carolina, through color slides at the following churches on the dates listed. All programs will begin at 8:00 p. m.

Central Conference			
King's Cross Roads.....	Thursday, June 6	Little Creek.....	Friday, June 14
Saratoga	Friday, June 7	Ayden	Sunday, June 16
Antioch	Sunday, June 9	Grifton	Monday, June 17
Harrell's Chapel.....	Monday, June 10	Elm Grove.....	Tuesday, June 18
Hull Road.....	Tuesday, June 11	Winterville	Wednesday, June 19
Grimsley	Wednesday, June 12	Reedy Branch.....	Thursday, June 20
Ormondsville	Thursday, June 13	Rose Hill.....	Friday, June 21

Black Jack	Saturday, June 22
Parker's Chapel	Sunday, June 23
Gum Swamp	Monday, June 24
Hickory Grove	Tuesday, June 25
Piney Grove	Wednesday, June 26
Rose of Sharon	Thursday, June 27
Williamston	Friday, June 28

Albemarle Conference

Union Chapel	Sunday, June 30
Mt. Olive	Monday, July 1
Corinth	Tuesday, July 2
Plymouth	Wednesday, July 3
Mt. Tabor	Thursday, July 4
Pettigrew Park	Friday, July 5
South Side	Saturday, July 6
Malachi's Chapel	Sunday, July 7
Free Union (Tyrrell Co.)	Monday, July 8
Gum Neck	Tuesday, July 9
Belhaven	Wednesday, July 10
Sidney	Thursday, July 11
Trinity	Friday, July 12
Free Union (Beaufort Co.)	Saturday, July 13
Shiloh (Central Conf.)	Sunday, July 14
Mt. Zion	Monday, July 15
Piney Grove	Tuesday, July 16
Elizabeth City (Central Conf.)	Wednesday, July 17

Hickory Chapel	Thursday, July 18
Dawson's Grove (Central Conf.)	Friday, July 19
Rocky Mount (Central Conf.)	Sunday, July 21

Eastern Conference

Arapahoe	Sunday, July 28
New Bethlehem	Monday, July 29
Rock of Zion	Tuesday, July 30
Oriental	Wednesday, July 31
Bethel	Thursday, August 1
Trent	Friday, August 2
Mt. Zion	Saturday, August 3
Warden's Grove	Sunday, August 4
White Hill	Monday, August 5
Dublin Grove	Tuesday, August 6
Smyrna	Wednesday, August 7
Core Point	Thursday, August 8
Ephesus	Friday, August 9
Mt. Olive	Saturday, August 10
Union Chapel	Sunday, August 11
Oak Grove	Monday, August 12
Palmetto	Tuesday, August 13
Reunion Chapel	Wednesday, August 14
New Haven	Thursday, August 15
Sts. Delight	Friday, August 16
Spring Hope	Saturday, August 17
Antioch	Sunday, August 18

CONCERT CLASS ITINERARY

A concert class under the management of Miss Catherine Raper will present its program at the following churches in North Carolina on the dates listed:

Cape Fear Conference

Bethel (Johnston Co.)	June 6	8:00 P. M.
St. Mary's Grove	June 7	8:00 P. M.
Tee's Chapel	June 9	8:00 P. M.
Oak Grove	June 10	8:00 P. M.
St. Paul	June 11	8:00 P. M.
Clinton	June 12	8:00 P. M.
Riverside	June 13	8:00 P. M.
Goldsboro	June 14	8:00 P. M.

Western Conference

Pleasant Hill	June 16	11:00 A. M.
St. Mary's (Wilson Co.)	June 16	8:00 P. M.
Holly Springs	June 17	8:00 P. M.
Branch Chapel	June 18	8:00 P. M.
Mt. Zion (Wilson Co.)	June 19	8:00 P. M.
Tippett's Chapel	June 20	8:00 P. M.
Milbournie	June 21	8:00 P. M.
Rains' Cross Roads	June 23	11:00 A. M.
Stancil's Chapel	June 23	8:00 P. M.
Casey's Chapel (Cape Fear)	June 26	8:00 P. M.
La Grange (Central)	June 27	8:00 P. M.

Eastern Conference

White Oak Grove	June 28	8:00 P. M.
Hugo (Central)	June 30	11:00 A. M.
Faith (Central)	June 30	8:00 P. M.
Kinston	July 1	8:00 P. M.
Jacksonville	July 2	8:00 P. M.
Calvary	July 3	8:00 P. M.
Verona	July 4	8:00 P. M.
Folkstone	July 5	8:00 P. M.
Holly Springs	July 7	11:00 A. M.
Soundview	July 7	8:00 P. M.
Morehead City	July 8	8:00 P. M.
Beaufort	July 9	8:00 P. M.
Russell's Creek	July 10	8:00 P. M.
Edward's Chapel	July 11	8:00 P. M.
Davis	July 12	8:00 P. M.
St. John's Chapel	July 14	11:00 A. M.

Free Union (Sea Level)	July 14	8:00 P. M.
Ottway Mission	July 15	8:00 P. M.
Welcome Home	July 16	8:00 P. M.
Mt. Pleasant	July 17	8:00 P. M.
Croatan	July 18	8:00 P. M.
Bridgeton	July 19	8:00 P. M.
Ruth's Chapel	July 21	11:00 A. M.
St. Mary's	July 21	8:00 P. M.
Rocky Pass (Piedmont Asso.)	July 25	8:00 P. M.
Nick's Creek (Jack's Creek Asso.)	July 26	8:00 P. M.
E. Black Mountain	July 28	11:00 A. M.
Swannanoa (Blue Ridge Asso.)	July 28	8:00 P. M.

French Broad Association

Horney Heights	July 29	8:00 P. M.
Asheville	July 30	8:00 P. M.
Canton	July 31	8:00 P. M.
Cedar Hill	August 1	8:00 P. M.
Mt. Bethel	August 2	8:00 P. M.
Red Hill	August 4	11:00 A. M.
Marshall	August 4	8:00 P. M.
Shoal Hill	August 5	8:00 P. M.
Walnut	August 6	8:00 P. M.

Toe River Association

Price's Creek	August 7	8:00 P. M.
Covey Rock	August 8	8:00 P. M.
Green Mountain	August 9	8:00 P. M.

Jack's Creek Association

Young's Chapel	August 11	11:00 A. M.
Pensacola	August 11	8:00 P. M.
Fairview	August 12	8:00 P. M.
Cox's Creek	August 13	8:00 P. M.
Marion	August 14	8:00 P. M.

Western Conference

Oak Grove (Durham Co.)	August 15	8:00 P. M.
Shady Grove	August 16	8:00 P. M.
Edgemont	August 18	11:00 A. M.
Sherron Acres	August 18	8:00 P. M.

NOTES — A N D — QUOTES

By J. C. Griffin



NOW THAT I AM A CHRISTIAN do not worry about past sin

"As far as the east is from the west, so hath he removed our transgressions (sins) from us" (Psalm 103:12).

"In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14).

Am a New Person

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

"... ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians :9, 10).

Love to Obey My Master

"... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Gladly Live for Christ: Sharing His Suffering

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

"... all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy :12).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

Freely Give My Time and Money to serve Christ

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

I Feed Daily on God's Word, the Bible

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

"Let the word of Christ dwell in you richly in all wisdom; . . ." (Colossians 3:16).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

I Pray to God Each Day

"Be careful for nothing; but in every thing by prayer and supplication (earnest asking) with thanksgiving let your requests be made known unto God" (Philippians 4:6).

"... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

I Look Forward with Joy to the Coming Again of Jesus Christ

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

"Wherefore, beloved, seeing that ye look for such things, be diligent (earnestly seek) that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

I Freely Serve God and Witness to Others

"Ye are the salt (preserver) of the earth: . . . Ye are the light of the world. . . ." (Matthew 5:13, 14).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

"... Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

By the help of God I will accept all the promises and instructions given above, that I may grow in Christian character, life and service—*Herald Press*.

Since I Am a Christian I Must Grow in Grace

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To

him be glory both now and for ever. Amen" (2 Peter 3:18).

Things That I Cannot Do As a Christian

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). The word cannot does not mean a physical impossibility but has a moral and spiritual significance.

First, I cannot commit sin and grow in God's grace, or I cannot practice sin and retain my fellowship with God. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Second, I cannot afford to practice sin because of so doing I would be dominated by the powers of sin. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Romans 6:13-15).

Experts Discuss the Criminal and the Church

The modern prison chaplain is very different from the stereotype so often depicted in the movies, an authority on pastoral services declared recently. Speaking to 100 ministers, social workers, wardens and court officials, the Rev. Mark Shedron said: "The prison chaplain's job starts wherever someone is waiting to be understood."

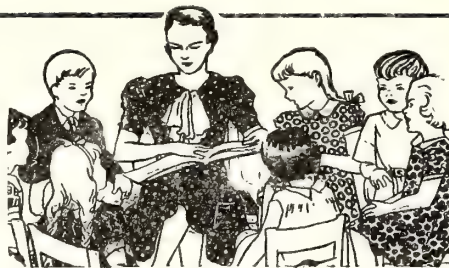
In order to do that job he has to use the insights of modern psychology and all the social sciences to complement his theological training, Mr. Shedron pointed out. A minimum of three year's ministerial experience and six months' clinical internship, preferably in more than one type of institution, are standard requirements for prison chaplains today, he said, adding that there are at least 200 vacancies for Protestant prison chaplains today. Mr. Shedron is director of the Department of Pastoral Services of the National Council of Churches, which cooperates in recruitment of chaplains for federal penitentiaries.

"Preparing the prisoner for his eventual return to the community is only one part of the job," Mr. Shedron told the group assembled at the Hartford Seminary Foundation. "The community must be prepared for it, too."—*The Religious Newsweekly*.

STORIES

FOR OUR

BOYS and GIRLS



No Work for Nettie

CARRIE AMERSON MOSHER

IT'S time to feed the pigs, Nettie," called Daddy, just as Nettie sat down with Geraldine, her favorite doll and started to play.

"Oh, work, work, work! I wish I never had to do any work!" Nettie pouted as she poured out the whey and made a mash for the little pigs.

"A girl of ten is big enough to do lots of things to help around the farm," replied Daddy, "But if you don't want to work, all right. Tomorrow you won't have to do any work at all."

Nettie looked up in surprise, her pout gone.

"I won't have to work at all?" she asked.

"Not at all," answered Daddy.

She thought about this as she crossed the road and walked down to the pen where the little pigs were kept with their mother. Whatever had come over Daddy? Wouldn't it be wonderful not to have to do any work all day long? Nothing but swing, and jump rope, and play with Geraldine! It was unbelievable.

Daddy told the others at the supper table that night. Jack started to protest, but Daddy winked and he stopped. "Jack, you will have to feed the pigs. Kerry will help Mother with the dishes. Billy can feed the chickens. And I'll carry in the wood for you tomorrow, Mother. I'll get up early so that I can do it before milking time."

It was just getting light when Nettie heard an armload of wood being dropped into the woodbox downstairs in the kitchen. Maybe I should have told him that I wouldn't mind bringing in the wood, because he has all the milking to do. Another armload of wood dropped into the woodbox. Nettie rolled over and tried to go back to sleep, but she could only think of the great fun she was going to have without anything to do but play all day long. She got up and took Geraldine out to her little crib, took off her pajamas and dressed her in her little sun suit. Then she put on her own clothes and took Geraldine for a walk down to the creek. The speckled trout were jumping for flies, and a meadow lark was singing. Soon it was breakfast time.

Billy came in all excited about what he had found when he went to feed the chickens. "There are ten baby chicks in old Suzie's nest," he said, "and the rest of the eggs are cracked and will hatch right away. Can I get that little coop and bring her and the baby chicks into the yard when they hatch?"

Nettie wished that she had been the one to find the baby chicks. "I'll get the chick feed and help you when you do," she said.

"Oh, no, that would be work," said Daddy. "Billy can get the baby chick feed and take care of them as soon as they are all hatched."

Nettie ate her oatmeal in silence. Oh, well, she decided, there would be other baby chicks. She would take Geraldine and climb up in the haymow and play house like she used to do last summer.

Up in the haymow, Nettie tried to scrape up enough hay to make partitions for the rooms of her house, but there wasn't very much hay now and it didn't smell sweet like it had when it was freshly put away. It was dusty and hot. She could hear the cheeping of the baby chicks, and playing house wasn't much fun. She climbed down from the haymow with Geraldine under her arm and went to swing under the big oak tree.

The morning dragged by at last and it was dinner time.

"Mother, there are a lot of wild strawberries ripe," announced Kerry. "I saw them on the hill when I came from the mailbox. If I go and pick them this afternoon, will you make a cake and put that good strawberry frosting on it?"

"Why, yes, Kerry," said Mother. "We can have it for supper."

Nettie wanted to offer to help, but she knew what Daddy would say and she was too ashamed. The afternoon looked long and dull before her, and she wondered if there were a book around that she hadn't read. Suddenly, she had an idea. She waited until everyone had left the table, and then she leaned over Daddy's shoulder as he read the paper.

"Daddy," she said, quietly, "You said I didn't have to work, but you didn't say

I couldn't, did you? Because—I'm sorry and I really want to help."

Daddy turned and kissed her on the cheek.

"That's my girl," he said. He looked at his watch. "It's time to feed the little pigs."

Nettie poured out the whey and middlings. She could hear the little white pigs grunting and squealing, and it sounded like music to her ears.

"I've got the best Daddy in the whole wide world," she said to herself as she walked down the road. "He sure knows how to teach a little girl a lesson."—My Pleasure.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Leona Flowers

Mrs. Leona Flowers passed away on May 14 in Portsmouth, Virginia. She had been in ill health for six years. Even though she was in much pain, she attended the church as long as possible; and through her patient suffering, she was an inspiration to all who came in contact with her.

Mrs. Flowers was a member of the St. Mary's Free Will Baptist Church, New Bern, North Carolina, for approximately 20 years, working faithfully in all activities of the church. For the past 15 years, she had been a member of the Fourth Street Baptist Church of Portsmouth, since there was no Free Will Baptist church in the city when they moved there. Mrs. Flowers worked in all the activities of the church, especially with the young people.

She is survived by her husband, Mr. John G. Flowers; one daughter, Mrs. Richard Prescott; two grandchildren; her mother, Mrs. Bertha Powers of New Bern, North Carolina; two sisters; and three brothers.

The funeral services were conducted at the Fourth Street Baptist Church by the pastor, the Rev. Chauncey, and the pastor of the Portsmouth Free Will Baptist Church, the Rev. Eugene Waddell. The body was laid to rest in the Olive Branch Cemetery of Portsmouth, Virginia.

Lovingly Submitted,
Mrs. Marvin Haas, a Neice

When there is no thirst for righteousness the sermon is dry.—Bethany Church Bulletin, Winterville, N. C.

"Don't be a cloud because you can't be a star."—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Attention All State Youth Chairmen!

The eliminations of the G. T. A. and P. A. national declamation contestants will be held on Monday afternoon, July 15, at 1:30 in the Colonial Room of the Pinkler-Tutwiler Hotel, Birmingham, Alabama. This is a change from previous years, and we urge you to make definite arrangements for the contestants from your state to be there on time. Please send the names of state winners to Mrs. Luther Sanders, W. N. A. C. Youth Chairman, 106 Euclid, Monett, Missouri, not later than July 1.

All essays should have been sent to the national youth chairman before May 1; however, since this is a new undertaking we are extending this date to July 1 in order to encourage more of our local, district and state youth chairman to see that every state is represented in the 1957 contests.

Mrs. Luther Sanders,
W. N. A. C. Youth Chairman

Clayton, N. C.—The Woman's Auxiliary of Powhatan Church met May 9 at the home of J. W. Blinson. There were 21 members present and several visitors. The president, Mrs. Maloa Benson, presided over the meeting. Mrs. Gilbert Williams was the guest speaker for the meeting. She spoke on the subject, "Send Out Thy Light to Africa."

The business session was then held with the roll call and the reading of the minutes. Money was collected for the selling of favoring. The ladies then decided also to sell cutters to add money to their building fund.

The pastor, the Rev. C. M. Coates, dismissed the meeting in prayer. Refreshments were then served.

Louisburg, N. C.—The Woman's Auxiliary of Saints' Delight Church held its regular monthly meeting on May 16 in the home of Mrs. Roger Shearon. The president, Mrs. Juluis Layton, presided over the meeting. Mrs. Willie Conn read the Scripture, followed with prayer by Mrs. Elaine Callings.

The program, "Send Out Thy Light to Africa," was conducted by Mrs. Lucious Phelps. Others participating in the program were Mrs. Willie Conn, Mrs. Wilbur

Gupton and Mrs. Paul Wester.

During the business session, the minutes were read and approved. All other reports were then given.

Mrs. Alvin Champion dismissed the ladies with prayer. The hostess, Mrs. Shearon, then served refreshments.

Erwin, N. C.—The Woman's Auxiliary and G. A.'s of Prospect Church presented a program Mother's Day during the morning worship hour. Several recitations and special singing were given emphasizing Mother's Day.

A play, "Lighting Your Way by Giving Your All," was given. There was an inspiring message to each person present for the need of more missionaries today to spread the gospel here and abroad.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its third general meeting of the year at the church Monday night, May 27. The president, Mrs. Ralph Beaman, presided over the meeting and led in the devotions.

After the business, everyone was invited to see a film on foreign missions entitled, "Martyred Men."

Raleigh, N. C.—The G. T. A.'s of the First Free Will Baptist Church held its second meeting of the year on Saturday afternoon, May 25, under the direction of Mrs. N. J. Talton. There was a good number present. Following the business meeting refreshments were served.

Cove City, N. C.—The Woman's Auxiliary of the Core Creek Church held its monthly meeting on Saturday, May 11, at 2:30 p. m., at the church. The president, Mrs. Harold Hawkins, called the meeting to order by group singing. Mrs. Dick Davis read the Scripture and then led the members in prayer. The Rev. A. L. Hines, pastor, then gave a talk on Africa. The program chairman for the month of May was Mrs. Donnie Milbee.

The president presided over the business session. The auxiliary made plans to improve the nursery. Mrs. Woodrow McCoy, secretary, read the minutes, and Mrs. Donnie Milbee gave the treasurer's report. The group was then dismissed by prayer.

The way of this world is to praise the dead saints and persecute the living ones.—Highland Park, Mich., Church Bulletin.

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	98
Mrs. J. J. Blizzard, Deep Run, N. C.	71
Mrs. Lester Mills, Greenville, N. C.	69
Saint Mary's Woman's Aux., New Bern, N. C.	47
Mrs. Reuben Greene, Nashville, N. C.	32
C. L. Patrick, Walstonburg, N. C.	29
C. J. Harvey, Camilla, Ga.	26
Mrs. Gladys S. Deans, Sims, N. C.	24
A. B. Bryan, Benson, N. C.	22
M. B. Hutchinson, McArthur, Ohio	20
J. C. Griffin, New Bern, N. C.	20
Mrs. F. A. Edwards, Chocowinity, N. C.	18
Mrs. C. M. Whaley, Richlands, N. C.	18
Mrs. Rivers Winstead, Kenansville, N. C.	17
Mrs. G. C. Carter, Surrency, Ga.	16
Mrs. B. G. Hardy, Merrimon, N. C.	15
C. F. Abrams, Macclesfield, N. C.	14
Miss Mattie Mae Beacham, Arapahoe, N. C.	14
Mrs. J. C. Edmundson, Pikeville, N. C.	14
Mrs. W. J. Starr, Arlington, Ga.	14
Jimmie Tyndall, Pink Hill, N. C.	14
Mrs. F. A. Lewis, Lowland, N. C.	13
E. C. Morris, Tifton, Ga.	13
Owen Thomas, Four Oaks, N. C.	13
Mrs. J. R. Cayton, Aurora, N. C.	12
Mrs. Lloyd M. Edwards, Kenly, N. C.	12
Pine Level Auxiliary, Pine Level, N. C.	12
Mrs. S. B. Strickland, Middlesex, N. C.	12
Mrs. Jessie G. Ball, Raleigh, N. C.	11
I. J. Blackwelder, Ayden, N. C.	11
Mrs. Beatrice Gamble, Jacksonville, Fla.	10
J. L. Parker, Dunn, N. C.	10
Mrs. Mabel Rowe, Blount's Creek, N. C.	10
Mrs. Nathan Basnight, Columbia, N. C.	9
Wilton H. Dail, Norfolk, Va.	9
Greenville Woman's Auxiliary, Greenville, N. C.	9
Mrs. C. F. Heath, Cove City, N. C.	9
Miss Bertie Ann Hill, Snow Hill, N. C.	9
Willet Moretz, Swannanoa, N. C.	9
Miss Velma G. Morris, Vanceboro, N. C.	9
Mrs. M. A. Sullivan, Goldsboro, N. C.	9
J. K. Aldridge, La Grange, N. C.	8
Mrs. Fred Alpine, Mt. Olive, N. C.	8
Martha Moye Braxton, Winterville, N. C.	8
Mrs. D. R. House Jr., Greenville, N. C.	8
C. R. Houston, Colquitt, Ga.	8
New Love Well Woman's Auxiliary, Richton, Miss.	8
A. A. Gillenwater, Ironton, Ohio	7
Mrs. Paul A. Johnson, Smithfield, N. C.	7
Kinston Woman's Auxiliary, Kinston, N. C.	7
Mrs. Alice E. Lupton, New Bern, N. C.	7
Raleigh Woman's Auxiliary, Raleigh, N. C.	7
Mrs. Rudolph Vause, Thomasville, S. C.	7
L. H. Boykin, Kenly, N. C.	6
Mrs. Paul Ferrell, Portsmouth, Va.	6
Hugo Woman's Auxiliary, Grifton, N. C.	6
Mrs. R. L. Gainey, Bladenboro, N. C.	6
Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
George P. Warren, Flint, Michigan	6
Jennings Williams, Clayton, N. C.	6
Duffie M. Lynch, Scranton, S. C.	5
D. W. Alexander, Bethel, N. C.	5
Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Mrs. C. F. Fields, Pikeville, N. C.	5
Mrs. J. W. Hicks, Pamlico, S. C.	5
Mrs. W. C. Eastwood, Grantsboro, N. C.	5
Melvin K. Everington, New Bern, N. C.	5
J. R. Forrest, New Bern, N. C.	5
Mrs. Earl Gaskins, Washington, N. C.	5
Gethsemane Woman's Aux., Clark's, N. C.	5
W. H. Kirk, Beaufort, N. C.	5
J. N. Barnes, Blakely, Ga.	5
Mrs. Ava Arnold, Wise, Va.	5
Newton P. Gates, Detroit, Mich.	5
Coy Rentz, Baxley, Ga.	5
Mrs. Edward Skinner, Ayden, N. C.	5
Gustus Thompson, Nashville, Tenn.	5
Mrs. Pearl Pearce, Micro, N. C.	5
Ruth White, Rocky Mount, N. C.	5
A. B. Willoughby, Ahoskie, N. C.	5

Someone has said that a youth is worth \$6.50 chemically. He is water, carbon, oxygen and a few other chemical elements. To his parents his little finger is worth tons of diamonds. He costs the nation one thousand dollars if he matures righteously and at least another thousand if he does not. Christ thought enough of him to die for him. The church opens its doors to him so that jail doors may be closed against him.

Juvenile crime decreases when church attendance increases. What value do you place on every child?—Albany, Ga., Church Bulletin.

Missionary Project



Mrs. Richard Brenton, teacher of the young people's group in the Bethlehem Free Will Baptist Church near Ashland City, Tennessee, has recently led her group in a very worth-while missionary project. They secured some 500 place mats containing pictures of the Free Will Baptist missionaries and sold to people in the community for ten cents each. This netted the class \$50 which has been sent to foreign missions.

We are grateful for this gesture on the part of this fine group of young people. At least one of the group is a student of the Free Will Baptist Bible College, Nashville, Tennessee, and no doubt others will also aspire to Christian service. The Rev. Bob Shockey is their pastor. The Bethlehem Church is a member of the Cumberland Association of Free Will Baptists of Tennessee.

If other groups of young people across the denomination would engage in similar projects, it would certainly be worth-while.

Raymond Riggs
Promotional Secretary-Treasurer
Foreign Mission Department

How to Take a Church Census

The object of a survey or church census is to secure accurate information. You are the key person in the survey. You must get accurate information or the survey will fail and reproach will fall upon your church. Therefore obey the following rules:

(1) Be courteous—Rudeness, discourte-

sy, is inexcusable in Christian workers. You will be an uninvited guest seeking a personal favor in every home you visit. You will either win favor or bring contempt upon the church and your Lord. Do not permit anything to ruffle you and thank your host when leaving.

(2) Do not argue—Arguments antagonize and defeat your purpose. You are seeking information; secure it quickly and depart graciously.

(3) Fill out card—Remember to fill out card in full for every family.

(4) Get name of preferred church—Take care to get the name of the church preferred correct and *spell it right*. If there is no preference, ask what church or minister would be called in case of illness or death and put his church as preference.

(5) Be sure to make card—Make out at least one card for every house in the territory whether anyone is at home or not. Check vacant, not home or refused to indicate why more information is not listed.

(6) Don't go outside territory—Remain in your own assigned territory and do not go outside.

A suggested calling technique is as follows:

(1) Write address on card before going up to house.

(2) Be sure person answering the door is competent to give information. Otherwise, ask for someone else.

(3) Introduce yourself as one of a large group engaged in a city-wide religious census.

(4) Get last name of family quickly; spell it correctly; write legibly. If in doubt, ask for spelling.

(5) Get initials or first name of person interviewed. Note on card estimated age. Get all information about person interviewed before passing on to rest of family.

(6) Get complete information on each child, especially if child attends different church or Sunday school from parents.

(7) Other means other members of family, not roomers or apartment tenant.

(8) Ask about roomers or apartment tenants as same address. Make separate card for them.

(9) If you cannot get information otherwise, ask neighbors, but in such cases always mark card *incomplete*. Neighbors often give misinformation.

(Note: The National Home Mission Board can supply you with our own census cards which many say are the best. The price is \$3.50 per thousand.)

From the Field

FOREIGN MISSIONS

"Enclosed you will find check for \$21 or 7 complete dime folders on truck project. Hope it is not too late, though it be small may it be made to reach far."—Jameson Memorial Free Will Baptist Church, Laneville, Texas.

"The Intermediate Class of the Grantsboro Free Will Baptist Church would like to donate this \$5 to foreign missions to be used in any way that would help."—Sharon Squires, Secretary, Intermediate Class, Grantsboro Church, Grantsboro, North Carolina.

"Enclosed is a cashier's check representing a short period of the tithes of the Intermediate League of New Lovewell Free Will Baptist Church. Please use this as you see fit. Our league desires the prayers of those of you who feel a burden for the youth of our nation."—Jama Lee Jones, Secretary, Route 1, Box 40, Richton, Mississippi.

"We are much in prayer for foreign missions and wish to help to support in every way we can. Therefore the Howard Grove Y. P. A. has pledged \$1 per month to foreign missions which will be sent semi-annually. Enclosed is a check for \$6 for the first six months. We hope to be able to enlarge this amount in the future."—Wylene Car, Route 1, Ashford, Alabama.

HOME MISSIONS

"The enclosed offering is from Old Mount Zion Association for home missions."—Fred Parker, Hinderville, Arkansas.

"Enclosed is \$10 for home missions. This is from Loyal Chapel, Columbia, Tennessee."—Mrs. Andy Grubes, Columbia, Tennessee.

"Our Presbyterian Youth Fellowship is inviting a Free Will Baptist minister to meet with us and tell of your church. Please send 25 copies of the pamphlet, 'Who Are These Free Will Baptists?'—Rev. John Miller, Snow Hill, North Carolina.

"Enclosed is a check for \$19 to be used for home missions."—W. A. Hansley, Jacksonville, Florida.

"Enclosed is my pledge offering for home missions for April."—Elbert C. Nations, Beckville, Texas.

"Enclosed is a money order for \$22 to be used for home missions."—Black Jack Grove Church, Goldsboro, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Facing Family Tensions

(Lesson for June 16)

Lesson: Genesis 37:1-34.

Golden Text: Ephesians 4:32.

I. INTRODUCTION

It would seem that Jacob would have profited by the tragic mistakes of his father and mother. We have already seen how the home life of Isaac and Rebekah was shattered and their sons made to hate one another because the mother was partial to one of the boys while the father was partial to the other. But these people are to be condemned in no stronger terms than many parents of our day. Why can they not see that in every instance of their partiality they are only inviting trouble for both themselves and their children. Jacob should have known better than to lavish his concern and gifts on Joseph to the neglect of his other sons.

The other sons, seeing their father's favoritism of Joseph, heaped their resentment upon Joseph. Let all parents know that when they show favoritism to any of their children the others are quick to sense it. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Vs. 4). This father was not only unfair to the ten brothers of Joseph, but he was also making it extremely hard for Joseph. One can imagine how tormented Joseph's life must have been.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Joseph's coat not only signifies his father's love, but perhaps his favor with the Lord also (Vs. 3).

2. Those loved by some are hated by others, no matter how innocent and righteous they may be (Vs. 4).

3. The enemies' hate may become very great, but never can it stop the advancement of God's man (Vv. 5-7).

4. The greater one's prospects of honor and fame, the greater will the hatred of his enemies become (Vs. 8).

5. No place is sufficient to retain God's man until his work for the Master is done (Vv. 23, 24).

6. Men's efforts to defeat the purpose of the Lord often fit right in with His pro-

gram and plan (Vs. 28).

7. Those who attempt to conceal their sins will likely be driven to perjury and deceit (Vv. 31, 32).

8. Though a wild animal had not killed Joseph, he was in intent destroyed by his beastly brothers (Vv. 33, 34).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. In our teaching I think we ought to get before our classes how God was nursing the infant nation of Israel until it should have the strength—numerical, moral and spiritual—to hold its own among the other nations of the world. Three things were needful while they were in Egypt: (1) land adapted to their needs; (2) peace; (3) isolation which would prevent them from being corrupted by the heathenism of the day. The first two were secured to them by Joseph's influence with Pharaoh; the last was even more effectively secured by a silly custom of the Egyptians which forbade them having anything to do with shepherds (Genesis 46:34). It is amazing what God can turn to His purposes!—*M. L. Barton*.

2. Because of dislike for his dreams, Joseph was sold to his brothers when he was about seventeen years old to traders who took him down into Egypt and sold him to Potiphar, an officer of Pharaoh's. Then he spent about ten years in Potiphar's house as a faithful servant, and about three years in prison as a result of the false accusation by Potiphar's wife. When he was thirty years old he stood before Pharaoh and interpreted correctly two dreams of the king which indicated that there would be seven years of plenty followed by seven years of famine. Then Joseph was made ruler over all the land of Egypt, next to the king himself. He undertook the task of buying up and storing grain during the seven fruitful years, and then of selling the grain during the seven years of famine.—*Selected*.

3. The younger classes might be asked at the beginning of this lesson, What is a "teacher's pet"? Let the class discuss this for a moment. They might tell why some boy or girl has become "teacher's pet," and why the other children do not like this boy or girl. Then, those in the class might be asked if they would not like to be "teacher's pet." Such favoritism always arouses bitter feelings, and that is what happens in our

lesson, when Jacob shows marked and constant favoritism toward one of his sons, Joseph.—*Peloubet's*.

4. We should not forget that Jacob had spent twenty years with his uncle, Laban. Both were remarkable crooks, and could ruin the lives of young boys who were in daily contact with such an uncle and father.

5. We note that Reuben, one of Joseph's brethren, appealed to them not to kill Joseph. He opposed killing him and suggested as an alternative a milder treatment. Reuben was the most friendly, though, as the first-born, he had the most reason to be jealous and mean, for Jacob was conferring upon Joseph the distinguishing favors to which he was entitled. He, however, warned against shedding Joseph's blood and proposed casting Joseph into a pit close by. He himself intended to deliver and bring him to his father again. Reuben did not oppose his brethren in their cruelty, but sought to outwit them.

6. If Joseph's brothers had been filled with the Holy Spirit, they would not have thought of killing him. "(Love) . . . thinketh no evil" (1 Corinthians 13:4, 5). One of our preachers was very sure that his congregation ought to pray for others, even for people they disliked. An air-stewardess immediately thought of one of her fellow stewardesses, a woman she could not bear and really hated. For hours she kept saying, "I will not pray for her." And then she did. Now they are the best of friends.—*The Bible Expositor*.

7. In a peculiar sense Jewish people who accept Christ as their Saviour today are called to go through similar trials to those of Joseph in the Scriptures and Christ when He was here on earth. Joseph's appetite for spiritual things separated him from his brethren at an early age. Jacob's last prophecy recorded in Genesis 49 speaks of Joseph as "him that was separate from his brethren." Joseph recoiled from the wicked ways of the rest of his family and had the courage to speak out against them. The Jewish people who come to Christ today represent the element in Jewry that has a hunger for spiritual things and a desire after holiness. There must be a tremendous appeal made to a Jewish heart before an individual will be willing to throw overboard the traditions of the past, the training and association of early years, the family ties which mean so much to closely knit folk, as Jews are. It involves a severance of social ties and often a material price which is very great. To many, loss of employment and security has to be faced when the sons of Jacob come into a saving relationship with their own Messiah.—*Selected*.

A man never gets too busy to attend his own funeral. — *Selected*.

1957 Vacation Bible School Lessons



AND RELATED MATERIALS



What do your '57 VBS lessons offer?

The 1957 promotional theme, linking all 6 departments in the VBS course this year, is "Journeying with Jesus." *Journeying* aptly suggests *going places*—for both youngsters and oldsters. And the traveling Companion of all will be the Lord Jesus Himself. Blessings are in store for all your VBS family! Your NURSERY tots will learn how to love and please Jesus. Your BEGINNERS will find out His ways and experience His loving care and help. Your more "grown-up" PRIMARIES will journey adventurously—in all kinds of exciting boats—and will thrill to their seafaring experiences. As for your journeying JUNIORS, they will learn very practically to walk and talk as the Lord Jesus would have them. Gospel-graph visual

aids will enliven their travels and incite them to follow the Lord as their Saviour and Leader. Your INTERMEDIATES will listen as they journey with Jesus and will learn from His own lips precious truths concerning all their heart-attitudes—their feelings toward God, self, possessions, others, etc. They, too, will see from God's Word how Christians should behave and will be motivated to respond wholeheartedly. YOUNG PEOPLE and ADULTS will journey with Jesus through the Gospel of John and will love and appreciate Him increasingly as they study His Person and His work. Too, their hearts will be challenged to serve Him wholly.

Yes, "Journeying with Jesus" is the course that puts the "want-to" in boys and girls and young people. It satisfies their urge to go places with the Lord, and makes them want to be and do all that the Lord intends.



PUBLICITY ITEMS

Your daily vacation Bible school will reach its full potential enrollment only if you give it wide publicity. We offer the following materials:

Publicity Posters

This is a large attractive color picture which can be displayed to advertise the school. Order as many as you have places for display.

Handbills

These color handbills carrying the date, place and time of your school should be placed in the homes of your area. Order an ample supply.

Post Cards

These beautiful post cards should be mailed to every prospective pupil of your school. Be sure to order enough of them.

Headbands

These flashy publicity items will be worn proudly by every pupil in your school.

Buttons

These metal buttons which advertise daily vacation Bible school are made in the form of pins. Every pupil should have one.

Name Tags

You should order enough of these name tags so that one may be given every pupil who attends the school for even one day.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 12, 1957

DURHAM, N. C.



A Father's Day Prayer

Dear Father, please bless all the dads
The whole wide world o'er,
And help them guide their children,
'Cause that's what dads are for.

Help them to teach their boys and girls
The right and honest way
To live good lives of worthiness
On every single day.

Guide them so they may guide us
To grow up wise with grace,
So we may strive our best to make
Thy world a better place. Amen.

—Grayce Krough Boller.

EDITORIAL

MANY THANKS!

It is with a feeling of deep and sincere gratitude to the people of our denomination and humble thanksgiving to God that we write this article. The reason for our gratefulness is that our people have responded so loyally and have given us such high commendation relative to the *Rising Sun* series of daily vacation Bible school materials.

You are no doubt aware that this was a pioneering effort of the Free Will Baptist Press, its editor and the staff of writers employed to produce the manuscripts. We speak for both ourselves and the writers when we say, "We give God the credit for whatever good may have been accomplished through this undertaking." We are personally acquainted with the fact that these materials were saturated with prayer for God's leadership of every person connected with the work. Then, to receive such a splendid response as you have given could only humble our hearts in thanksgiving to God for the leadership of the Holy Spirit throughout.

It is with the feeling of rejoicing mingled with regret that we announce a complete sellout of some of these publications, while the remaining stock of others is dwindling fast. We are glad that you have received the materials so well, having sent in your orders in such quantities as to assure us of the success of the venture. On the other hand, we regret that some churches whose schools come later in the summer, and whose orders have not already been filled, will not be able to secure publications of this series for all departments of their schools. Here again, not knowing how well you would respond with your orders, we underestimated the number of copies of each publication you would need.

May we suggest to those schools which have not ordered their literature for daily vacation Bible school yet that they may still use the series basically in their schools by letting us help them adjust the materials which we do have and make substitutions where necessary. For example, intermediate materials may be used in junior departments with very little adjustments on the part of the teacher. At the present time, the only departmental materials of the series which are completely exhausted are those for the junior department.

As you have noticed on the last page of last week's issue of *The Free Will Baptist*, we have some daily vacation Bible school materials on hand which were published by the *Scripture Press*. As we have said repeatedly, the editor does not endorse or recommend materials from other publishing houses which compete with our own Free Will Baptist publications. If we were not convinced that our own publications, written, edited and published by Free Will Baptists, would serve a far greater purpose when used by our people, we would not accept the additional responsibility and put in the extra hours of hard labor necessary to bring them out. However, if our orders continue to remain large, our materials may become exhausted; and we want you to know that you may order from us some of these other materials to substitute for those which we do not have.

On the other hand, please remember that we still have some materials on hand for the *Rising Sun* series. If you will send your order immediately, and let us substitute intermediate materials for your junior department, you may still get in on the first year of our very own cycle of daily vacation Bible school materials.

Our writers are already at work on the 1958 series of daily vacation Bible school materials. Whereas the 1957 series, *Rising Sun*, gave the creation story and the history of man's existence up to the beginning of the Israelites as God's people, the 1958 series will give the life and works of Jesus found in the four Gospels (Matthew, Mark, Luke and John). The cycle will alternate, year after year, between the Old and New Testaments. For example, the 1959 series will deal with the Jewish nation, beginning with Abraham; the 1960 series will deal with the early Church period found in Acts, etc.

We are anxious that as many of our churches as possible got started with us in this very first year of our cycle (1957); then on smaller children, by the time they grow too old for the intermediate department, will have had a complete survey of the entire Bible.

Let us sincerely thank you for your kind and encouraging words regarding the *Rising Sun* series. Our heart has thrilled at you have said, both by letter and by word of mouth, "This is just what we have needed for a long time"; "Thank God, we have materials of our own at last"; "These materials are the best I have ever examined"; "What I like about these materials is that every activity is centered around the teaching of the Bible." These are but a few of the host of statements which have been made about the *Rising Sun*.

The editor and writers have dedicated themselves anew to keep the materials both Christ-centered and Bible-centered. As we labor in production of the 1958 series, we earnestly solicit your prayers that the Holy Spirit may lead us to place in these publications that which God knows to be just what the children of our beloved denomination need to make them devout, spiritual, growing Christians who will be loyal to the gospel of Christ as Free Will Baptists interpret it.

Volume 72

Number 2

THE FREE WILL BAPTIST

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A Compassionate Father

Rev. C. H. Overman
Walstonburg, North Carolina

IN the fifteenth chapter of Luke we have the story that is often referred to as the Prodigal Son. However, there is more to it than just the story of a wayward son. Its truths and lessons are numerous, but one that is appropriate to this season is concerned with the father. Certainly we must acknowledge that the great lesson is the father as he represents our heavenly Father, anxious to forgive all His wayward children regardless of their sins and rebellion.

The story is a parable—Jesus' way of teaching—and He chose to use earthly creatures to illustrate the great spiritual truths that He would have us learn. Therefore, we may look closer at the father mentioned in this story. His name isn't mentioned, nor that of his sons; but he has been often spoken of as the compassionate father. Surely he must have loved both his sons and would have shown equal respect to either of them. His compassion was for both. He wanted both of them to have the best that he could possibly give them; and like all fathers, he was willing to sacrifice any of his personal interests to make them happy and successful for them. Certainly this is the desire of all fathers who would successfully train their children.

Father's Day should not just lead a child up to a point of thankfulness for an earthly father who loves him, but it should bring the father to a deeper appreciation of what it means to be a father. We may think of Mother on Mother's Day, but it is Father who is given the full responsibility for the leadership of the child who looks to him with admiration and respect.

The father in this parable recognized that his son had an individual life to live; and though anxious to help, he was willing to let him make his own decisions; and re-

gardless of the circumstances, his blessings and help would always be with him. Should this not be the attitude of all parents in regards to the life of their child?

The father's compassion was lasting. He could have found many reasons to turn down the son when he returned, but he was deeply concerned with the restoration of the son to full fellowship of the family. The father surely knew something of what money and material gain could do in the hands of his son, and perhaps he had considered the possible outcomes of the life that his son would lead. How it must have grieved his heart to know that the son's inheritance was being wasted on sinful desires and pleasures! Perhaps it seemed that

Faith of Our Fathers

"Faith of our fathers! living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then be truly free:
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death.

—Rev. Frederick W. Faber.

all of his efforts had been wasted when he saw his son depart, knowing what was awaiting the son in the far country.

The son, on the other hand, must have been like many young people when making plans in life. The advice of the father seemed old-fashioned to his modern, youthful way of thinking. The son actually could not realize that his father's interest was one backed and motivated by a compassionate heart. This, however, did not lessen the interest of the father but must have caused him to have more love, more compassion and a deeper desire to bring his son back to the principles that were considered fundamental to the successful life of his son.

Naturally the father made mistakes in training his sons, but these were overlooked; for when the wayward son realized just what had happened in his life, he thought of home. He thought of the comforts that home offered. He came to the realization that he had made a foolish decision, and he regretted that he rejected the care and compassion of his father. The wonderful thing about the prodigal son is that his thoughts of home and his father were pleasant ones. They were such that brought him to see what he was missing. The servants of his father were in a place of comfort with food, proper clothing and a place to live. The prodigal now had none of these and had reached the place of utter despair. Then the decision came, for he determined in his heart to return to the comforts and blessings offered at home.

Great consolation must have filled the heart of the father when the fruits of his labors were made manifest in the son's return. Certainly this is proven by the feast that followed and the rejoicing of heart that filled the father's bosom. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Vs. 20). The father's compassion had been tested, and it had won the victory by the life of the returned son.

To think of the responsibilities of a father should lead all fathers, or parents, to seek with a sincere heart the leadership of God in training the child in the love and compassion that will, in the final outcome, bring children back home—back to a home that they can respect and admire with love.

The eternal rewards are great to the father who has deep compassion for the life entrusted under his care, and the Christian father is the only one who can properly lead the child. The indifferent father cannot, but the loving, compassionate and considerate father can. May God lead all fathers to a deep conviction of that which seems to be missing to a great degree in America today—that of being compassionate.

The Old Man's Story

PLACE: Barroom in a city hotel. Time: 11:30 p. m. Scene: Young man standing at the bar with glass raised to his lips.

The door opens and an old white-haired man enters; as he does so, he glances toward the young man, and raising one hand as if to warn him, he exclaims, "Young man, set down that glass."

The young man quietly obeyed and turned to face the speaker.

"Do you know, my young friend, what you are doing?" continued the old man as the two stood face to face.

"I am not sure that I do," replied the young man, with a laugh, "since your very sudden entrance, and somewhat startling words, have frightened me nearly to death, but since you have asked may I also inquire as to the cause of your very alarming words?"

Motioning the young man to a chair and taking one himself nearby, the old gentleman continued: "Young man, it may appear strange to you my entering as I did and also my earnest words as you were about to drink that poison, but I have a little story to tell you, which I trust will be of some benefit to you.

"I shall never forget one awful night some years ago that caused me the death of the most beautiful boy and the most loving wife that man ever had. I had been married only a few years, but from the start had been tampering with this vile stuff, never dreaming that an appetite was being formed over which I would have no control. But at last, one bitter cold night, I was standing at this very bar when I was suddenly startled by the sweet childish voice of my five-year-old boy—my sweet little Harry—calling to me from yonder door, 'Papa, will you tum home?' For an instant I was too surprised to speak. But at last I said, 'All right, Harry, you run on home, I'll be there soon. Tell Mamma not to sit up for me.' Then turning to me he said, 'All right, Papa. I'll go, but I do wish you would tum too. Good-night, Papa, good-night.' And away he went.

"After my little Harry had left for home, I continued to drink until my better sense

being overcome, I engaged in a quarrel with the bartender, and being thrown out-doors, I went home in a terrible rage. It was just peeping daylight when I opened the front door of my house and stepped in. My wife sat by the little trundle bed, weeping, and our little Harry lay nearly dead before her. He had lost his way after leaving the hotel, and was found when nearly frozen by a kind policeman, who, knowing the boy, had brought him home. But I was too drunk to understand it and began at once to abuse my poor wife—my dear Clara—and in my passion I raised my fist to strike her. But she sprang from me. I followed her and raising my clenched fist, I struck again, and oh, may God forgive me, my little Harry—our little darling—was lying senseless at my feet. He had seen me rise to strike his mother, and jumping from his little bed he had just

climbed to a chair between us in time to receive the blow intended for her.

"Our little Harry lived but a few days, and his last words to me were, 'But please, Papa, don't cry. I am going to heaven to see Jesus dat Mamma has told me so much about, and I will wait there for you, Papa. Be good to Mamma. Don't drink any more, and some day I'll see you and Mamma in heaven. Good-by, Papa.'

"I tell you, my young friend, the blow was a hard one, but still worse, when in two months after, my dear wife was also called to be with Harry. The shock had been too much for her, and she, too, was laid to rest. Now you know why I spoke, why I dread that awful glass, and let me warn you, 'Touch it not.' I have saved many poor souls since that awful night. I make it my life work to do something that might help blot out that awful night, and let me ask you to be another for my cause."

The old man ceased speaking and wept like a child. The young man, who had listened intently through all, now arose, and taking the old gentleman by the hand, said, "As God is my Judge, and for my own and for the sake of a dear wife and babe who now await my coming at home, I shall never again touch that poison."

"God bless you, my friend," cried the old man, "and I thank heaven for this night's work."

That young man was true to his promise, he never drank again, and is today a successful minister of the gospel.—*Herald of Truth.*

A Father's Love for a Lost Son

MR. George F. Pentecost has told the following striking incident in illustration of the power of God's love to win the sinner: A young man, the only son of a New England farmer in moderate circumstances, fell into ways of dissipation at college. Contracting gambling debts which he could not meet, he was arrested for forging the name of a friend of his father. Tried, convicted, sentenced, he escaped from the deputy on the way to prison and hid himself in the far west. The father toiled on; secured money to cover the forgery, got a pardon from the governor, and giving several thousand dollars to a private detective—the former deputy—he gave him a note for his son and sent him west to find him. He did find him, in a San Francisco gambling hell.

The room in which he was found had

but one entrance, so that escape could only be made by the door through which the detective entered. No sooner had he come into the room than the young man recognized him, and naturally supposing he had been hunted down at last, and that the officer had come to arrest him and carry him back to prison and to increased punishment, he determined, if possible, to escape; and so, rising from his seat at the gambling table, he made a rush for the door, striking the old sheriff a fearful blow in his passage, which felled him to the floor: but the officer succeeded in keeping his grip upon him till he could speak.

"Stop, John! I have not come to arrest you, but to put into your hands the governor's pardon, and to take you home to your father, who sent me to find you."

This communication, which he at once

accepted as true, arrested further attempts to escape. Standing still, he received the parchment document on which the pardon was engrossed. Having read it, he tore the document up and flung the fragments on the floor, remarking with miserable bitterness:

"I do not care for his pardon—it does indeed remit the penalties of the law, and so far sets me free; but it cannot restore my ruined character; it cannot undo the misery I have brought upon my father, nor restore me to my place in society. I will not go home to face my father's just anger, and live as an outcast in the community." "But, John," said the ex-sheriff, "that is not all; I have a letter from your father which he bade me put into your hands; here it is."

The young man took it and looked long upon the superscription, and then broke the seal. Out of it fell the canceled note,

with the bank cashier's receipt for payment in full, and the contents of the letter were as follows:

"My dear boy: The miserable debt is paid; the governor has pardoned you. Your old father has never ceased to love and long for you, and freely forgives you. Come home to me."

For a moment the young man gazed upon the letter he held in his hands; and then, for the first time in years, his heart was touched. His lips trembled, tears came into his eyes, and, falling upon a chair, he sobbed out his sorrow and repentance; then, looking up, he reached out his hand to the ex-sheriff and said:

"I will go back with you. Take me to my father!"

Oh, my friends, that is but a poor parable of what the gospel is!—*The Pastor His Own Evangelist.*

was an inward vision; he saw himself in his uncleanness. It was an outward vision; he saw the world in hopelessness without his message.

George Deaken said, "A vision without a task makes a visionary. A task with a vision is drudgery. A vision with a task makes a missionary."

The need of the church today is men with a vision and a passion for souls. We need men to rise up who will weep over the lost. We need to become stirred, moved and driven to our knees because the lost are bearing so heavily upon our hearts. We need to see men on their road to hell.

Charlie Peace was a criminal. The laws of God or man did not curb him. Finally he was caught by the law and condemned to death. On the fatal morning in Armley Jail in Leeds, England, he was taken on the death walk. Before him went the prison chaplain routinely and sleepily reading from the Bible.

The criminal touched the preacher and asked him what he was reading. "The consolations of religion," was the reply. Charlie Peace was shocked at the way the preacher professionally read about hell. "Could a man be so unmoved in the very shadow of the scaffold, as to lead a fellow human there and yet, dry-eyed, read of a pit that has no bottom, into which a fellow must fall? Could he believe the words that here is an eternal fire that never consumes its victims, and yet this preacher slid over the phrase without a tremor." These were the thoughts that went through the criminal's mind. This was more than Charlie Peace could stand. He interrupted the preacher and said, "Sir, if I believed what you and the church of God say you believe, even if England were covered with broken glass from coast to coast, I would walk over it if needs be on hands and knees, and think it worth-while living, if I could but save one soul from an eternal hell like that."

Men are going to hell every day by the thousands, and we stand by with no concern. We need a vision of God in His holiness, and a vision of ourselves. If we have a vision it will challenge us to take the message to the lost world.

There are millions who will never hear of Jesus, unless some of us go tell them. I wonder if most of us are like the unconcerned preacher or like Johnny's father?

I challenge you who are parents to let God have your children for His service. I also challenge you young men and women to give your life to God to win lost men and women to Christ. The challenge to missions is ours. Will we meet the challenge as we should? Will thousands go to hell because we have failed? Have the courage of Johnny and surrender your will to God's will.

The Challenge to Missions

Rev. William J. Hill

ALL the way home from church that Sunday morning Johnny's father did not speak. It was unusual for Johnny's father to remain silent for such a long time.

A lot of thoughts went through Johnny's mind. Could it be that his father was angry with him for going to the altar and dedicating his life to foreign missions? No! that could not be it, because his father is missionary minded. He has told Johnny many times that the world is lost, and the duty of the church is to preach the gospel to the world.

When they got home Johnny's mother went into the kitchen to prepare dinner. Johnny and his father went into the living room, and Johnny's father finally broke the silence by saying, "Now, son, I know you were sincere this morning when you answered the missionary call, but this is an important decision. You should think these things over seriously, and not make decisions on a moments notice, especially in a service like this morning when emotions are stirred."

"But Father," answered Johnny, "I did not decide this morning. I merely announced my call. I made the decision the other night after our family devotions. You read from Isaiah Chapter 6, and commented that we need men to answer the call. You said that if more people were as willing as Isaiah the world would already be evangelized. It was because of your comments that night that I began thinking about giving my life to God for service. I went to my room and prayed and told God that I

would go anywhere He wanted to use me. I heard you tell Mr. Johnson that you appreciated his willingness to give up his daughter to Africa. You said to him, 'There is nothing greater than doing God's will.' I am only trying to do God's will for my life."

Such was the story of Johnny's call to missions.

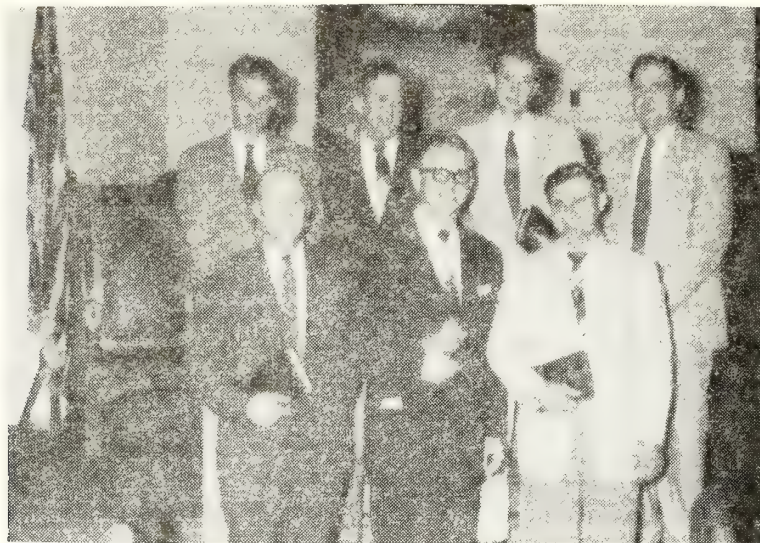
I am afraid too many of us are like Johnny's father. We think we are missionary minded and even boast of the fact. We rejoice when others go to the fields, but how does it affect us when God lays His hand upon us or our loved ones to go? Only when we get a vision of the world and the millions who have never heard of Jesus, can we see how we as Christians have failed.

Over nineteen hundred years ago Jesus Christ gave the marching orders to the church to carry the gospel message to the world. After nineteen hundred years the order has not been carried out. There are still thousands who have never heard the name of Christ.

There are two main factors in carrying out the great commission. They are vision and passion. The Bible says, "Where there is no vision, the people perish: . . ." (Proverbs 29:18). Isaiah had such a vision in Isaiah 6:1-9. In Verse 5 we see Isaiah confessing, ". . . Woe is me! . . . I am a man of unclean lips, . . ." In Verse 7 he speaks a word of cleansing, ". . . Lo, this hath touched thy lips; . . . and thy sin purged." This vision was an upward vision; he saw the Lord in all His holiness. It

NEWS NOTES

Fairmount Park Church Ordains Six Men to Deaconship



The Fairmount Park Free Will Baptist Church, Norfolk, Virginia, installed the Board of Associate Deacons to deaconship on Sunday, May 26, 1957. Because of the continuing increase in membership and the added responsibilities that come to and official board as a church grows, the membership voted to ordain those whom the church had placed on the associate board last year. The pastor, the Rev. Fred A. Rivenbark, says, "They proved themselves to be capable of serving the church in this worthy office."

Pictured above from left to right these men are as follows:

First Row—George Wood Jr., Rev. Fred A. Rivenbark and Joe Strickland.

Second Row—David Stump, Paul E. Sawyer, John Parker and K. C. Crawford.

Rev. R. L. Norville Holding Revival at King's Cross Roads

The Rev. R. L. Norville of Farmville, North Carolina, is now holding revival services at King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, which will continue through June 15. The pastor, the Rev. L. B. Manning, is assisting Rev. Norville in these services.

Everyone is cordially invited to attend these services which begin each evening at 7:45. Prayer is also requested for the revival.

Ordination Services at Piney Grove Church

The Piney Grove Free Will Baptist Church near Chipley, Florida, held ordination services for Leon Owens and Clyde Owen on June 9. Both of the ordination

candidates spoke during the all-day services. The Rev. Rufus Hyman delivered the ordination sermon at 2:30 p. m. Lunch was served by the ladies of the church.

Rev. Clyde Owen is a student at the Free Will Baptist Bible College, Nashville, Tennessee, and Rev. Leon Owens is a student at Baptist Bible Institute, Graceville, Florida.

Florida Free Will Baptist Youth Camp to Open

The Florida State Free Will Baptist Youth Camp located on Highway 231, five miles south of Cottondale, Florida, will

Coming Events

June 10-15—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

June 16—Father's Day.

July 16-18—National Association of Free Will Baptists, Birmingham, Alabama.

June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

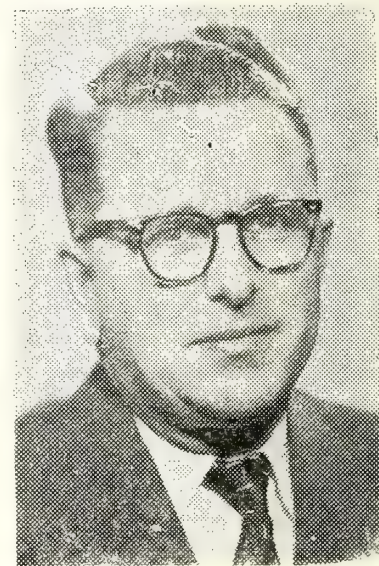
August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

open for two one-week sessions on June 23-28 and June 30-July 5. All those from school age and up who wish to enroll should write to the superintendent, the Rev. C. A. Huckaby, Route 4, Chipley, Florida, for applications. The expenses will be \$7.00 per week, plus \$1.50 for spending money. Applications should have been placed in the mail on or before June 10.

The camp is provided with good beds, showers, good food and qualified instructors. Rev. Huckaby states: "Many improvements have been made in the dormitories since last year. The dormitories have been ceiled overhead and are much cooler. Those arriving on the bus will be met in Cottondale and Marianna, Florida."

Revival in Progress at Milbournie Church



Revival services began at Milbournie Church, Clayton, North Carolina, on June 9 with the Rev. Ralph E. Clegg as the evangelist. The services will continue through June 16, beginning each evening at 8:00 o'clock. The pastor, the Rev. Dewey C. Boling, is assisting Rev. Clegg in these services.

The public is cordially invited to attend the remaining services.

Bible Conference at Fairmount Park Church

The Fairmount Park Free Will Baptist Church, Norfolk, Virginia, is now holding a Bible conference with the Rev. LaVerne Miley and the Rev. Floyd Cherry as the speakers. This conference will continue through Sunday, June 16, with services being held at 10:00 a. m. and 8:00 p. m. Fred Hall, a student from the Free Will Baptist Bible College, Nashville, Tennessee, is directing the music during the conference.

Rev. Miley is speaking on "Lives Dedicated to God," and Rev. Cherry's topic is "The Holy Spirit in the Life of a Believer." Everyone is cordially invited to attend these services.

Revival Held at Poplar Head Church

The Rev. Chester A. Huckaby, pastor of Piney Grove Church, Chipley, Florida, held a six-day meeting, May 19-25, at Poplar Head Church located six miles southwest of Chipley.

Rev. Huckaby says, "There were nine who accepted the Lord and eight united with the church. This church has made much progress during the past year, having constructed an educational building which includes six classrooms, a dining room and kitchen."

The present pastor of the Poplar Head Church is the Rev. R. O. Johnson; however, the church has called the Rev. Leon Owens as pastor for another year. Rev. Johnson has pledged his full time to the newly organized Free Will Baptist Church at Freeport, Florida.

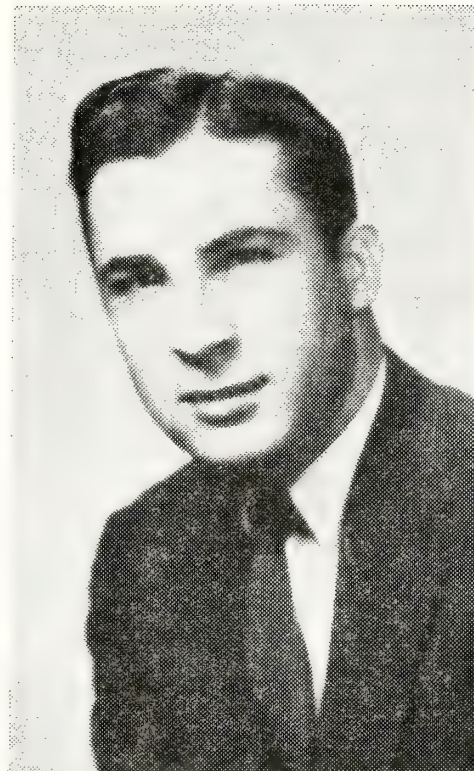
Special Youth Conference Notice

The Rev. L. E. Ballard of Selma, North Carolina, submits the following special notice concerning the youth conferences at Cragmont Assembly, Black Mountain, North Carolina:

"Because of the many young people who ought to register for the June youth conference sponsored by the State Sunday School Convention, many of whom cannot go to either the league conference the week of June 17-21 or to the second Sunday school conference in August, we are arranging to take a group to Cragmont Assembly the week of June 24-29 and repeat the program of the first youth conference. Therefore, young people have the choice of registering for either the June 24-29 conference or the August 5-10 conference. In either case, the cost will be \$34.00 for those who board the special bus at New Bern, \$33.50 for those who board at Kinston, \$33.00 for those who board at Wilson (or go by a special car going out of Goldsboro and Smithfield and contacting bus in Raleigh), and \$32.00 for those who board the bus in Raleigh. These prices include round trip fares, board and room at Cragmont, registration fee and all expenses attached to sight-seeing trips and other planned vacation features of the program.

"Register by sending \$5.00 deposit on posts to the Rev. L. E. Ballard, Box 83, Selma, North Carolina. Be sure to give full name and correct mailing address and age. There is no age limit; however we take children under 10 only by special arrangements. We cordially invite Sunday school workers and teachers to register—but do it right away as more than half the capacity has already been registered for both these weeks."

Revival at Washington Church



The Rev. Guy Owens of the Free Will Baptist Bible College, Nashville, Tennessee, will conduct a series of revival services at the Washington, North Carolina, Free Will Baptist Church beginning June 16 and continuing through June 22. The services will begin each evening at 8:00 o'clock.

The pastor of the church, the Rev. Charles Keith, will assist Rev. Owens in the revival services. He extends a cordial invitation to everyone to come and worship in these services.

Kentucky Church Adopts New Name

The United Baptist Church, Ashland, Kentucky, known as the Park Church, was recently united with the Johnson County Conference of Free Will Baptists and is now known as the Southside Free Will Baptist Church.

The deed was transferred from the deacons of the United Baptist Church to the deacons of the Southside Baptist Church and was recorded at the courthouse, dated April 19, 1957. The charter was signed at a conference meeting held April 27 at Thealka, Kentucky.

The church, located on Valley Street, was originally established in February, 1919, as the Neal Chapel Church. Rev. Earl Dulaney was the first pastor of the church and George Martin, Allen Vaughan and Lacy Neal served as deacons. The initial meetings of the church were held in the homes of members until the present site of the church was purchased from Howard and Lacy Neal for the sum of \$100;

Lacy Neal donated his portion of the purchase price.

In 1920 financial arrangements were made for the construction of the present building. The first major improvement of the property was made in 1931 when a basement was excavated and equipped to serve as quarters for the Sunday school department. The auditorium was remodeled and redecorated in 1942 and, in 1944, the Sunday school rooms in the basement were rearranged to provide better facilities.

In 1947 the church began to observe the first Sunday in September of each year as home-coming Sunday. This is a special service that annually attracts a large group of former residents and members to the city.

The church purchased a Sunday school bus in 1947 for the purpose of making scheduled trips to bring new young people into the youth activities of the church.

Although the church was, at one time, associated with the Mt. Carmel Association of United Baptist Churches, the doctrine has been that of the Free Will Baptists and the Free Will literature has been used in their teachings.

The church board met and voted to join with the Johnson County Conference for a trial period of six months. The pastor was requested to file a letter of application with the association. Requirements for membership include, (1) that the church be in good fellowship, and, (2) that the church business be in order. The application was filed with the Johnson County Conference and was accepted.

The present pastor of the church is the Rev. Fillmore Gambill. The Board of Deacons is composed of Lee Campbell, J. C. Skaggs and Charles Waugh.

Youth Revival at Saints' Delight Church

There will be a youth revival at the Saints' Delight Free Will Baptist Church just north of Bridgeton, North Carolina, beginning Monday night, June 17, at 8:00 o'clock, and lasting through Friday night, June 21. The Rev. Billy Fulcher of the Free Will Baptist Bible College, Nashville, Tennessee, will be the speaker for the revival. The Rev. Jimmie Hughes also of Nashville will direct the music.

Everyone is cordially invited and urged to attend these services.

Powhatan Church Announces Revival

The Powhatan Free Will Baptist Church, Route 1, Clayton, North Carolina, announces its revival which will begin Sunday night, June 16, and continue through June 22. The guest speaker for the revival will be the Rev. Bobby Rogers of Erwin,

(Continued on page nine)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:3). —Mrs. Ben Coley, Farmville, N. C.

Answer: God's unlimited grace, boundless mercy and eternal love extended to man because God wanted to influence or encourage him of his own accord and free will to return to Him from whom he left in the first act of disobedience. The very instant Adam took of the forbidden fruit he was made, positively by that act as far from God as he could ever be. He was dead spiritually and had no more ability to fellowship with God as he had formerly done than a dead corpse has to carry on fellowship with people who still have their natural life in the body.

The only possibility for Adam and God to have restored to them this former fellowship that they were accustomed to as God visited with Adam in the Garden of Eden in the cool of the day was that God through a new act of creation give him a new life from heaven. See John 3:3, 5. This was not just true of Adam, however, but every single member of his family or every soul that descended from Adam who was in this state of death. By Adam's disobedience, since he was the head of the race or since the whole race was created in him, he brought God's judgment wrath upon all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12); "Therefore as by the offence of one judgment came upon all men to condemnation; . . ." (Romans 5:18).

However, even though by one act of sin Adam and his posterity were placed as far, positionally, from God as they could ever be, this does not mean that by continual disobedience the race would deteriorate morally, spiritually and physically and even finally destroy itself because that is just what happened when the events of Genesis 6 were current.

Man had consistently and continually used his God-given or innate powers, perceptions and ingenuity to foster evil in the form of rebellion, lust, greed and hatred until such a sad condition as depicted here has degenerated the race beyond repair.

God's mercy was extended to our sinning first parents when upon seeing their helpless plight as they labored to sew fig leaves together to make a flimsy apron to partially cover their glory-stripped bodies, He killed innocent animals and made for Adam and Eve complete coverings. He further revealed His matchless grace as He taught Cain and Abel to bring an acceptable offering, and then again when Cain had offered a different sacrifice He tried to encourage him to exercise faith by presenting the right kind of offering assuring him that if such should be done Cain would, as the elder of the two brothers, be allowed to hold the place of superiority in the race, that is, that which was inherited by the first-born. Instead, however, of Cain regarding the gracious words of God, he further involved himself and his posterity in the murder of his brother Abel. From here onward the descendants of Cain drifted further and further in the downward path of sin so that Lamech, a descendant of Cain in the seventh generation from Adam, was both a murderer and a polygamist. But it was not enough for him to be this kind of criminal and let it go at that, but he further agitates the iniquity as he boasts of his crimes to his two wives and sacrilegiously claims God's protection and sanction in the evil. "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Genesis 4:23, 24).

Following this God once more manifests His great love to Adam and Eve and grace and mercy to the race in the giving of Seth, another son, to Adam and Eve who becomes the head of a Godly line destined to turn men back to God. "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD" (Genesis 4:25, 26).

Among his descendants God gives such outstanding men of faith as Enoch, the man who walked so close to God that God took him from the evil of this world to be with

Himself and Noah, the preacher of righteousness, a descendant of Seth and Enoch, who was faithful enough to preach one hundred and twenty years and in the meantime illustrate God's goodness and mercy as he built an ark sufficient to save all that heeded God's warning.

As long as a man strives against sin, God's spirit strives with him against it and will enable him to be victorious in this strife. God's grace was sufficient for Enoch even in the minds of such satanically inspired evil. It was sufficient to the degree that he was victorious to the extent that he loved and walked with God for 365 years and then was taken to be with the Lord without dying. Noah found God's grace sufficient to enable him to preach 120 years against the greatest evil opposition ever yet upon this earth.

Paul found God's grace sufficient for him so that he kept working for God while an evil condition was present in the form of a physical infirmity in his own body known as "a thorn in the flesh," which three special prayers did not remove, but instead gave him sufficient strength to work with it.

Even though the particular expression in the verses under consideration applies to the antediluvians and a condition peculiar to them, yet the Bible teaches that both saint and sinner may so rebel against God as to be left to their own follies. That is what happened to the antediluvians. That is what happened to the angels who turned from God. See 2 Peter 2:4-17; Hebrews 6:4-6; 10:26-31; John 15:5-8. Lot's wife was destroyed after she escaped Sodom. See Genesis 19:16, 17, 26.

In Ephesians 4:30 we are warned to not grieve the Spirit by whom we are sealed and in "Quench not the Spirit" (1 Thessalonians 5:19); we are exhorted. The Holy Spirit has included all such teachings in the Word of God so as to bring and to keep us in line with Him, and His purpose while both He and we are here on this sin-cursed earth.

Train up a child in the way it should go and go that way yourself. Statistics kept by pastors show that more people are "ill" on Sundays than on all other six days.—Selected.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him" (1 John 5:14, 15).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

Temptation always comes to the believer before sin. He is tempted to sin. We read in James 1:13-15, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Therefore, the danger against which we are to guard is temptation.

The word *tempt* or *temptation* has two distinct meanings in the Bible. It is often used in the sense which signifies *to test*, *to try*, or *to prove*. It is used thus when we read, "And it came to pass after these things, that God did tempt Abraham, and said unto him, . . . Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering . . ." (Genesis 22:1, 2). Here God tempted Abraham, not to yield to evil, but to furnish an opportunity for the exercise of faith in believing and obeying His commands and directions—thus placing him where it became his privilege to erect to his memory a monument more lasting than any ever built to human greatness. And in this, the severest of all tests, God put great honor on him, so that he stands before the whole Christian world today as the acknowledged friend of God. (See James 2:23.)

But this matter of being tempted has to us another, and very important, meaning. That is to *incite* or *entice to the commission of evil*. In this sense it is an inducement to evil, which when yielded to, becomes sin. It is a solicitation which operates as a motive or consideration, which is to inflame the passions, prejudice the mind, or in some way superinduce a desire to commit an awful and sinful act. It is used in this sense in the verses quoted above from James 1:13-15. In this sense God does not tempt nor can He be tempted. This form of temptation comes as an allurement from the finite evil one, and not from the holy infinite God. The purpose of these temptations is not to develop and strengthen Christian character, but to produce disas-

trous results, which destroy harmony, love, unity, peace, good will, progress and finally the soul in hell. But James says again, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Our danger is not in our weakness! Think that over carefully. In the realization of our own weakness our commitment to, and reliance upon, God becomes our strength and power against yielding to the subtle attacks of the enemy. We are overcome, not by the power of temptation to force us into yielding, but by our own willingness to yield, or by our own sleepy, drowsy unguarded lives. We are not to destroy the enemy; that is not our work! We are to build character, and so fortify ourselves that we may stand against any attack that may be made against us by him. If we have Christ and truth with us, there will be such an impartation of strength as to preserve us amid any onslaught of the enemy.

The two requisites then to the preservation of the Christian are: *Watch and pray, that ye enter not into temptation.*

We have not considered the last part of the text. *The flesh is weak*, but God is strong and will impart strength to any who wholeheartedly rely on Him. Many of our troubles come from our independence of the daily presence of Christ.

Please close by reading Luke 21:34-36.

NEWS NOTES

(Continued from page seven)

North Carolina, pastor of Prospect Free Will Baptist Church. The services will begin each evening at 8:00 o'clock.

The pastor of Powhatan Church, the Rev. C. M. Coates, and the church are looking forward to having a soul-stirring revival. They ask all Christians to pray for the evangelist that God will use him in a great way. Everyone is cordially invited to attend and share the blessings at these revival services.

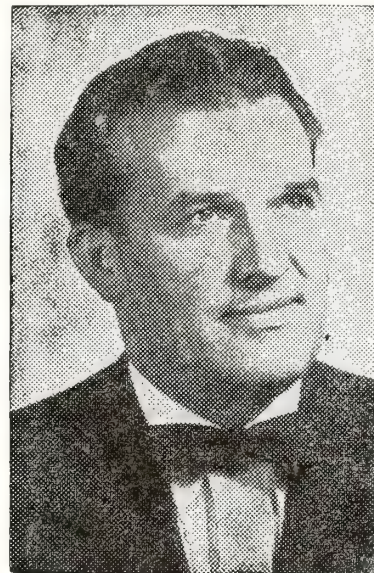
Youth Rally at Saratoga Church

There will be a Youth for Christ Rally at the Saratoga, North Carolina, Free Will Baptist Church on Saturday night, June 15, at 8:00 o'clock. The following program has been planned:

- 8:00—Song, Led by President, Grant Mangum
- Prayer
- Devotions, Owens' Chapel
- Choruses, Led by Albert Proctor
- Special Music, Spring Branch
- Special Music, Dilda's Grove

- Bible Quiz, Aspen Grove
- Special Music, King's Cross Roads
- Sermon
- Business
- Benediction

Wayne Smith to Conduct Tarboro Revival



Rev. Wayne W. Smith will be the evangelist for a series of revival services at the First Free Will Baptist Church in Tarboro, North Carolina. He will be assisted by the pastor, the Rev. Raymond T. Sasser.

The revival begins Monday evening, June 17, and continues through the next Sunday, with services each evening at 8:00 o'clock.

Rev. Smith is pastor of the Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, and a former pastor of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, as well as other churches in western North Carolina. He is widely known throughout North Carolina as an evangelist that God has wonderfully blessed.

The public is cordially invited to attend these services.

Dead Weight

I've been a dead weight many years,
Around the church's neck
I've let the others carry me,
And always pay the check.
I've had my name upon the rolls,
For years and years gone by;
I've criticized and grumbled too;
Nothing could satisfy.
I've been a dead weight long enough,
Upon the church's back.
Beginning now, I'm going to take
A wholly different track.
I'm going to pray and pay and work,
And carry loads instead;
And not have others carry me
Like people do the dead.

—Selected.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

1957 Graduating Class of Mount Olive Junior College



Members of Mount Olive College's third graduating class, Mount Olive, North Carolina, their home towns, and the degree or certificate are left to right, front row: Lena Tilghman, New Bern, North Carolina, business education; Kathryn Alphin, Mount Olive, North Carolina, business education; Shirley Warren, Robersonville, North Carolina, business education; Treva Jeanes, Sims, North Carolina, business education; Peggy Grady, Mount Olive, North Carolina, business education; Marie Barnett, Pantego, North Carolina, associate in arts. Second row: Peggy Mixon, Middlesex, North Carolina, associate in arts; Myra Webster, Pantego, North Carolina, business education; Willie Huber, Snow Hill, North Carolina, associate in arts; Eloise Best, Newton Grove, North Carolina, business education; Genevieve McLamb, Smithfield, North Carolina, associate in arts. Third row: Melvin Everington, New Bern, North Carolina, associate in arts; Eugene Tyson, Middlesex, North Carolina, associate in arts; Hilda Boykin, Wilson, North Carolina, associate in

arts; Alton Worley, Princeton, North Carolina, business education, and Billy Norris, Princeton, North Carolina, business education.

Number of Awards Given at College Commencement

Betty Lou McLamb of Newton Grove, North Carolina, and Ed Miles of Mount Olive, North Carolina, were awarded scholarships to Mount Olive College, Mount Olive, North Carolina, during the school's awards program held prior to commencement on Sunday afternoon, June 2.

Miss McLamb, a freshman, won the Daughters of the American Revolution scholarship, given by the local chapter to the student who had the highest quality point ratio for the year, and Miles received the Business and Professional Woman's Scholarships, given by the Mount Olive

club to the freshman showing the most improvement during the year.

Eugene Tyson of Middlesex, North Carolina, received the L. K. Jordan Sr. medal, given by the family to the student, who in the opinion of the student body, contributed most to the advancement of the school during his residence. Tyson and Miss Marie Barnett won the sportsmanship medals, given by the recreation department to the students compiling the most points in intramural sports.

Miss Barnett also won the Southerland award, given by the family of the late Henry R. Southerland to the student with the highest quality point ratio for two years of study, Billy Norris of Princeton, North Carolina, received the business education department medal, given to the student who shows promise of proficiency in business education.

Following the awards program, sixteen students graduated with seven receiving associate in arts degrees and nine, certificates in business education. Dr. Cecil W. Robbins, president of Louisburg College and former pastor of the First Methodist Church of Mount Olive, was the graduation speaker.

New Addition to College Staff



The appointment of Lorelle Franck Martin of Mount Olive, North Carolina, as head of the science department of Mount Olive College, Mount Olive, North Carolina, was announced this week by W. Burkette Raper, president.

Mrs. Martin, who holds the A. B. degree from Greensboro College and the M. A. degree from East Carolina College, will join the faculty in September. She will teach biology and chemistry.

Chemistry is being added to the college curriculum for the first time, President Raper announced.

NOTES — AND — QUOTES

By J. C. Griffin



IN SEASON AND OUT OF SEASON

"Texts on receipts! Really, John, you are becoming more old-fashioned every day. Whoever is going to read a gospel text printed on his receipt?" David Banks, the junior partner of Allan and Banks, Wholesale Feed Supplies, looked thoroughly disgusted.

"But you are a Christian, David. Do you not believe we should take every opportunity to spread the gospel?"

"Why certainly! Every sensible opportunity. But who on earth ever looks twice at a receipt? They'll file them away and our hard-earned money will be wasted."

In spite of David's objections, the new receipts each bore the potent words, "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Five months later, in a town miles away, William Buxton walked into his retail feed store with the morning's mail. It was Monday and all the way from home he had been thinking—thinking. He had almost forgotten to ask the street car conductor for a transfer, so cast down was he.

First, there had been the doctor's report that Clara, his dear wife, would have to undergo a very serious operation almost immediately. Then business had been falling off a little ever since Cereal Foods had set up as competitors—only a little mind you, but just enough to make a man uneasy.

But last night! That had been the worst bugbear of all! The preacher really had not said much, neither was he very eloquent. He had merely painted two word-pictures: A Christless life and a life yielded to a living, loving Saviour. No, it had not been so much what he said. It was that power, that inner fire that somehow made Bill feel so guilty—such a worm. And now, here it was Monday again—same old grind—same old worries. Bills? Yes, and another doctor's report. He could see it sticking out of the bundle of mail as he unlocked the big plate-glass door.

"Where will it all end?" he mumbled. "And what is the use of it all, anyway? Why do we live? Why do we die? What did that preacher mean about the narrow way that leads to life everlasting and—something about peace that passes all understanding?" But there, he was going over the same old ground again, and the sooner he got that preacher out of his head, the better.

With this resolution firmly planted in

his mind, he reached for his date stamp and took the first envelope from the pile. It contained a terse note from Kumfort Kennels. "Please reduce our monthly order of dog biscuits by one-half and mash by one-third. A slump in business necessitates this change, etc., etc." But Bill knew.

"It's Cereal Foods," he muttered. "Kumfort Kennels think they will get more business by patronizing two feed companies." He sighed as he tossed it aside and opened bill after bill. The picture in general grew darker and darker.

"Wholesale Feed Supplies—Receipt for five hundred of bran and four bundles of raffia." He was just about to spike it on his receipts file, when some bold print at the top arrested his attention:

"... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Bill Buxton did not stir again for five whole minutes. The ebony clock on his desk methodically ticked away each one and the receipt finally slipped from between his fingers. He was doing some deep thinking like that engaged in on the street car. It ran something like this:

"Cleanseth us from all sin. Sin—maybe that's why everything is going wrong. Maybe that's why I can't sleep at night and life seems gray and dismal and such a burden. Sin—yes, the preacher last night had—"

"Hi, there, Bill! Put me up a hundred of number five wheat mixed with grit, will you?" Tom Bradley thumped good-naturedly on the counter, grinned and was gone like a flash.

"Sure thing, Tom," Bill called after him, and continued his contemplation as he filled Tom's order.

"Kinda like to read all around that verse. Wonder what comes before and after? That's a verse out of the Bible—if only I had a Bible. They'd have 'em at the Bon Ton Book Shoppe down the street, but—no, that would be just too much. They'd all think old Bill Buxton had suddenly gone mad. Lemme see now—that's it—the J. P.'s Bible, and I think I can lay my hand right on it!" The former manager had also been a justice of the peace, which made it necessary for him to keep a Bible at the store. Somehow Bill could never quite bring himself to burn it—hardened as he was—so he had laid it away in a dark corner under the counter along with some old account books.

After waiting on an old lady who wanted a package of bird seed for her canary, Bill crawled under the counter and began the search. He soon found the old, tattered Bible and gazed upon its scratched covers with a new respect.

"Now, if I can just find 1 John 1:7," he thought. With the help of the index he soon had the verse. He read the whole chapter, then the whole book and other portions through the Old and New Testa-

ments. Every moment he could spare, between customers, he spent reading the Word of God.

The picture was no longer so dark. Light was dawning and Bill knew it. As soon as the last customer walked out of the store he bolted the door and dropped to his knees behind a big sack of flour. What took place in the next half hour we will not set forth in detail. Suffice it to say, when Bill returned home that night, he was a new creature in Christ Jesus. Old things had passed away and a heavy burden had fallen from his shoulders.

"Now I know what the preacher meant by *peace that passeth all understanding*," he said.

John Allan and David Banks of Wholesale Feed Supplies were again seated in their office. John was going over the ledger. David was reading a pile of letters just handed to him by his secretary. One of these, written on pale blue notepaper, absorbed his attention more than all the others. The blush that spread over his face during the first reading, deepened as he read it three times over. At last he slowly rose from his swivel chair and faced his partner.

"John, I take it all back. I shouldn't have said what I did."

"Take what back, Dave?"

"Read that and you'll soon see." He handed John the blue notepaper.

"Dear Sirs," it read, "Ordinarily my letters are confined to an order for 1000 of wheat or 100 packages of bran, but today I have something unusual to say—something that will interest and encourage you gentlemen—"

Then he went on to tell of his recent salvation through the Scripture verse on one of Messrs. Allan and Banks' receipts.

"It might have been quite a different story," he wrote in closing, "had the little text not been printed on that receipt, for I was just about at the end of my tether that particular Monday morning."

John smiled up at David as he handed back the letter. It was a happy, thankful, forgiving smile. No. He did not say, "I told you so!" Instead he placed his hand on David Bank's shoulder and said, "Dave, let's kneel down and thank our heavenly Father for this simple way of preaching the Word in season and out of season."

And they did!—Hazel M. Swadling, in *Gospel Herald*.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

STORIES

—FOR OUR—

BOYS and GIRLS



Honest Harold

Alice M. Brawand

HAROLD had no peace in his heart about the dime he had which didn't belong to him. Just one week ago the grocer had given him a dime too much change. Harold hadn't told anyone about this, but knew in his heart that God was displeased about the dime. Several times he had wanted to spend it, but something kept him from doing so.

The day was Saturday and Harold was helping his Dad with a special job. Dad had just finished lunch and was reading his Bible as was his custom every noon. Harold sat down by Dad and said, "Dad, please read out loud, so I can hear too."

Dad read 2 Corinthians Chapter 8. The verse which struck Harold was Verse 21: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

"God is speaking to me in that verse," thought Harold. "God wants me to return that dime to the grocer."

When Dad finished reading the chapter

Harold said, "Be back in a few minutes."

"What may I help you with today, sonny?" questioned the grocer.

"Sir, a week ago you gave me ten cents too much change and I want to return it to you. You see, I am a Christian, and a Christian must be honest in every way," spoke Harold.

A stunned grocer stood motionless. Then he bent over and looked Harold in the eyes: "Sonny, I gave you a dime too much on purpose. I wanted to see if the Lord Jesus really makes a difference in a person's life. I wanted to see if Jesus makes a person honest. Now I know that Christ can change a person's life. I want Jesus to be my Saviour and to change my life as He has yours."

Harold had the privilege of leading the grocer to Christ. For the rest of the day Harold sang praises to God. Christ did make a difference in Harold's life. Christ made him honest. Does Christ make you honest?—My Pleasure.

LOVE YOUR ENEMIES

Alice M. Brawand

ALARGE group of boys were trudging along the mountainside on their way to cabins where they were going to spend the week end. Larry had an extra heavy load to carry, so asked Arthur: "Want to give me a lift?"

"Aw, I wouldn't help you if I were empty handed," retorted Arthur. "You're too good for the rest of us guys."

"Sorry, Arthur," replied Larry softly. "If there is any good in me it is because of Jesus Christ in my life. I'm naturally mean and sinful."

Arthur glanced at Larry in astonishment. "I don't want nothin' to do with Jesus Christ."

All of the boys worked hard that afternoon and evening getting things in order. Very few words were said that night after the boys were in bed. Soon all were asleep. Romper, Larry's dog, slept just outside the cabin door.

In the middle of the night Larry opened his eyes and listened. Why, he heard Rom-

per scratching at their cabin door. "Maybe he's restless because he's in a strange place

Meet My Dad

I wish that you could meet my Dad;

He's really quite a guy!

I wouldn't trade with anyone,

And here's the reason why:

He helps with baseball practice,

And gives me useful tips.

He even lets me go along

When he takes fishing trips.

Whenever I have problems,

Doubts or questions, too,

We talk them over—Dad and I—

And decide what's best to do.

Then, too, my Dad's a Christian;

We often kneel and pray.

He helps me live as Jesus taught;

Yes, sir, my Dad's okay!

—The Young Soldier.

tonight," concluded Larry as he tried to go back to sleep.

Soon Romper began scratching harder and called Larry in his own language. "O.K.," muttered Larry as he got out of bed.

Larry opened the cabin door. He stepped outside. Romper began walking toward Arthur's cabin. "What's up, Romp?" asked Larry as he followed his dog.

Larry sniffed. "Smoke! It's close to us!"

Larry saw that Arthur's cabin and all the cabins were in danger, so he called at the top of his lungs: "Fire! Get up! Leave your tents!"

The boys gathered not far from their cabins. All worked together and soon had the small fire under control. Then all went back to bed.

The following morning several of the boys got in boats and went fishing for a few hours. Arthur was standing on shore and saw Larry in a boat with Romper.

"Larry, come to shore and let me fish with you," called Arthur.

A surprised Larry rowed quickly for shore. Arthur didn't say a word until both boys sat quietly waiting for fish to nibble at their hooks. "Uh, Larry, I'm awful sorry for being unkind to you yesterday. You know, you saved the lives of all of us guys in the night. A fire goes fast once it gets started around here. I want to hear about this Jesus Christ, the One you mentioned yesterday."

Larry told Arthur about his wonderful Friend, Jesus. "And Arthur, He's living in my heart and wants to live in your heart too. He makes you want to do good instead of bad. He gives you peace and love."

Arthur looked up with tears in his eyes. "I want your Jesus to be my Jesus."

We find a beautiful verse in Matthew 5:44 which says, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—My Pleasure.

Backsliding

Professor Summer said: "I never consciously gave up a religious belief. It was as if I had put my beliefs in a drawer, and when I came again to look for them the drawer was empty."—*First Church Bulletin*, Albany, Ga.

Men do less than they ought, unless they do all they can.—*First Church Bulletin*, Albany, Ga.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Virginia State Woman's Auxiliary Convention

The Virginia State Woman's Auxiliary Convention will be held at Shiloh Free Will Baptist Church, Bristol, Virginia, on June 13, 1957. The convention theme will be "Send the Light." The following is the scheduled program:

Morning Session

- 9:45—Registration
- 10:00—Devotions, Mrs. Billy Melvin
- 10:15—Welcome Address, Ruby Datson
—Response, Mrs. Jackie Culberson
- 10:20—President's Address
- 10:30—Appointment of Committees
- 10:45—Declamation Contest
- 11:30—Message, Rev. Billy Melvin
- 12:00—Adjournment for Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Osgood
- 1:30—Report of Field Worker, Mrs. Kiser
—Reports of Chairmen
—Reports of Committees
—Business Session
—Election of New Officers
—Dedication Prayer
- 3:00—Adjournment

Mrs. Roy I. Crockett,
Corresponding Secretary

Georgia State Woman's Auxiliary Workshop

The Georgia State Woman's Auxiliary Workshop will be held June 13, 1957, at Camp Mount Bethel, Ashburn, Georgia. The theme will be "Approved Workers," and the thought for the day will be "Study to Show Thyself Approved." The following is the planned program:

Morning Session

- 9:30—Registration
- 10:00—Singing, Led by Iva Sewell
- 10:10—Devotions, Mrs. Paul Long
- 10:30—Introductions
- 10:35—Welcome, Mrs. K. V. Shutes, State President
- 10:40—Special Song, Durelle Slappey and Angela Bush
- 10:45—"Why Study," Martha Everson
- 10:55—Solo, Regina Woodard
- 11:00—Special Message, Mrs. Eunice Edwards
- 12:00—Lunch

Afternoon Session

- 1:00—Group Singing, Led by Iva Sewell
- 1:10—Devotions, Mrs. Edith Shiver

- 1:25—Registration Report
- 1:30—Inspirational Lecture, Mrs. Eunice Edwards
- 2:30—Special Song, Mrs. Louis Moulton and Mrs. Gladys Beville
- 2:35—Question and Answer Period
- 3:00—"Dedication to More Consecrated Study"
—Adjournment

Mrs. Doris Sheffield

Dunn, N. C.—The Y. P. A. of Robert's Grove Church met May 31 with Mary Sue Peters. There were 14 young people present at the meeting. The director gave the devotions, having special prayer for the sick. The vice-president, Donnie Barefoot, presided during the business session. The group voted to send \$5 to Mrs. Wooten to help pay for a freezer at Cragmont. They also voted to pay \$15 on the organo at their church.

The program topic for the evening was "Open Doors of Cuba." Mary Sue Peters, program chairman, introduced the program. Others participating were Betty West, Marie Starling, Donnie Barefoot and Brewer Snell.

The hostess served crackers, cookies and soft drinks for refreshments.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met Thursday, May 30 at 8:00 p. m. in the home of Mrs. Margie Etheridge and Mrs. Annie Etheridge. The meeting opened with a group song, followed with prayer by Rev. Winfred Brickhouse. The president presented the devotions, using the subject, "God's Plan Revealed by the Words of Jesus." Those taking part on the program were Mrs. Annie Etheridge, Mrs. Margie Etheridge, Mrs. Nancy Sawyer, Mrs. Hilda Roughten, Mrs. Kathleen Swain and Vern Swain. Mrs. Madeline Brickhouse gave a talk on "The Great Continent of Africa." She told of its people and their work, their religion, their government, and their great need for missionaries.

Following the business session, the meeting was closed with prayer. A social period was enjoyed while the hostess served ice cream, cookies and drinks.

Vanceboro, N. C.—The G. T. A. of Jupiter Chapel Church met on May 29 in the home of Mrs. Annie Haddock with 9 members present and several visitors. The

subject for the evening was "Loyalty to Our Church." Miss Velma Morris gave a talk on loyalty also.

During the business session the group made plans to visit the sick and to send get-well cards. The group was dismissed with prayer after the business session. The hostess then served refreshments and the group enjoyed a fellowship hour.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held its regular monthly meeting May 27 at the church with 17 members present. The business session was begun with the reading of the minutes and the circle reports. During the business session, the ladies decided to continue working on a box for the orphanage. Next month's project will go for missions. Whenever a member buys a coca cola or etc. for herself she will put aside a like amount of money for missions.

After the business session, the meeting was turned over to Mrs. Minnie Everton and Mrs. Effie Suggs. Since May was Christian Homes Month, a playlet entitled "The Worth of a Family Altar" was presented by the Y. P. A. The meeting was then adjourned with prayer.

Selma, N. C.—The Y. P. A. of Branch Chapel Church held its second meeting at the home of Bobby Barnes on May 30. The meeting was called to order by the president, Bobby Barnes. The business consisted of electing a program chairman and a social chairman. Those elected were George P. Foster and Betty Foster.

The program for May was then presented. Everyone then gathered around the piano to sing hymns, with Mrs. Kenneth Starling at the piano. Refreshments were then served and enjoyed by all. The reporter, Shirley Price, says, "The meeting was very inspirational and we are all working hard to make our Y. P. A. a bigger and better one."

Louisburg, N. C.—The Y. P. A. of Saints' Delight Church met in the home of Peggy Davis on Monday evening, June 3. The meeting was called to order by the vice-president. The group sang "Jesus Saves" as the opening hymn. Leamon Gup-ton read the Scripture, and Mary Conn led the group in prayer. The business session was then held.

The program, "Open Doors in the Homeland," was presented by several members. Those participating were Lucille Webster, Mary Conn, Peggy Davis, Joseph Casey and Jimmy Gup-ton. The leader then gave a talk on the lesson topic.

Following the benediction prayer by Lewis Bartholemew, the group enjoyed refreshments and a social period.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Miley Gets Fellowship

LaVerne Dale Miley of 2543 Cantor, Nashville, Tennessee, who will be graduated from the University of Tennessee College of Medicine next year, has received a \$400 fellowship from the National Foundation for Infantile Paralysis, to study preventive medicine and public health. The grant will finance eight weeks extra-curricular study at the university.

Mr. Miley was nominated for the grant by Dr. O. W. Hyman, vice-president of the university, who is in charge of the medical units and dean of the college of medicine. Brother Miley is a medical missionary candidate.

The Calvery's Write from Japan

We are rejoicing at the progress in our meetings. The attendance at all of our meetings has picked up. At the beginning of the new school year (March in Japan) we started junior high school worship services and they have been very successful. We have about 100 junior high school students in our three meetings combined where we had only about 15 before. We have about 250 primary school children in meetings and about 60 adults. Kimura San has turned out to be a wonderful helper. We praise the Lord for him. He has had no Bible school training but has been a diligent student of the Word for the last two years. His maturity and experience is invaluable in counseling with our people and helping me in my dealings with the Japanese people. I have given him the Christian name of Daniel; so please request prayer for Daniel Kimura. At the present time he is quite a vital man to our work here.

As we are rejoicing in our work here we have our problems too. On April 5 I became sick with appendicitis. Since I already had plans to go to Tokyo in the next few days anyway, I flew to Tokyo and Aileen went by train. On the ninth I was operated on and was in the hospital for five days. We were away from our work almost three weeks but Daniel took care of everything for us. I am almost as well as ever now and back at my work. I am afraid it will take my pocketbook quite a while to get over the operation; with missionaries' discount it was \$220. While I was in Tok-

yo I received word that on the eighth of April my father entered the hospital with pneumonia and the ninth of April my mother entered the hospital for a hernia operation and was not expected to live. It was quite a shock but I had already prepared myself for such news in that I won victory over it before I left my parents. They understood and do not expect me to go to them in such times. But praise the Lord, after two weeks of waiting I received a letter in my mother's own handwriting. Just seeing her handwriting on the outside of the envelope made me rejoice. Daddy has recovered and Mom is slowly recovering. She still needs your prayers.

One more thing about our meeting places. In Bihoro we have rented a small two-room Japanese style house which we use for our meetings. In Koshimizu a man was very nice in letting us use his sewing school with all of its facilities free of charge. Since his students are farmer's daughters they cannot go to school in the summer. Therefore he has plenty of unused space now. But come winter, the girls will be back to school and we will have to find a new meeting place. In Abashiri until now we have met in our home in our Japanese style living room. We have been looking for a meeting place separate from our home, but could not find a suitable place. But at the end of this month the contract on our house runs out and it cannot be renewed. We found several places that we could rent but we felt the Lord would have us to stay in our present community, Sin Machi (translated New Town), because it is the part of town that is building up and it has no Christian witness of any kind. At first it seemed we would be forced to move away from Sin Machi but in His own time the Lord provided a place for us in this community. It is a larger house than we have now which will give us room for our workers to live in. It has an upstairs with separate entrance which will be used for our church. It is a very convenient location and we feel that it is God's place for us, even though it would not compare to a home in the states. The one difficulty is this: The only reason it is for rent is the fact that the owner is in need of money. So in order to rent it we must pay one year's rent in advance. The rent is 180,000 yen (\$502) for the year. We are requesting that you send us this amount in advance to pay the rent. If you will send it in June's allotment

it will be just fine. It must be paid in June! We trust that you will understand and be able to do this for us since our budget will not take care of it. In fact our present budget is actually too small; especially considering the fact that we now have a worker. Fred's language school tuition has gone up, and also from next month Fred's house rent will be more. But we are trusting that the Lord will supply every need. We trust that you will prayerfully consider this urgent need.

From the Field

"I am enclosing a check for \$240.30. Of this amount \$200 is a donation from our home mission fund to take care of the use of the machine and equipment we have been using from the national office."—J. W. Alford, Morehead City, North Carolina.

"I'd like to pledge \$2 per month for the next year for home missions."—David Joslin, Nashville, Tennessee.

"I am enclosing a check for \$2. I pray that all people will do more for home missions. I know each and every one of us could do more."—Henry Bushool, Mt. Vernon, Illinois.

"Enclosed is \$5 which is my offering for the little home mission bank I got when Brother Willis visited our church."—Mrs. Lester Sluss, Beauty, Kentucky.

"I am sending an offering of \$1 to help carry the gospel to needy souls."—Mrs. W. A. Worton, Kinston, North Carolina.

"I would like for you to send me the names of our home missionaries and where they are located."—Bernice Carr, Bakersfield, California.

"On March 31 we started a mission in Lyndora, Pennsylvania. We have met opposition from the Roman and Greek Catholics, but it hasn't discouraged us."—Rev. R. L. Honeycutt, Butler, Pennsylvania.

"Enclosed is \$100 for home mission work."—Melvin Bingham, Tulsa, Oklahoma.

"Enclosed is an offering of \$3 for home missions. We thank God for the way He is using our missionaries, and our prayer is that much more may be accomplished in the future."—Annette Hanus, Bryan, Texas.

"The Junior Sunday School Class of Christian Hill Church pledges \$1 per month for home missions."—Mrs. Clark Helms, Georgia.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Recognizing God's Providence

(Lesson for June 23)

Lesson: Genesis 39:20-23; 41:46-52.

Golden Text: Psalm 103:17.

I. INTRODUCTION

When Potiphar's wife saw that Joseph would not defile himself by committing adultery with her, she set the stage to accuse him falsely and secure enough circumstantial evidence to make her lie look like the truth. Her action was not without precedent, and neither has the world been free of her kind in the generations which have followed. Many valuable servants of God have had their influence destroyed and their service extremely limited by slanderous falsehoods and malicious gossips, even in our day.

God's servant may expect to be persecuted. The compassionate heart of our Master was moved to pronounce a beatitude upon those who are so mistreated by evil people, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

But let us issue this warning to every Christian: Be sure that you do not place yourself in a position which will draw criticism; and be sure that your conduct is such that what evil people say about you is in no wise founded on fact. Just enough servants of God have actually fallen to temptation and disgraced their profession as to make even Christian people somewhat gullible to such rumors as scandalmongers peddle from ear to ear.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The servants of the Lord may be shut up in prison, but He cannot be shut out from them (Vv. 20, 21).

2. Whether God's people are free or in bonds, they often have pre-eminence over their fellows (Vs. 22).

3. Wherever God's servants may chance to be, the blessings of His presence may be seen with them (Vs. 23).

4. Sometimes it takes twice as long to get ready as it takes to perform a task for

the Lord (Vs. 46).

5. The time for people to prepare for the future is when the windows of heaven are opened up to them (Vs. 47).

6. Even though a famine may not be in sight, it is better to save than destroy God's blessings (Vv. 48, 49).

7. When the Lord makes His people forget their troubles, they should in some way memorialize His favor (Vv. 50-52)—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The older classes might consider at the opening of this lesson some of the reasons why men are put in prison. In most instances, men are imprisoned because of some crime they have committed. The total population of state and federal prisons and reformatories in our country—excluding all city jails—is something over 180,000 at the present time. Sometimes men are sent to jail or prison on false charges, a tragic situation. At other times in history, men have gone to prison for a good cause. John the Baptist was imprisoned for preaching the truth, as was the Apostle Paul, John Bunyan, etc. Thousands of Christians in Korea and China have been thrown into prison because they would not deny Christ. Our lesson begins with the account of Joseph's being put in prison on a false charge.

2. The victory which Joseph won in this battle for moral integrity and cleanness of character was the result of three factors: his loyalty to his master; his absolute faith in God, which made him realize the sinfulness of such an act; and his decision to flee from this woman—he followed the injunction of Paul to Timothy, "Flee youthful lusts: . . ." (2 Timothy 2:22). The sources of victory which Joseph had that day are available to every one of us, if our hearts long for triumph in the days of temptation. The immediate consequences for Joseph were terrible. As the common saying goes, "Heaven has no rage like love to hatred turned, nor hell a fury like a woman scorned." One would have thought that this woman would have kept silent about what had happened, or that she would have fallen on her knees before God in confession; instead, she told it all over the court. She not only lied about Joseph, but she blamed her own husband for what had supposedly taken place, because he had brought Joseph into the house. When the master heard it, he at once had Joseph cast into

prison, though there would seem to be some grounds for believing that Potiphar felt in his own heart that Joseph was not guilty. He must have known that his wife was not without fault. According to Egyptian custom, he would have had Joseph tortured and killed at once, if he had thought the story of his wife was true.—*Peloubet's Select Notes*.

3. Those must have been two long years for Joseph (Genesis 41:1). Among the children of God in these days, I find considerable impatience. It is not that they doubt God's power to deliver from trials and difficulties, but they cannot understand why God is so slow. In Joseph's case, it was the chief butler who was slow. But when deliverance did come to Joseph, the rewards were tremendous. It was a beautiful story of "From Prison to Political Power." Joseph was not only grateful for the opportunity of being so useful to a whole nation, but for the happiness of his home.—*Selected*.

4. The Spirit of God was evidently in Joseph. This gave him a wisdom far above others and a foresight into the affairs of the nation. He also saw that years of approaching famine must be met with years of thrift. The man of God in this state is no visionary but the most practical of all. The end of Joseph is one that is spoken of as being *fruitful*. His marriage and exaltation in Egypt, his children and family to bless the future, and his leadership of the world of that day ensured that God would carry out his plan for Israel and the coming Messiah.

The evil that his brothers had done to him turned out for good in the divine providence. Man sought to do him mischief, but God turned everything to good. Throughout this period when Joseph lives in prosperity he did not change in any way what he had learned at home in youth. His religion was the same, his trust and faith in God were no less, and his benevolent interest in others was not decreased. Above all, in the fulfillment of the dreams of youth he did not give way to pride and arrogance, but remained humble and gracious.—*Gist of the Lesson*.

5. In our stand for the right, we must be brave. We must stand in the power God gives to us.

A class of boys in Sunday school was studying the story of Daniel. The teacher had different boys read verses aloud. Presently he asked one boy to read Daniel 6:3. This verse reads, ". . . because an excellent spirit was in him; . . ." By mistake, the boy read, "Because an excellent spine was in him!" It was bad reading, but it was the truth, for Daniel was a man with a real backbone! He was a man of great courage. He had no fear, because God was with him.—*Selected*.

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These beautiful post cards should be mailed to every prospective pupil of your school. Be sure to order enough of them.

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These flashy publicity items will be worn proudly by every pupil in your school.

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WINTER GREEN CHURCH, CRAVEN COUNTY, NORTH CAROLINA

Pictured above is the Winter Green Free Will Baptist Church, located in Craven County near Cove City, North Carolina. The church has a long history of service to Christ and the denomination. The present brick building was erected in 1938. It contains a spacious auditorium and five Sunday school rooms. The church completed a recreation building beside the church in February of this year.

The Rev. E. E. Edwards of Chocowinity, North Carolina, is pastor of the church which has preaching services on second and fourth Sundays of each month.

EDITORIAL

HE BECAME POOR

When the editor and the writers of daily vacation Bible school materials had their initial conference preparatory to producing manuscripts for the 1958 series, *The Bright and Morning Star*, they listed the basic Bible doctrines which they would strive to teach throughout the series. Each writer accepted the responsibility of interpreting these fundamental truths to the children on the age level for which he or she was writing. The editor is dedicating a series of editorials to a discussion of these basic tenets of our faith.

Since the series will be centered around the life and works of Jesus, the first consideration is that of His coming to earth. We particularly like Paul's statement to the church at Corinth, regarding Jesus' advent, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

Jesus lived in heaven with the Father before He came to earth. He was with the Father before the foundation of the world, being the only begotten Son of God by eternal generation. He participated in the creation of the world and all things in it. John gives us this revelation in unmistakable terms, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3). Then, lest anyone should fail to understand that he was referring to Jesus, he said further, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). These passages, together with an abundance of other statements, leave no room for doubt that Jesus taught the apostles to believe in His pre-existence before He was born into the world.

Jesus emptied Himself of His heavenly riches and humbles Himself to the point of taking on the form of sinful man that He might redeem man from sin. Although no force in the universe can limit God, this God-Man voluntarily limited Himself for our sakes. He willingly relinquished all things to the hands of the Father while He should perform the will of the Father in working out the only possible plan whereby sinful man might be cleansed, reconciled and made fit for eternal habitation with God after his life on earth is over. He announced this fact, over and over, during His ministry. Let us hear Him as He says, "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). Again He says "All things are delivered me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matthew 11:27). In His memorable prayer to the Father, He said, "... Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 7:1, 2). These are but a few of the many passages in which He declares His submission to the will of the Father and His voluntary limitation, while on earth, to that which the Father should impart unto Him according to His need at any particular time. This accounts for the fact that the Almighty Son of God "... increased in wisdom and stature, and in favour with God and man" (Luke 2:52), while He was an earthly child.

Jesus came to earth to be the Seed of the woman, according to divine promise. Although there are some things about the mystery of the virgin birth of Jesus which are beyond the power of the human mind to grasp, the Bible is emphatic as to its verity and de-

tailed in its description, "... the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ... And the angel said unto her, Fear not Mary: thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ... Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:26-35).

The Bible gives us no room for doubt or reading between the lines here. Mary's own solemn confession to the chief messenger of God was, *I know not a man*. She was clear in stating that she had not yet become Joseph's wife in very deed. According to the word of the angel, the very ecstasy of the act of conception would be produced by the Holy Ghost while she was completely enshrouded in the shadow of the Highest. What clearer explanation could the Infinite God give to finite minds of so marvelous a mystery as this?

We heartily accept without any reservations God's detailed explanation of this wonderful event. This is the method by which Jesus, the Son of God, gave up His heavenly estate and came to earth to become man that He might live to be our Example, die to atone for our sins, rise from the dead for our justification in the sight of God and ascend to be our Spiritual High Priest at the throne of God until He should come back for His own, according to His promise.

Furthermore, we should like to register our objection to the statement made by some that Jesus is part God and part man. We gladly accept that interpretation of His incarnation which says that He is *all God and all man*: He is the God-Man. As man, He lived a perfect and sinless life in an imperfect and sinful world, withstanding all temptations, undergoing all human suffering and manifesting all other attributes of man as God intended man to have as originally created. As God, He performed powers, wonders and signs, forgiving penitent and faithful people of their sins; then He died the atoning death and arose from the dead, perfecting the only plan for the redemption of man from condemnation to eternal hell.

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Rock and Roll

Jack Wyrzten

I PLAN to answer four basic questions concerning *rock and roll*. First: Where did it come from? Second: Is it doing any harm? Third: Is it a contributing factor to juvenile delinquency? Fourth . . .

WHERE DID "ROCK AND ROLL" COME FROM?

I believe it originated in the demon-worshipping dances of the jungle. A few years ago, three of our fellows—Harry Bollback, Harold Reimer and Tom Young—penetrated deep into the heart of the Brazilian jungle, where they were working with an Indian Mission, to reach one of the wildest tribes of savages in South America. When they were living among these Indians, they took pictures of some of their dances. I've seen their movies of the Dance of the Flying Arrows. Here were naked, savage Indians, dancing and working themselves into a devilish frenzy, until you couldn't tell the difference between them and the *rock and roll* crowd!

One psychologist recently said that *rock and roll* is very much like the medieval type of spontaneous lunacy where one person goes off, and many others go off with him.

Dr. William Ward Ayer of New York City made an extensive research on the subject of *rock and roll*, and in a recent issue of Sunday School Times said: "When one delves into the origin of this 'rock and roll' music and dance, he discovers a satanic onslaught on our youth which originated in the demon-worshipping dance of the African jungles. It came to America by way of the semi-savage voodoo drums, songs and dances of the Caribbean. A beachhead for the evil was found in the sensuous night life of New Orleans and from there it has spread over the land and is now being exported abroad."

Think of it—from the African jungles to the Caribbean, across America, and now we are sending this stuff to the ends of the earth!

IS IT DOING ANY HARM?

You may ask, "What is the actual harm? After all, you're only young once! Every young fellow, every young lady, has to sow his or her wild oats. These things come and go. Didn't we have the Jazz Era, the Charleston, the Jitterbug, and dance mar-

thons? So now it's 'rock and roll!'"

Wait a minute! God says that whatever you sow you're going to reap! If you sow to the flesh, you will of the flesh reap corruption. What's the actual harm? Well, listen to some of these reports: A riot in Asbury Park, New Jersey's Convention Hall sent 25 teen-agers to the hospital. The mayor then slapped a *rock and roll* ban on all the city dance halls.

In San Jose, California, a *rock and roll* party routed 73 policemen, injured 11 people, and did \$3,000 worth of damage.

Recently the *rock and roll* mania gripped Times Square, and you may have read in the papers of the damage that followed.

The same thing that happened in New York is happening all over the world. For instance, teen-agers have torn up theater seats in London, they have danced in the streets in Sydney, Australia. In Indonesia the balcony of a local theater swayed precariously to the stamping feet of the young people in the grip of a rocking rhythm, just as it did in New York's Paramount Theater.

The Navy at Newport, Rhode Island, banned *rock and roll* at the enlisted men's club after 10 sailors were injured and 9 arrested in a riot touched off by the *rock and roll* rhythm. In Japan, a showing of a *rock and roll* movie touched off a riot. This same thing is true about every continent on the face of the earth.

IS IT A CONTRIBUTING FACTOR TO JUVENILE DELINQUENCY?

This *rock and roll* business is wild, savage dancing to jungle drums and blaring disharmonies that has caused riots and bloodshed. We seem to have reached the bottom of the musical underworld today! Frankly, what kind of mothers and fathers will these *rock and roll* teen-agers turn out to be? I wonder how many of them will be gathering their children together around the dining table to read the Word of God, to pray, and to sing hymns of praise to God? And what about the harm to the individual, the one who has thrown off all restraint and given free rein to the sinfulness of the human heart? That's what *rock and roll* is—an abandonment of moral and spiritual restraints, revealing the desperate wickedness of the human heart.

The Word of God says, "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). God says that the wicked will be turned into hell, and all nations that forget God. We've forgotten God as a nation today.

Police Commissioner Kennedy of New York City recently reported that last year there was a 32½% rise in crimes by children under 16 years of age. I ask you, is this harmless fun?

Our whole world is sitting on a powder keg that might blow up at any minute. We ought to be on our knees, crying out to God for a great spiritual awakening instead of whooping it up for the devil and *rock and roll*.

Now the Fourth Question:

SUPPOSE THE "ROCK-AND-ROLLERS"

TURNED TO CHRIST:

What would happen in America and across the world if the *rock and roll* crowd would turn to Jesus Christ? Just think of what would happen if the leaders of *rock and roll* would face the claims of Jesus Christ upon their lives and start living for Him. It would do more to combat juvenile delinquency than anything I know of in America today. If all of the energy of these *rock and roll* leaders and their followers were used in the right direction, we would see one of the greatest revivals we've ever known in our nation.

Recently when I was in Times Square for our broadcast, I saw thousands of teen-agers lining up for their *rock and roll* jam session, paying \$2.50 each. As I looked at them and wondered what Jesus Christ would say if He were looking on this crowd, I remembered the day when He looked upon the multitudes. We read in Matthew 9:36 that when Jesus saw the multitudes, "... he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

As we see these young people who like sheep have gone astray, we too must be moved with compassion for these poor lost souls who desperately need the Good Shepherd, Jesus Christ.

Evil seducers are waxing worse and worse. We are living in days that parallel Noah's. Just before the flood, God looked over the battlements of heaven and saw that the wickedness of man was great in the earth; that every imagination, every thought, every intent, every desire of man's heart was only evil continually. Today, once again the enemy has come in like a flood. How we need to cry out to God to raise up a standard against the enemy. By God's grace, there are a few men across the nation who are trying to do something for our youth through Christian youth rallies, camps, broadcasts and campaigns.

(continued on page thirteen)

Footprints of the Risen Christ

Dr. Frank McCoy Field

N the summit of the Mount of Olives east of the old city of Jerusalem is the Chapel of the Ascension, marked by centuries of tradition as the spot where Jesus was lifted up from the presence of His disciples and ascended into heaven.

In the unpretentious round chapel, now in the hands of the Moslems although on the site of former Christian churches, tourists are shown an oblong piece of stone marked with an irregular depression which with some imagination might be considered a footprint. That is what the Moslems claim for it, that this is an impression made by the right foot of Jesus in the rock just as he stepped up from the earth and ascended into heaven.

Few, if any, but the most gullible are impressed by the guides story. Possibly the stone was placed there centuries ago to mark the place of the ascension and around it this fictitious tradition gradually developed. The story is unimpressive for two reasons.

In the first place the location does not fit the Scriptural account. It is surprising that the site of the ascension has been placed here through the centuries, because Luke explicitly states, "... He led them out as far as unto Bethany, ..." (Luke 24:50) at the time of the ascension. The tradition is quite ancient and the crusaders seemed to have no question about it. In 351 A. D. Constantine erected a small, open air chapel of similar shape to the present one. In the seventh century Monk Modestus built a church here and after its destruction another one was built and disappeared. The present chapel, dating from 1835, is the property of the Moslems, who venerate this site. They generously share it with the Christian sects and outside are four altars, Armenian, Coptic, Greek and Syrian.

In the second place this artificial footprint is not impressive because it just doesn't fit in with the purpose and meaning of this sacred event. We are not concerned with a footprint in stone where our Lord last stepped. We rather meditate on what Jesus said at that farewell moment, His instructions and promises to His fol-

lowers, and the meaning of the ascension for us Christians.

Importance of the Ascension

On May 30 the Christian world observed Ascension Day. It is on the calendar but that is not enough. The ascension is a part of Easter. Jesus made that clear in His farewell conversation with the disciples in the Upper Room: "It is expedient for you that I go away. When He, the Comforter comes, He will convince the world, because I go to the Father. I go to prepare a place for you; I will come again and receive you unto myself. Greater works shall ye do because I go to the Father. I came from the Father; again I am leaving the world and going unto the Father."

To Mary Magdalene in the resurrection garden He gave the message: "Go to My brethren and say, I am ascending to My Father and your Father."

"A little while, and you will see Me no more." He told the twelve. That little while was about forty days when He continued to walk the paths of earth. In a body which seemed not to be subject to ordinary physical laws, Christ appeared to different groups at sundry places, seen of human eyes and touched by human hands, but no longer walking with His disciples as of old. The Upper Room in Jerusalem, the shore of the Sea of Galilee, a mountain in Galilee were the scenes of His counseling with His disciples, at one time with five hundred persons.

The Last Walk Together

Then, on a beautiful day in May, possibly May 18, A. D. 30, Jesus met with His disciples for the last time. It was probably in the Upper Room in Jerusalem, but the city was not a suitable place for the events to take place. Out through the city streets he took them, possibly within sight of the Skull Hill of crucifixion and of Joseph's garden of the resurrection; down across the Kidron past the Gethsemane garden and up the hill of Olivet. This part of the walk was the same route by which they had come into the city in the Triumphal Entry, only in reverse. They were traveling

over familiar roads. Together they had come out this way many times to spend the night on the Mount of Olives or over at Bethany. John tells us that Judas knew the place; for Jesus oftentimes resorted thither with his disciples. It was somewhere on the hillside that Jesus sat with His disciples one day shortly before His betrayal and arrest down there at the foot of the hill and foretold events to come, the destruction of the Holy City, the trials, persecutions and final triumphs of His followers.

It would seem there is no other place where we can be quite so sure we are walking where Jesus walked, as on the pathways of the Mount of Olives.

As they walk along, the Master is urging the eleven men not to run away from Jerusalem and seek the friendlier atmosphere of Galilee as soon as He is gone, but to wait here until they receive spiritual empowering for their task.

Now they have reached a high point on the Mount of Olives overlooking the little village of Bethany. Down there is the hospitable home where He had so many times been a guest. Back over the hill in the other direction is an olive grove, Gethsemane, and a little farther away, a rise of ground called Calvary. There is the city which rejected Him, the temple which must be destroyed because it did not receive its Lord.

With memories such as these scenes must have suggested to the apostolic group, they look into the Master's face and wait for His words. They hear Him saying, "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be My witnesses unto the uttermost part of the earth."

They are held by His words and by the glory on His face. Nail-pierced hands are uplifted in blessing. The ground seems to be receding from under Him. Feet that walked at boyhood play in Nazareth, feet that had traveled the paths of Galilee on missions of mercy and teaching and had climbed in pain up Calvary, press the soil of earth for the last time and step into a heavenly cloud.

As I have stood on the Mount of Olives and have remembered that somewhere in this vicinity Jesus' walk with His disciples came to an end, I have rejoiced in a greater truth. The walk of the living Christ among men did not end there. In a more glorious sense it was just beginning. Across the continents around the earth and down the centuries to the end of the world, He promised He would be walking alongside of all His followers who are seeking to carry out His mission. In the book of Acts we can trace the continued journeys of the Master. His spiritual footprints are every-

where, where goes a true servant of His, doing His work and His will.

When the disciples went down from the Mount of Olives into the city and on the Day of Pentecost received the Holy Spirit, Christ was more truly with them than ever before. That day He became the *Christ of Every Road*. That was why it was expedient for Him to go away. Otherwise He could be in only a few places with a few who needed Him. Now He is with us always.

Luke begins the account of Christ's triumphs in the book of Acts by saying that His Gospel was written of *all that Jesus began to do and to teach until the day He was taken up*. Now comes the account of what He continued to do and teach through His followers; teaching, preaching, healing, loving. Christ's work still continues when-

ever His followers are teaching, preaching, or making it possible by their prayers and gifts.

The story is told of the great missionary, David Livingstone, that when he returned the first time from his arduous labors in darkest Africa, a great University in Scotland invited him to speak on the occasion of conferring an honorary degree upon him. He stood before them, one arm hanging limp because it had been chewed by a lion, his skin bronzed by sixteen years of African sun. In the climax of his great message he said: "I tell you, young men, every day of my missionary labors and hardships, I have been sustained by these words, the words of a Gentleman, 'Go, teach all nations, and lo, I am with you alway, even unto the end of the world.'"—*The Palestine Pictorial News*.

Dothan, Ala., Church Conducts Successful Bible School

The First Free Will Baptist Church of Dothan, Alabama, held its annual vacation Bible school May 27-31, with a total enrollment of 98 and an average attendance of 86. The offering during the school amounted to \$12.49 and was given to foreign missions toward a mission station in Africa. There were five young people converted during the school. There was wonderful cooperation between the students and the teachers.

The officers and teachers for the school were as follows: General director, Mrs. Mary E. Cook; general secretary, James E. Vaughn; cradle roll teachers, Mrs. Ruth Vaughn and Miss Merl Cherry; nursery teachers, Mrs. Grady Scott, Mrs. Donald Arnold and Mrs. Fred Knight; beginner teachers, Mrs. E. T. Ingram, Mrs. Charles Mathis and Miss Peggy Seay; primary teachers, Mrs. Betty Deal, Miss Glenda Seay and Mrs. Mae Perdue; junior teachers, Mrs. Mary E. Cook and Miss Sara Lou Scott; teen-age teachers, Rev. and Mrs. Bobby L. Jones, pastor.

NEWS NOTES

Porter Youth Rally At Scioto Church

The monthly Free Will Baptist Porter Youth Rally met at the Scioto County Grange Hall, Lucasville, Ohio, Saturday night, May 18, with the president, Mary Smith, presiding. Following the opening song, "Bring Them In," the Reverend Goole of Columbus, Ohio, led the group in prayer. The pastor of Scioto Church, Rev. Paul Miliam, read the third chapter of Romans for the evening Scripture.

The business session was then held. Following the reading of the minutes, an offering was taken and a blessing asked by the president. The youth group decided that the offering be given to Rev. Dave Franks, a young missionary, visiting from the Free Will Baptist Bible College, Nashville, Tennessee. The Rev. Dave Franks spoke on the need of missionaries in foreign fields and their duties.

After the president dismissed the group with prayer, slides were shown on the New Testament by Miss Faye Rose and Mrs. Dorothy Griffin of Scioto Church.

National Superannuation Report for April, 1957

The Rev. K. V. Shutes, promotional secretary of the National Superannuation Board of Free Will Baptist, reports as follows for the month of May, 1957:

Cash on Hand May 1, 1957	\$1,003.27
Receipts	
Cooperative Plan of Support:	
Alabama	\$ 1.79
Arizona	1.36

Arkansas	20.50
California	8.38
Florida	.08
Georgia	14.38
Illinois	11.41
Missouri	23.20
New Mexico	.38
North Carolina	8.53
Ohio	.16
Oklahoma	14.85
Tennessee	27.00
Texas	29.47
Virginia	15.43
North Carolina (Designated)	14.88

Total	191.80
From States:	
Alabama	\$ 9.50
Michigan	28.53
North Carolina	31.52
South Carolina	.54
Virginia	3.67

Total	73.73
Premiums on Policies	163.68
Woman's National Auxiliary Convention	.45

Total to Account For	\$1,432.93
Disbursements	
Premiums on Policies	\$327.34
Secretarial Service	40.00
Total Disbursements	367.34
Balance on Hand May 31, 1957	\$1,065.59

Edgewood Revival Now in Progress

Revival services are now in progress in the Edgewood Free Will Baptist Church, Macclesfield, North Carolina, with the Rev. J. C. Griffin of New Bern, North Carolina, as the evangelist. Services began Sunday evening, June 16, and will continue through June 22. You are cordially invited to attend the remaining few services of this revival which begin each evening at 7:45 o'clock.

Western Conference Ministers' Conference, June 25, 1957

The Ministers' Conference of the Western Conference of North Carolina will convene with the Milburney Free Will Baptist Church, Tuesday, June 25. The church is located on Highway 42, south of Wilson, North Carolina. The president, Rev. H. M. Minchew, makes the following statement: "It is your duty as a pastor in the Western Conference to attend this Ministers' Conference. All ministers are invited to come and bring their wives with them." The program is as follows:

Morning Session

Song Leader, Rev. Norman Adams
 10:00—Devotional, Rev. Boyd L. Shook
 10:15—Welcome Address, Rev. Dewey C. Bowling, Host Pastor
 10:20—Response, Rev. Milford Hales
 10:30—Testimony Service, Rev. James A. Evans
 11:00—Song Service
 —Prayer, Rev. R. N. Hinnant
 (more on pages 6, 7, 8)

The Lord's Project at Winter Green Church



NEW RECREATION BUILDING

When the editor spoke at Winter Green Church near Cove City, North Carolina, on Sunday night, June 9, 1957, by invitation of the pastor, the Rev. E. E. Edwards, he was reminded of the impressive service which he enjoyed at this church on November 11, 1956. On the former occasion, the editor had been invited as guest speaker at the Harvest Home Day which the church was observing.

This Harvest Home Day was the time when the members of the church brought in the fruits of the Lord's Projects which they had undertaken during the year. Just before the message, the people formed a long line and marched up to the altar to bring the proceeds from their projects and give

them to the Lord. People of all ages and both sexes came with their money. Even little children had carried out projects and came with the rest of the people.

The offering, when counted, amounted to \$1,403.50. This was almost as good as that of 1955 which amounted to \$1,582.50. The new recreation building, pictured above, has been erected with funds from these projects. It is a large building made of cement blocks with adequate space for serving at social functions, a kitchen and bath rooms. This is an example of what God can do in a rural community when people are willing to consecrate their time and talents to the Lord's cause.

11:15—Message, Rev. Willie Renfrow
12:00—Lunch

Afternoon Session

1:00—Devotional, Rev. R. W. Allman
1:20—Business Session
3:00—Benediction, Rev. Joseph Ange

Sound Side Church to Observe Home-Coming July 7

The Sound Side Free Will Baptist Church near Columbia, North Carolina, will observe its annual home-coming July 7, 1957. The pastor, the Rev. Charlie Overton, makes the following statement: "All former pastors and church members are urged to be present and visitors are welcome." The program is as follows:

Morning Session

10:00—Sunday School, Marvin Sawyer, Superintendent
—Sunday School Lesson, Rev. Charlie Overton

11:00—Morning Worship Service
—Piano Prelude, Mrs. Lawrence Brickhouse
—Doxology
—Call to Worship, Rev. Charlie Overton

Coming Events

June 17-22—Free Will Baptist League Camp, Cragmont Assembly, Black Mountain, North Carolina.
August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.
August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.
August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.
August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

—Hymn, "We're Marching to Zion"
—Welcome, Rev. Winfred Brickhouse
—Response
—Hymn, "Tell Me the Story of Jesus"
—Remarks
—Special Music, Sound Side Choir
—Announcements
—Recognition of Past Pastor, Visiting Ministers and Friends
—Recognition of Flowers
—Church History, Mrs. Winfred Brickhouse
—Hymn—"The Home Over There"
—Morning Offering and Offertory
Prayer
—Special Music, Sound Side Youth Choir
—Hymn, "My Redeemer"
—Special Music, Hobbsville Men's Chorus
—Introduction of Speaker
—Morning Message, Rev. J. C. Griffin
—Announcements
—Benediction
—Lunch

Afternoon Session

2:00—Piano Prelude, Mrs. Lawrence Brickhouse
—Prayer
—Welcome
—Hymn, "Higher Ground"
—Memorial Service, Marvin Sawyer
—Hymn "Send the Light"
—Singspiration
—Hymn, "Bless Be the Tie"
—Benediction
—Postlude, "God Be With You," Sound Side Choir

Revival in Progress at New Sandy Hill Church

Revival service are now in progress at New Sandy Hill Free Will Baptist Church, Sims, North Carolina, with the Rev. Norman Adams of Kenly, North Carolina, as the evangelist. These services will continue through June 22, beginning each evening at 8:00 o'clock.

The Rev. H. M. Minchew is pastor of the church. He extends a cordial invitation to everyone to attend the remainder of these services.

2nd District Union of N. C. Western Conference

The Second District Union of the Western Conference of North Carolina Free Will Baptists will convene with Rose Bud Free Will Baptist Church, Wilson, North Carolina, on June 29, 1957.

The following is the planned program for the union meeting:

Morning Session

10:00—Congregational Singing
10:10—Devotions, Rev. J. B. Ferrell

- 0:20—Moderator's Remarks
- Welcome, Mr. Frank Sawrey
- Response, Mrs. Lee Bisette
- Seating of Visitors and Ministers
- Roll Call of Ministers
- Roll Call of Churches
- Reading of Minutes
- 0:50—Orphanage Report
- Special Offering for Orphanage
- 1:00—Worship Service, Rev. Dan Rivers
- Alternate, Rev. R. E. Clegg
- 2:00—Lunch

Afternoon Session

- 1:00—Song Service
- 1:10—Devotions, Rev. L. H. Boykins
- 1:20—Business Period
- Report of Officers and Committees
- 2:55—Song Service
- 3:00—Benediction

Gethsemane Church, Host to Sunday School Convention

The Gethsemane Free Will Baptist Church, Craven County, North Carolina, will be host to the Sunday School Convention of the Fifth Eastern District of North Carolina Free Will Baptists on Sunday, June 30, 1957. Since that Sunday has been designated as Bible College Sunday, 1 students and former students of the Bible College are urged to be present.

James E. Davidson will be serving as music director for the convention, with Miss Carolyn Stilley as the pianist. The theme for the session will be "What Makes Man Great?" The text will be Matthew 5:7, and the convention hymn will be "He Keeps Me Singing."

Following is the scheduled program for the convention:

Morning Session

- 0:00—Opening Prayer, President
- Welcome Address, Elbert Cooke, Host Superintendent
- Response, H. L. Ireland, Vice-Pres-

- ident
- Devotions, Miss Julia Ann Patc
- Morning Program, Children of Host Sunday School
- Business Session, Walter R. Sandlin, President
- Lesson Sermon, Charles J. Hines
- Announcements and Offering
- Offertory, Rev. Billy Fulcher
- Dinner and Fellowship
- Grace Prayer, Rev. Daniel Gaskins

Afternoon Session

- 1:00—Convention Hymn
- Devotions, Lewis Campbell
- Recognition of Visitors
- Business Session, Walter R. Sandlin, President
- Introduction of Speaker, Rev. Cecil H. Campbell
- Convention Address, Rev. Robert Picirilli
- Children's Program, Phillip Prescott, Superintendent
- Young People's Program, James E. Davidson, Superintendent
- Adult Program, Elbert M. Prescott, Superintendent
- Benediction, Rev. Richard Etheridge, Host Pastor

N. C. Children's Home Report for May, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for May, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

Central Conference	\$ 909.39
Eastern Conference	874.19
Western Conference	396.04
Cape Fear Conference	229.28

Piedmont Association	116.00
Jack's Creek Association	110.31
French Broad Association	54.26
Yadkin Valley Association	87.00
Pee Dee Conference	22.04
Blue Ridge Association	136.55
Albemarle Conference	40.75
Miscellaneous	484.92
Miss Raper, Concert Class	122.00
Miss Farmer, Field Representative	777.50
Total	\$6,432.22

Albemarle District Meetings At Corinth Church

The North Carolina Albemarle District Meetings will convene at Corinth Free Will Baptist Church, Jamesville, North Carolina, Saturday and Sunday, June 29 and 30. The programs are as follows:

UNION MEETING

Saturday, June 29, 1957

Theme: "Love"

Aim: "To show Christ's love for a lost world."

Morning Session

- 10:00—Devotional, Rev. Winfred Brickhouse
- 10:10—Welcome Address, Local Pastor
- Response, Rev. J. A. Alexander
- 10:15—Moderator's Remarks, Rev. Charlie Overton
- 10:20—Minutes of Last Union
- Roll Call of Ministers and Churches
- Recognition of Visiting Ministers
- Announcements
- 11:15—Congregational Singing and Worship Offering for Children's Home
- Special Music, Host Church
- 11:30—Message, Rev. W. S. Burns
- 12:00—Lunch

Afternoon Session

- 1:00—Devotional, Rev. LaRue Davis
- 1:15—Business Period

(continued on page eight)

Second Western District Sunday School Convention

ROSE BUD FREE WILL BAPTIST CHURCH
WILSON, NORTH CAROLINA

JUNE 30, 1957

Theme: As One Who Serves

Scripture: "If ye know these things, happy are ye if ye do them" (John 13:17).

Song: "Ready," No. 441

MORNING SESSION

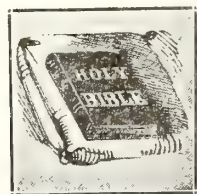
- 9:45—Song Service, No. 254
- 10:00—Welcome, Mr. Lloyd Wiggs, Rose Bud
- 10:05—Response, Mr. Wade Vester, Barnes' Hill
- 10:10—Devotions, Mr. Clinton Morgan, Free Union
- 10:20—Business Session
- 10:25—Sunday School, Mr. Russell Benton, Superintendent, Rose Bud

- 11:00—Intermission
- 11:10—Song Service
- 11:30—Convention Message, Rev. Daniel Rivers, Friendship
- 12:00—Lunch

AFTERNOON SESSION

- 1:15—Song Service, No. 282, No. 378
- 1:20—Devotions, Mr. David Dickenson, Saints' Delight
- 1:30—Special Music
- Solo, Miss Lucille Dixon
- Solo, Rev. Daniel Rivers
- Quartet, Mrs. Ruben Green, Miss Mary Green, Mrs. Ella Ray Johnson, Mrs. Algje Jones
- 1:45—Reports of Officers and Directors
- 2:00—Local Program
- 2:10—Final Business Session
- Reports of Committees, etc.
- 2:45—Field Secretary's Report and Discussion
- 3:00—Adjournment
- Director of Music: Miss Mavis Griffin
- Program Committee Chairman: Mr. Lester Duncan

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Did God extend a personal call to Abraham while he was in Ur or was he in Haran when God called him out to go into the promised land?—A. J.

Answer: It looks as if God called Abraham from Ur, but that Abraham only partially obeyed. Since he was required of God to leave both his country and his kinsmen behind. "Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham" (Nehemiah 9:7).

The name Ur means fire or out of the fire of the tribulation or temptation. The ancient Rabbis understood this to mean that Abraham was cast into the fire by the Chaldean idol worshipers but that God miraculously delivered him unharmed and in this deliverance called him to go into a land not then named, but later pointed out as being Palestine. That such was an ancient teaching of the descendants of Abraham is interesting indeed, but such cannot be accepted as if it were as valid as Scripture for this is not true.

Apparently Abraham proceeded according to the ancient oriental custom when he left Ur, for he left with his father and obeyed him until his father died and was buried. "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Genesis 11:31).

When his Father had died in Haran and he had performed the duty of an heir by living with and taking care of his father including his funeral, then Abraham, the eldest in the clan, tribe or family which ever we may call it, felt free to obey God in going to an unknown land, for at the death of his father his word was law, but still an important part of God's call was ignored by him, viz., that of leaving all of his kinsfolk in their place for he took Lot along. "So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they

had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Genesis 12:4, 5).

Since the above is true we may easily see that it was not until Abraham was separated from Lot that he answered God's call in all of its details. Even according to heathen custom Abraham should act as the leader of the clan, but for some unstated reason Lot's herdsmen were not obedient and therefore strove with the herdsmen of Abraham. Abraham had a reckoning with Lot and submitted to him in a division of what God had given to Abraham and to Abraham's posterity. Lot chose what seemed to be the better and more valuable land, which was given to Abraham in a covenant between God and Abraham. This was Abraham's penalty for disobedience. He had not fully obeyed God when he left Ur taking his father and Lot with him. Then when his father was no longer living to give the orders that custom required he took Lot, a younger person that should have taken orders from Abraham, but would not seeing that Abraham favored him. See Genesis 13:5-18.

As the world would see this separation it would regard Lot as having acted extremely clever, but Abraham as acting stupid, but probably this was the wisest or most outstanding decision Abraham had made. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14).

From the time Abraham separated from Lot; onward he seems to have had a closer walk with God. This all goes to show that it pays a Christian to forsake the way of partial obedience to God and His call and to follow God meticulously in a perfect attitude with no reserves.

NEWS NOTES

(continued from page seven)

- Report of Treasurer
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction
- LEAGUE UNION
- Saturday Evening, June 29, 1957

- 7:30—Devotional, Mr. David Cooper
- 7:40—President's Message, Mr. J. T. Keech
- 7:45—Appointment of Digest Committee
 - Roll Call of Leagues
 - Minutes of Last Union
 - Recognition of Ministers
 - Announcements
- 8:00—Congregational Singing
 - Special Music, Host Church
- 8:15—Business Period
 - Report of Committee
 - Awarding of Banner
 - Treasurer's Report
- 8:30—The League Program
 - Bible Drill
- 9:00—Closing Hymn and Adjournment
- SUNDAY SCHOOL CONVENTION
- Sunday, June 30, 1957
- Morning Session
- 10:00—Devotional, Mr. Frank Spitzig
- 10:05—Welcome Address, Local S. S. Superintendent
 - Response, Mr. J. T. Keech
- 10:10—President's Message, Mr. H. S. Swain
- 10:15—Sunday School Lesson, Rev. Ralph Osborne
- 10:40—Enrolling of Ministers
 - Recognition of Visiting Ministers
 - Reading of Minutes
 - Sunday School Reports
 - Announcements
 - Congregational Singing and Offering for Children's Home
 - Special Music, Host Sunday School
- 11:30—Convention Message, Rev. Charles Overman
- 12:00—Lunch
- Afternoon Session
- 1:00—Devotional, Mr. Hubert Cox
- 1:10—Business Period
 - Report of Treasurer
 - Announcement of Next Convention
- 2:00—Adjournment

"Every man according as he purposeth in his heart, so let him give; not grudgingly, of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23).

The desire for wealth is, in these degenerate times, almost an universal one. Most of us are asking how can we become rich? The poor wish to become rich, and the rich are anxious for more riches. None ever seem to be satisfied. I think the general impression is that wealth promotes happiness, and the experiences of past ages do nothing to dissipate this impression.

The words of Jesus in the text give us the sobering reality of the great difficulty the rich must experience in obtaining salvation. *How hardly shall they that have riches enter into the kingdom of God!* were the words spoken by our Lord. I am certain that we can understand better what Jesus was telling His disciples if we go back and read Verses 17 through 22. In them the rich young ruler came to Him asking how he might inherit eternal life. Jesus' final answer to him was, "... One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Vs. 21). But instead of obeying Jesus the young man demonstrated that his wealth was standing between himself and eternal life, for we read in Verse 22, "And he was sad at that saying, and went away grieved: for he had great possessions." Then follow the words of the text to the utter astonishment of the disciples, but by way of further explanation "... Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" (Vs. 24).

There are a few considerations that I want to present to illustrate this theme.

First of all, the very pursuit of riches produces a state of heart that is unfavorable to the pursuit of salvation. The beloved apostle wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust there-

of: but he that doeth the will of God abideth for ever" (1 John 2:15-17). I can think of nothing that tends more directly to promote love of the world than the pursuit of wealth. It causes one to love the world in a sense utterly incompatible with the love of God. Money becomes the idol of the heart, because money is the representative of all worldly goods. One's love of money makes him a covetous man, and covetousness is idolatry. You ask why? Because the object coveted engrosses the affection and excludes God therefrom, and whatever does this is an idol. Love to God and love to the world do not co-exist in the same heart.

Then we find that engrossing cares accompany riches. Men of wealth have many objects to engage their attention. Many cannot, if they would, manage their possessions without much anxious thought. So when the subject of salvation is presented to the attention of people with riches, they thrust it aside. The care of the soul and the care of wealth are antagonistic. The heart must throw away its solicitude for riches before it can be engaged in the pursuit of salvation. But how difficult is this!

Possibly greatest of all the rich have temptations peculiar only to themselves. They are tempted, as already intimated, to increase their riches, many times by unfair and dishonest means. These temptations are such as to present mountainous obstacles in the way of salvation to the rich. So we can see how hard it is for a rich man to enter into the Kingdom of God, that is he who trusts in riches.

THE MAIL BOX

PASTORS AVAILABLE

"I am helping three ministers find work for another year. Churches needing pastors please write me."—*Thomas E. Beaman, P. O. Box 120, Goldsboro, North Carolina.*

ATTENTION, MRS. McADAMS

"Will you please run a notice in *The Free Will Baptist* asking for Mrs. Lizzie McAdams' address while in North Carolina. I need to contact her and there may be others who need to know her address for important reasons. If you know her address, please contact the Free Will Baptist Press, Ayden, North Carolina, as soon as possible."—*Mattie Mae Beacham, Arapahoe, N. C.*

The will of God is not to be found through visions and dreams, but through earnest study of His Word and holy living.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

Mrs. Bessie Moody Allen

Mrs. Bessie Moody Allen was born in Murry County, Tennessee, May 6, 1892. She began preaching at the early age of 20, and was pastor-evangelist until about fourteen years ago when her health gave way. She had been practically a shut-in for these 14 years.

She pastored a number of churches, but most of her work was in the evangelistic field. She was a great revivalist.

She graduated from Bible school in Dismart, Missouri, and was a real Bible preacher.

Most of her ministry was with the Congregational church, but she was a charter member of the Thomaston First Free Will Baptist Church, Thomaston, Georgia.

It was my privilege to visit her often after I became her pastor last September. Her sufferings were severe, but I never heard her sound a pessimistic note until a few days before she died. She said, "I have suffered so long and so much until I don't care how soon the Lord takes me home." About a week later she died in her sleep at the home of Rev. Roscoe Pitts.

She went to be with the Lord March 14, 1957, about 4:00 a. m. She leaves one son, H. J. Allen, Steventville, Newfoundland, and her mother, Mrs. Martha R. Moody, Thomaston, Georgia.

Funeral services were conducted for Mrs. Allen, March 16, at Pasley's Funeral Home, Thomaston, Georgia. Rev. L. S. Anthony, Rev. Roscoe Pitts and Rev. K. V. Shutes officiated.

There are many noble Christians in this section of the state who were won to Christ by Mrs. Allen.

K. V. Shutes

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

"... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Peace Conducts Successful Bible School

The Daily Vacation Bible School of Peace Free Will Baptist Church, Pinetops, North Carolina, held its commencement exercises Sunday night, June 9, with approximately 125 students, parents and visitors attending. The various classes participated in the program with things they had studied during the week, including the creation of the world.

The average attendance per night during the Bible school was 82, with a perfect attendance of 62.

Officers and teachers for the school were as follows: Director, Woodrow Wooten; secretary-treasurer, Miss Willie Ann Rogers; pianist, Mrs. Lester Langley; beginner teachers, Mrs. Hubert Burrell, Mrs. Woodrow Wooten, Mrs. Edward Walston and Mrs. Tom Rogers; junior girl's teachers, Mrs. Irving Wooten and Mrs. Lynwood Fuller; junior boys' teachers, Lynwood Fuller and Lester Langley; intermediate teachers, Mrs. Buck Walters and Mrs. Edward Moseley; adult teacher, Rev. Hubert Burrell, pastor. Mrs. Jennie Jones, Mrs. Lester Langley and Irving Wooten served on the refreshment committee.

The pastor states: "Although this was our first Bible school it was a very successful one and we are happy and thankful for the work accomplished."

Tarboro Church Has Successful Bible School

The First Free Will Baptist Church of Tarboro, North Carolina, held its vacation Bible school during the week of June 3-7, each afternoon beginning at two o'clock.

The department superintendents for the school were as follows: Nursery, Mrs. Woodard Spell; beginners, Mrs. Ralph Williamson; primary, Mrs. Homer Webb; juniors, Mrs. Tom Allsbrook; intermediates, Mrs. Melvin Williamson; refreshment committee, Mrs. B. A. Smith, chairman; music, Mrs. R. T. Sasser; secretary, Miss Barbara Smith; principal, Rev. Raymond T. Sasser, pastor. There were nine classes with 18 teachers.

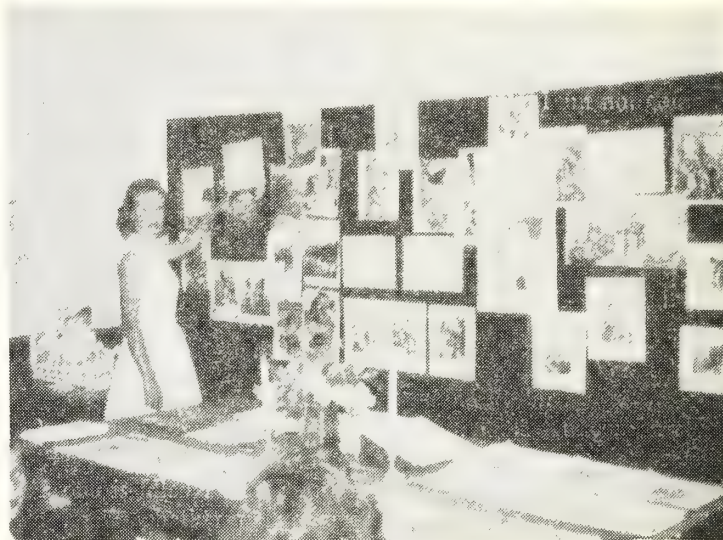
The Rising Sun vacation Bible school course was taught which is a comprehensive course of teaching the basic fundamental

doctrine of the St. James translation of the Holy Bible. Each student was given a workbook entitled "The Beginning of Man, His Sin and God's Grace," which enabled him to study and understand God's

Word more fully. The course began with the book of Genesis, and next year the course will continue with other books of the Bible until the entire Bible has been taught.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Union Chapel Conducts First Vacation Bible School



Union Chapel Free Will Baptist Church, Beaufort County, North Carolina, Rev. N. D. Wiggs, pastor, had its first attempt at daily vacation Bible school June 3-7, 1957, using the *Rising Sun* series. There were 62 pupils and 12 workers in attendance.

During the closing program, and not a planned activity, a junior girl asked for permission to tell what the school and the teachers had meant to her. She gave a glowing testimony which was followed by

many others, even to the smaller children.

A picnic supper was served on Friday evening at 6:30 and just before the commencement exercises.

The pastor says, "The church community was very highly receptive of the daily vacation Bible school effort. The teachers evaluated the material in the *Rising Sun* series of such value that they put forth extra effort to cover the entire two-week course in one week."



NOTES — AND — QUOTES

By J. C. Griffin



SHORTCOMERS OF REVELATION

This is a description of the seven churches of Asia. These churches represent the Church of Christ from 96 A. D. to the end of the church age.

1. Ephesus Shortcomers

Left her first love:

"Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4).

2. Smyrna Shortcomers

Plagued with hypocrites:

"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan" (Revelation 2:9).

3. Pergamos Shortcomers

They allow false doctrine:

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou them that help the doctrine of Nicaitanes which thing I hate" (Revelation 2:14, 15).

4. Thyatire Shortcomers

Suffering corrupt teachers:

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Revelation 2:20).

5. Shortcomers of Sardis

Spiritual deadness:

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, the seven stars; I know thy works, that thou hast a name that thou livest, and are dead" (Revelation 3:1).

6. Philadelphia Shortcomers

A little strength—weakness demoniated:

"... For thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8).

7. Laodicea Shortcomers

Spiritual lukewarmness:

"So then because thou art lukewarm,

and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16).

You will note that to all these churches Christ gave a message of rebuke except, perhaps to Philadelphia. This church got just a little praise—she had a *little strength* and even with this praise there is a shadow of rebuke.

But to all these churches the rebuke was not so great as that to the church of Laodicea; "I will spue thee out of my mouth," saith the Lord.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

This is the saddest, most heartbreaking, bloodcurdling, nerve-racking condition that can come to any people, when fully they have realized their estranged alienation, *spewed out from the mouth of God*.

Later on we have more to say about Revelation, Chapters 2 and 3, as this relates to the overcomers of Revelation.

(Note: I am now on my third week of having to keep my feet elevated due to the affliction of a lower limb, but I have the assurance that a few more days and I will be able to keep my feet down. God has wonderfully blessed our efforts for which we are very grateful. Also we thank God for our many friends who have remembered us with cards, prayers, gifts and personal visits. May God bless everyone of you and may each one continue to pray that I may soon resume my pastoral duties.)

BIBLE READING

One of the most prominent of the professors of the University of Chicago says he would tremble if a census were taken of those who have read the Bible beyond the first two books of Moses and "a few things necessary to pass a school-life examination." It was in a recent address that he made the statement, which has attracted considerable attention, both from those who do read the Bible and those who do not.

It is certainly true that Bible reading has become too "old-fashioned" for this day and generation of Americans. Our forefathers read the Bible in their families, and to this day the practice is common in England, Scotland and all the mother lands. We, it appears, are either too busy or too careless to give the Book much attention. While we know that a systematic study of the Bible cannot fail to inculcate the principles of morality and right living, we apparently prefer to leave our children to shape their own ends, sometimes in disaster which might be averted. It is not necessarily a question of belief. The most pronounced infidel who ever lived said that if the teachings of the Bible were followed

life on earth would become a paradise. Robert Ingersoll acknowledged it to be the best guide a young person could have; he only took exception to its ability to prophesy the future.

No person has ever had the hardihood to deny the good influence of Bible teaching, a fact which makes general neglect of the Book in every-day life all the more astonishing. We are not a nation of unbelievers, but a nation of careless people. We have so much trash to read that we neglect the very foundation of all literature, preferring the clash of swords, the clank of ancient armor, or the whirl of distorted modern historical events to the simple yet intensely absorbing story of the Man of Nazareth. And there is no reason to believe that we shall soon be changed.—Grit.

The Quitter

I've taught a class for many years;
Borne all my burdens, toiled through tears,
But folks don't notice me a bit,
I'm so discouraged—I'll just quit.

I joined the choir sometime ago
Gave of my time and now I know
That folks don't seem moved a bit,
So why sing—I'll just quit.

I've labored long in women's work
And not a task did I shirk,
But folks have talked quite a bit
And I won't stand it—I'll just quit.

Christ's cause is hindered everywhere
And folks are dying in despair.

The reason why? Just list a bit,
The church is full of folks who quit!

—Ruth's Chapel Church Bulletin, New Bern, N. C.

"Wherefore, beloved, seeing that ye look for such things, be diligent (earnestly seek) that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

"Ye are the salt (preserver) of the earth: . . . Ye are the light of the world. . . ." (Matthew 5:13, 14).

"... Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

"The only book in all the world that contains a word of hope for the sinner is the Word of God."

STORIES

—FOR OUR—

BOYS and GIRLS



JOAN'S PRAYER CARD

Velma B. McConnell

JOAN was helping her mother dust the bedroom. She carefully dusted the brush, comb and mirror and laid them down on the clean bedspread. Then she dusted the little china box that held her mother's extra hairpins. She always liked to dust this box. Her uncle had brought it from China many years ago. She laid it carefully beside the other things she had dusted.

"Mother, what is this card?" she asked, picking up a small card from the dresser. There were half a dozen names written on it, and beside several of the names there was written a date. She eyed it curiously.

"What card, dear?" her mother paused in her task of placing a clean slipcover over the large easy chair beside the bed. "Oh, that one! Why, that is my prayer card, Joan. Have you never seen it before?"

"I don't think so, Mother. A prayer card! What is it for?"

"I usually keep it in my Bible on my bedside stand, so I suppose you have not noticed it. Do you see the names on the card? Those are the names of people for whom I pray each day—sometimes several times a day. Some of them have never given their hearts to God, some of them have wandered away from Him."

"Oh, I see," replied Joan. "And what are the dates, Mother?"

"That dates stand for the time they gave their hearts to Him or rededicated their lives to God, dear. I don't always know just when this happens, but usually I hear sooner or later. Look at one of the names and dates."

Joan glanced at the card in her hand. "'Janie Thompson.' Have you been praying for her, Mother? She is— isn't she the girl who works at the dairy store down on Smith Street?"

"That is right, Joan. I talked with her one day, and found out, during our conversation, that she did not go anywhere to church or Sunday school. She is working here in the city, but her parents and brothers and sisters live out in the country. I have been praying for her ever since that time. Isn't there a date on the card, too?"

"Oh, yes, I believe there is a date! Why,

it is just two weeks ago!" Joan looked surprised.

"That is right, dear. I went down for some butter and eggs about two weeks ago, and Janie's face just shone when I talked to her. She whispered to me, 'Oh, Mrs. Brenner! Your minister came to see me last night, and I gave my heart to God!' I cannot tell you how happy I am! Didn't you notice, Joan, that she has been to Sunday school and church both Sundays recently?"

"No, I didn't notice, Mother. But isn't that wonderful? Does God always answer prayer that way?"

"Sometimes, dear, we never do know whether our prayers have been answered. But we must keep on praying, in faith and in His will. This is not my first prayer card, Joan. As one is filled I start another one. If I do know whether or not my prayer has been answered, I transfer the name to the new card and keep praying for that person."

"Mother," Joan looked up earnestly, "do you think that I could have a prayer card, too?"

"Certainly you could have a card, dear. In fact, I think every Christian should have a prayer card. It helps keep the names of your friends right where you can remember them and remember to pray for them."

"That is right, Mother," Joan spoke thoughtfully. "And I have never prayed at all for some of them. Sometimes I have prayed a little for one or two of my girl friends, then never thought of it again. I think I will have to make myself a card right away."

"You do that, dear. I think we are finished here now. Take one of those cards from my right-hand dresser drawer—the little drawer on top—and fill it out. There is a pen and ink on my desk, unless you would rather do it in your own room."

"I will stay wherever you are, Mother. I might need your help. Are you going downstairs now?"

"No, I am a little tired. I think I will sit here awhile and read my Bible. I find that nothing rests me so much as a little of God's Word and a prayer. You go ahead,

dear."

Joan was soon deeply engrossed in filling out her card. The names followed one another rapidly until almost the entire card was filled. Then she sat biting the end of her pen, and a little frown between her eyes. Her mother, glancing up, saw the girl's abstraction and asked, "What is wrong, Joan? Have you the card finished?"

"No-o. I have room for just one name and I don't know whose to write."

"You have Janice, Pearl, Rodney? think it might be a good idea to put down Peggy and Doris Kennedy, too, dear. don't believe they are living as close to the Lord as they used to do. Oh, you have their names down! How about Wilma Joan? But I imagine you have her name down first of all!"

Joan flushed painfully and looked down at her card. "No, Mother, I haven't her name at all. I am not going to put it down either. I just simply cannot get along with Wilma at all. She plays so many mean tricks that nobody can stand her any more!"

Mrs. Brenner laid down the Bible she was holding, and looked at her young daughter in amazement. "Joan! I am certainly surprised! You and Wilma used to be such close friends. I had no idea that you had been quarreling. What has come between you and Wilma?"

Joan looked uncomfortable. "Well, she got angry because I started to walk home with Clarice Davis. Clarice didn't like Wilma very well and wouldn't have her walking with us."

"I see," Mrs. Brenner said gravely. "Then later when you found that Clarice was not just the sort of girl a Christian should have for a close friend, and stopped running around with her, the mischief was already done, wasn't it?"

"Ye-s. Wilma was cross at me then, and I didn't make up with her. I guess the most of it was my own fault, Mother."

"I am glad you realize that, Joan. I think the first thing for you to do is to ask God forgiveness for the wrong feelings you have been holding in your heart, then make up your differences with Wilma. Wilma is a very nice girl, though she is unsaved. She has been holding resentment against you, and no doubt saw that your attitude has been very unchristian. You cannot influence people for Christ in that way, dear. I don't think that it would take much persuasion to bring your friend Wilma to Christ. Always remember, Joan dear, that first our own hearts must be right with Him."

Joan looked up at her mother humbly. "I know that you are right, Mother. I think I will go to my room now and get myself right with God, then go to see Wilma. Then I will be able to use my prayer card in the right way!"—*Gospel Herald*.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Attention, Georgia Auxiliaries!

Dear Christian Worker:

Another six months have passed since our State Woman's Auxiliary Convention and we find ourselves writing again about a work that is dear to our hearts. I trust that as a personal service chairman you have a new enthusiasm over your work and a greater interest for the work of your district and local auxiliary. Here are a few suggestions for the coming months of June, July and August which may be of interest and help to you.

June—The month of June is being set aside as Superannuation month. Why not receive a special offering for superannuation and send greeting cards to our aged ministers and their wives? These offerings should be sent to Mrs. O. B. Everson, Route 4, Colquitt, Georgia. Mrs. Everson will send a report of all funds collected to the promotional office, and they will be credited to each district association.

July—This would be a most appropriate time for your auxiliary to prepare place cards from old greeting cards, with Scripture verses and the name of your church on the back, to carry to the convalescent homes and hospitals. Also, a good playlet on "Soul Winning" would be highly commendable during this month to present at our church.

August—I would like to suggest that our personal service chairmen try to make a collection of clothing for needy families in your own community, and also to send to World Relief Commission, N. A. E. 12-9 Jackson Avenue, Long Island 1, New York, for needy children and parents in foreign countries. Oftentimes our missionaries could win the natives to Christ if they had clothes to give them. (You may obtain information about shipping details and other data by writing the above address.)

I am enjoying serving as your state personal service chairman and I shall be looking forward to your continued interest for the cause of personal work and getting the gospel to those who have never heard. May the Lord bless and use you.

Sincerely yours,

Mrs. E. C. Morris

"Search me, O God, and know my heart: try me, and know my thoughts: And see

if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, June 4, at the home of Mrs. J. D. Hawkins. The meeting opened with the group singing "The Light of the World Is Jesus." Mrs. Jo Thompson led the opening prayer, followed with Mrs. A. F. Lawter reading the devotional. Those taking part on the program were Mrs. Grady Brannon, Mrs. Lula Mae McPherson, Mrs. Loretta Canupps and Mrs. Effie Taylor. Mrs. Leverne Childers dismissed with prayer and delicious refreshments were served by the hostess.

Middlesex, N. C.—Mrs. Bobby Hinton, Rock Quarry Road, Raleigh, North Carolina, was hostess to the Friendship Woman's Auxiliary, Friday night, May 13, at eight o'clock. The president, Mrs. Army R. Strickland, called the meeting to order and extended to all a sincere welcome. The program chairman, Mrs. Melvin Phillips, began the program by inviting the group to sing "The Light of the World Is Jesus." The devotional was given by Mrs. Coy Hinton, followed with prayer by Mrs. D. O. Wilder.

The subject for the evening was "Send Out Thy Light to Stewards of Thy Truth." Mrs. Connie Wilder, Jr., Mrs. Emma Maiden, Mrs. Noel Capps and Mrs. Army Strickland discussed respectively the following subjects in keeping with the main theme: "The Light of the Truth," "The Light of Wisdom," "The Light of Knowledge," and "The Light of Faith and Prayer."

During the business session plans were completed for the vacation Bible school. Also further plans for setting shrubbery at the Children's Home at Middlesex were discussed.

In the absence of the treasurer, Mrs. D. O. Wilder read the treasury report. The meeting closed by Mrs. Walter Glover praying the benediction. Mrs. Hinton then served delicious refreshments.

The next meeting will be in the home of Mrs. Coy Hinton.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Free Will Baptist Church met Monday evening, June 2, with two

new members present. The meeting opened with the group singing a hymn, followed with prayer by Mrs. Roy Dunn. Talks were given by several members from the year-book. During the business session a motion was made to send \$3 to the tent fund. The group was dismissed with prayer.

**See State Treasurer's Report
on Page Sixteen**

ROCK and ROLL

(continued from page three)

Wherever we go, we find teen-agers today who just don't know what to do with themselves—they're bored. I believe the great wave of juvenile delinquency shows how desolate the human heart is. The basic problem that youth is facing today is the same old sin problem which it has faced down through the ages. When this is dealt with and solved, everything else is taken care of. The Word of God asks: "Wherewithal shall a young man cleanse his way?" It answers: "By taking heed thereto according to thy word" (Psalm 119:9).

Thank God for the thousands of teen-agers across this nation who have taken heed to the Word of God and are living for Christ. Recently, a group of teen-agers came into one of our meetings to break it up. They heard the gospel of Christ, and instead of breaking up the meeting, the whole gang took heed to the Word of God and gave their hearts to Christ. The next week they were present at the rally again, bringing their buddies with them.

CONCLUSION:

I wish you could see the thousands of teen-agers at our rallies. As you look at these young people with Bibles in their hands, a smile on their faces and joy in their hearts, you would agree that Jesus Christ is the only answer to satisfy the needs and desires of the human heart.

It wasn't too many years ago that I was leading a dance band. I remember the void and emptiness in my own life. I was always looking, longing, searching; asking myself: "What is the answer to the riddle of life?" One day a fellow came to me and told me how Jesus Christ, the Son of God, came from heaven to this earth, went to the Cross of Calvary, died and shed His blood to cleanse me from my sins. He showed me how we're all in the same boat; we're all sinners. Every last one of us needs a Saviour. I remember the wonderful day I came to the Saviour, and I found Him to be the answer to this life and the life to come.

Will you take Jesus Christ right now? He's the only answer!—American Tract Society.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Cuban Church in Miami

When one meets our Christians in Miami, Florida, so enthusiastic and alive, there comes a sense of refreshing.

Sunday afternoon about 30 of our Cuban Christians and as many Americans met in the downtown Salvation Hall. Rev. Willis, secretary of the home missions board, had come down purposely to meet our Christians. Brother Willis outlined the conditions of support for the mission. Both Mr. and Mrs. Willey brought a brief greeting.

Brother Willis was deeply impressed with the type of people we have, their enthusiasm and ability and promised to do everything possible that the work in Miami would be a success. He urged that as soon as possible a property be bought to establish a Cuban Free Will Baptist center. There should be a good day and night school as part of our work.

The Christians from the First Free Will Baptist Church are very proud of our Cubans and deeply impressed that they travel a great distance to be in the services; even though they do not understand they come. This is loyalty and is appreciated by the people.

Undoubtedly the state of Florida will become a very heavy supporter of the Cuban work.

Pray much for our brother, Melitino, as he takes up his new and important field.

The great border of the United States offers a challenge to our Cuban Christians. We are praying that our home missions department will use more Cuban missionaries.

T. H. Willey Sr.

Help a New Church Fellowship

Believing that every sincere Free Will Baptist church member wants to have a part in extending the privileges of his denomination to everyone in the U.S.A., and believing also that each one will respond when the proper opportunity and channel is afforded him, the National Home Missions Board proposes to set in order the *Help a New Church Fellowship*, the *Junior Fellowship*, and the *Bonds for New Churches Fellowship* after the following manner:

1. The groups shall be known by the names *Help a New Church Fellowship*, the *Junior Fellowship*, and the *Bonds for New*

Churches Fellowship.

2. Purpose: The purpose of these groups is to raise funds to be used in establishing new Free Will Baptist churches and in aiding churches in their building programs. This money will be loaned at a low rate of interest in order to perpetuate the fund.

3. Membership: Any person who desires to do so may become a member of any of these groups, or all of them if he so desires. Members will be asked to contribute according to the following schedule and upon contribution of such designated gifts, a membership certificate will be issued:

The *Help a New Church Fellowship*—\$4 annually, payable at the rate of \$1 per quarter.

The *Junior Fellowship*—\$2 annually, payable at the rate of 50c per quarter.

The *Bonds for New Churches Fellowship*—Presentation of one or more United States Saving Bonds to the organization.

4. Jurisdiction: Each of these groups shall be under the direction and supervision of the National Home Mission Board, and all funds shall be handled by the treasurer of the board.

5. Use of Funds: All funds thus received will be invested in a savings account where they will earn interest until such time as they can be invested in denominational work. No outright gifts will be made to churches from this fund; only loans which will be properly secured and repayable at stipulated times and in designated payments.

SUGGESTIONS FOR PROMOTING THE LOAN FUND

1. Each member of the board of home missions become the representative of his particular state and that the state co-ordinators also be designated representatives for these fellowships.

2. That all itineraries include a presentation of these ideas and that attractive and appealing advertising be done through all of our denominational publications through stories and display ads.

3. That an advisory board of fifteen successful business men who are Free Will Baptist church members be selected to advise on the collection and investment of these funds, and that we advise with them all to establishing an annuity and insurance business from which to raise funds.

4. That we sponsor a national contest and offer attractive prizes to the ten persons who get the greatest number of subscribers to any or all of these fellowships.

From the Field

"Enclosed is \$1 for national home missions. We will be sending this amount each month."—Mt. Carmel Auxiliary, Rogersville, Tennessee.

"It is a pleasure to pledge one dollar per month for home missions. I don't have much money, but I'll try to do the best I can with what I do have."—Mrs. C. C. Cooper, Atoka, Oklahoma.

"Enclosed is \$5 for national home missions. I am for the gospel in the homeland."—Mrs. Ada Wilson, Bladenboro, North Carolina.

"Enclosed is \$1 for home missions. I pray this will help in some small way."—Rev. W. B. Rogers, Cookeville, Tennessee.

"We are sending \$2 for national home missions. May God bless in all your good work."—Mr. and Mrs. S. R. Dudley, Panama City, Florida.

"I will send one dollar each month for home missions."—Mrs. J. F. Dallas, Vilonia, Arkansas.

"I am happy that I can share \$2 for home missions."—Mrs. Tippie Wallace, Black Mountain, North Carolina.

"Please send me 500 tracts, 'Who Are These Free Will Baptists.' I enclose \$5 for same."—Mrs. Julia Pembroke, Walnut Creek, California.

"Enclosed you will find \$2 for home missions."—Mrs. W. Bailey, Huntington, West Virginia.

"Please send me 500 tracts, 'Who Are These Free Will Baptists.' I enclose a check for \$5."—Rev. Loy Smith, St. Louis, Missouri.

Marsh Swamp Bible School

Commencement exercises were held at Marsh Swamp Free Will Baptist Church, Wilson County, North Carolina, Sunday morning, June 9, at 11:00 o'clock, climaxing a week of vacation Bible school held June 3-7.

There were 170 pupils enrolled and 38 workers for a total enrollment of 208. Perfect attendance certificates were awarded to 146 pupils and 34 workers for a perfect attendance of 180.

Mrs. M. L. Johnson was director of the school.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



What Makes a Man Great?

(Lesson for June 30)

Lesson: Genesis 45:1-15.

Golden Text: Matthew 5:7.

I. INTRODUCTION

It would be surprising indeed if we were to see a man of great wealth and power, even the second in authority of a great nation, and have that majestic person address us in familiar terms revealing that he was the little despised culprit who grew up in the neighborhood where we lived. Then just imagine the consternation of these men when they came to know that this great benefactor of Egypt was their hated brother whom they had sold into slavery. It is not surprising that they were made speechless with awe, wonder and fear when Joseph revealed his identity to them.

One's willingness to forgive the wrongs inflicted upon him by others is one of the outstanding attributes of greatness. To nurse a grudge against another is both detrimental to one's own character and is a sign to other people of weakness and untrustworthiness. Our eternal example of bigness of mind and heart is found in our Master, and it reaches its highest point in His attitude toward those who were placing Him on the Cross, "... Father, forgive them; for they know not what they do. . . ." (Luke 23:34). As for Joseph, his brothers had no need to be troubled at his presence, for he had already forgiven them for committing such an awful crime against him.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. If men are terrified when they face their sins here, how will they feel when they face them up there? (Vv. 3, 4).

2. Though the schemes of cruel men may promote God's plan, they must still give account of their sins to Him (Vv. 5, 6).

3. Famine may persist and troubles multiply, but the Lord is able to provide for His own (Vv. 6, 7).

4. As Joseph sent a message of good news to Jacob, Christ commanded us to take the gospel to the world (Vs. 9).

5. There is always a place close to the Lord where His people can live and be nourished by Him (Vv. 10, 11).

6. The children of spiritual Israel can tell when the Lord is speaking by the language He employs (Vs. 12).

7. Those to whom the Lord reveals Himself will have a message that's worth telling to others (Vs. 13).

8. When confession and forgiveness bring people together, they will sit down together and talk like brothers (Vv. 14, 15).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The record says that Joseph wept aloud (Genesis 45:2). These words are rendered "gave forth his voice in weeping," in the margin of the A. S. V. Joseph's deep emotion overpowered him, so that he wept so loudly that he was heard throughout the palace and court of Pharaoh, as well as without, by the Egyptians. What a scene! Think of it! The one who had been terribly and grievously wronged, now standing in the presence of the wicked transgressors and weeping aloud. What for, and why? It was the wicked brothers who should have filled the house with outcries and bitter groans of repentance. That would seem more proper and natural. But for Joseph to weep as he did was very unusual, to say the least. Was it a sign of weakness? Some would argue it was. But, surely, no one would say that a man of such a character as Joseph was a weakling. How about Jesus Christ? And how about the apostle Paul? Christ wept on several occasions (Matthew 23:37, 38; Luke 19:41-44; John 11:35). Was Jesus Christ a weakling? No, most assuredly not! Paul also wept on a number of occasions (Acts 20:31; Philippians 3:18).—*The Bible Expositor*.

2. When Joseph revealed himself to them they were not only astonished and frightened, but they could not speak! That silence is an index of the stored up history of the past. All that they had done to Joseph and all that he had endured at their hands now came before them in a moment of time. They were stricken in conscience, and the terrors of certain judgment awakened their hearts in fear. When conscience awakes, then guilt is confessed. That had already been done at this point. Every detail of their crime and sin came

home to them with terrifying reality as in Egypt they remembered the Midian merchants, the blood money, and the utter defenselessness of their brother, whom they had imagined dead and forgotten.

These men were doubtless filled with remorse and a spirit of repentance at last. While they doubtless were conscience-stricken about the past, how would they react about the future and Joseph? Would they stop sinning again? Sin must be forsaken or there is no true repentance. Joseph had tested them in the matters of Benjamin and the silver cup.—*Gist of the Lesson*.

And when sinners stand before the Lord for judgment, none of them are going to be very talkative.

3. "When Jacob received his sons at the door of his tent he eagerly scanned their faces to see if they had all come home. He saw that Benjamin was there, and Simeon was there, and they were all happy and had evidently fared better than they expected. But now, what amazing tidings were those that they pour into his ears? The old man would have fallen as he listened if some strong arm had not supported him. For twenty years he had mourned for Joseph as one who was 'without doubt torn in pieces,' and as eyes, long accustomed to darkness are blinded by light, so hearts that have made grief their element grow faint at tidings of joy. His imagination refuses to entertain the idea of his sons' message."—*James Strahan in Peloubet's Select Notes*.

4. Judah's plea that Benjamin be allowed to return home to his father, Jacob, is one of the most touching in the entire Bible. Judah and his brothers had done a lot of repenting since they had heartlessly sold Joseph into slavery. Repentance can change the relationship between God and the sinner also. There is joy in heaven over one sinner that repenteth, says the Bible.

•
"As far as the east is from the west, so far hath he removed our transgressions (sins) from us" (Psalm 103:12).

•
"In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14).

•
"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

•
"Let the word of Christ dwell in you richly in all wisdom; . . ." (Colossians 3:16).

•
". . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

North Carolina Woman's Auxiliary Convention Treasurer's Report

MAY 25, 1956—MAY 23, 1957

	Receipts	Disbursements
Co-Laborer Band	\$ 905.06	\$ 905.06
Cragmont Assembly, Current	91.91	91.91
Cragmont "Founder's Day"	1,170.40	1,170.40
Cragmont Woman's Conference	56.75	56.75
Cragmont, Repairs, Paint, Furniture	380.80	380.80
Mount Olive College, Current	330.15	330.15
Mount Olive College, Stove, Room, Books	117.83	117.83
National Bible College, Current, Books	270.42	270.42
Superannuation	300.13	300.13
Home Missions	623.00	623.00
Missions, District, State, National	100.84	100.84
East Carolina College Student Center	15.00	15.00
General Foreign Missions	1,153.16	1,153.16
Special Foreign Missions	1,452.85	1,452.85
National Home Missions Tent	214.00	214.00
Children's Home	200.38	200.38
Children's Home Specials	120.00	120.00
Convention Offering, Children's Home	116.80	116.80
For Promotional Work	124.20	124.20
Church Finance Association	13.00	13.00
Sale of State Guide Books	23.00	23.00
Donations to Convention	181.00	181.00
Per Capita Dues, State, National	686.17	686.17
TOTALS	\$8,646.85	\$8,646.85

CONVENTION EXPENSES FOR THE YEAR Operating Expenses

Executive Committee Meeting	\$ 46.00
Mrs. L. E. Ballard, Printing, Mailing	
"Look" Sheet	40.38
Secretary, Stationery, Registration Cards	20.00
Balance, Expenses for Two Declamation Contestants	62.80
Anna Phillips Loan Fund Committee Meeting	19.20
Free Will Baptist Press, 1955-1956 Minutes, Report Blanks	153.40
Executive Committee Meeting	72.56
Mrs. J. A. Evans, Phone Call, Travel, A. P. L. F. Work	5.41
Mrs. Lee Whaley, A. P. L. F. Work	7.00
Mrs. Ballard, Printing, Mailing "Look" Sheets	40.98
Anna Phillips Loan Fund Committee Meeting	28.16
Executive Committee Meeting	45.65
Charges for Wiring Money to Bible College Student	3.63
Free Will Baptist Press, Printing 2,000 Report Blanks	24.50
Free Will Baptist Press, 1,000 Postal Receipt Cards	27.50
Mrs. Carl Dudley, Plaques and Membership Certificates	14.00

Treasurer for 12 Months, \$15.00 per Month	180.00
Secretary, Postage, Stencils, Mimeograph Paper	15.06
Mrs. Ballard, Preparation for Founder's Day Program	13.06
TOTAL OPERATING EXPENSES	\$ 819.31

FINANCE COMMITTEE ALLOCATIONS

To President	\$ 25.00
To Secretary	50.00
On Expense of Delegate to W. N. A. C.	25.00
Donation to W. N. A. C.	10.00
Expense, Y. P. A. Contestant to W. N. A. C.	45.00
Expense, G. T. A. Contestant to W.N.A.C.	45.00
Cragmont Assembly, Water Cooler	30.00
Cragmont Assembly for Woman's Conference	30.00
Mount Olive College, Convention Programs	15.00
Deficit on National Home Missions Tent Fund Quota	118.00
National Per Capita Dues	393.00

TOTAL FINANCE COMMITTEE ALLOCATIONS

\$ 786.00

FIELD WORK EXPENSES

Mrs. Hattie Adcox, 4 Classes, 429 Miles Traveled	\$ 61.45
TOTAL FIELD WORK EXPENSES	\$ 61.45

TOTAL CONVENTION EXPENSES FOR YEAR

\$1,666.76

BALANCE IN TREASURY

\$2,476.20

ANNA PHILLIPS LOAN FUND REPORT

Balance Brought Forward	\$ 74.90
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Receipts

Local Auxiliary and Sunday School Conventions	\$ 602.42
Eastern District Auxiliary Convention	191.00
Personal Gift from Franklin Spencer	150.00
Payments on Loans	653.00
Two Loans Paid in Full with Interest	628.50

TOTAL RECEIPTS

\$2,224.90

TOTAL RECEIPTS AND BALANCE

\$2,299.80

Loans Granted

September 18, 1956	\$ 400.00
November 10, 1956	200.00
December 24, 1956	300.00
January 8, 1957	200.00
January 31, 1957	400.00
May 6, 1957	150.00

TOTAL LOANS GRANTED

\$1,650.00

BALANCE ON DEPOSIT, MAY 23, 1957

\$ 649.80

MRS. M. A. WOODARD,
Treasurer.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 26, 1957

DUKE UNIVERSITY LIBRARY

JUN 27 1957

DURHAM, N. C.



WHERE THE NATIONAL ASSOCIATION MEETS

Pictured above is the Dinkler-Tutwiler Hotel in Birmingham, Alabama, site of the 1957 National Association of Free Will Baptists which will be held July 16-18.

For the benefit of those who are planning to attend the National Association and those who would be interested in the hotel rates at the Dinkler-Tutwiler Hotel, we quote the following: Single, \$5.50 to \$9.00; bedroom for two, \$7.50 to \$11.00; twin bedroom, \$11.00 to \$16.00; suite, \$30.00. All who are planning to attend the National Association are asked to please make reservations as soon as possible. The hotel address is *The Dinkler-Tutwiler Hotel, 20th Street at 5th Avenue, Birmingham 5, Alabama.*

EDITORIAL

JESUS' GROWTH

This is the second in a series of articles by the editor in which he sets forth the doctrinal position of the 1958 series of daily vacation Bible school materials, *The Bright and Morning Star*, as that series deals with the life and works of Jesus. This discussion logically follows that of last week in which we dealt with the deity and virgin birth of our Lord.

When we recall the fact that Jesus willingly limited Himself for our sakes to the extent of giving up, for the time being, His heavenly position, humbling Himself to be clothed in earthly flesh and submitting Himself to the will of the Father in perfecting the plan for man's redemption, we can understand Luke's statement, "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). He chose to make the transition from the *Babe of Bethlehem* to the *Teacher come from God* by the growth from infancy to the full stature of the perfect man according to the laws of earthly nature.

When Jesus was eight days old, He was taken to the temple and circumcised, "And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb" (Luke 2:21). This was done in keeping with the law, "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed" (Genesis 17:12). It was necessary for this act to be performed or else Jesus would have been shut out from all the services of the Jews in the temple, and no Jew would have been permitted to hear Him preach or teach: without it, He would have been considered a heathen from the beginning.

When Jesus was forty days old, He was taken by His mother to the temple on the occasion of her purification after the birth of the Child. Concerning this ceremonial act the law said, "... If a woman hath conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. ... And she shall then continue in the blood of her purifying three and thirty days; and she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. ... And when the days of her purifying are fulfilled, ... she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, ... And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; ..." (Leviticus 12:2-8).

The poverty of the home into which Jesus was born is attested to by the offering which Mary made at the time of her purification, "And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two pigeons" (Luke 2:24).

This is the occasion on which the devout priest, Simeon, with whom God had made a covenant, took the Babe in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32). It was at this time, also, that Anna, the prophetess "... gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38).

Our next information concerning the childhood of Jesus concerns His being taken to Egypt to escape the wrath of Herod. This occurred immediately after the visit of the wise men to hail

Jesus as King, "And when they were departed, behold, the angels of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young child to destroy him" (Matthew 2:13).

This incident must have taken place sometime before Jesus was two years old because, shortly after this, Herod issued his decree that all male children two years old and under in Bethlehem should be killed. This he did in an effort to take the life of Jesus. However, shortly after this *Murder of the Innocents*, Herod was smitten with worms and died. Then Joseph was instructed of the Lord to return to Palestine with the Child, and he brought Jesus and His mother back to make their home at Nazareth in Galilee.

Matthew says that the return of Jesus from Egypt was a fulfillment of the prophecy of the Old Testament. Bible scholars point to Hosea 11:1, "When Israel was a child, then I loved him, and called my son out of Egypt." At least, we can see that the return of the children of Israel from Egyptian bondage was a shadow of what would happen to the Son of God while He was still a young child; we can also see that this return of the Child foreshadowed the work which He would do in bringing men out of the darkness of the kingdom of sin into the marvelous light of the Kingdom of God.

Our next and last glimpse into the childhood of Jesus comes when He was twelve years old and made the trip with Joseph and Mary to Jerusalem to keep the Feast of the Passover. They lost the Child in the great throng of people at the feast, and when they found Him three days later while He was sitting in the temple and discussing the basic issues in the relationships of God and men. His answer to His mother revealed that He was beginning to assume the responsibilities for which He came to earth. The fact that He amazed the doctors of the law in the temple, together with His answer to His mother, proves that He was growing into His mission. Although His mother did not understand what He meant when He said, "... How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49), she "... kept all these sayings in her heart" (Luke 2:51).

Thus, we can see that throughout the childhood of Jesus, the Father was carefully directing the early life of His Son in this world, leading always toward the climactic event of all history—the atoning death and the glorious resurrection of the Son of God.

Volume 72

Number 2

THE FREE WILL BAPTIST

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Did I Stand By?

Mina Wiarda

WHEN my friend was so misunderstood, did I stand by him? During my neighbor's trouble, did I stand by? When everyone seemed against the pastor, did I stand by him as a helping brother?

It's awful to be in trouble, to be misunderstood, to be misjudged, or even to realize that I am wrong and suffering for it. It is a fearful thing to feel the sharp frowns of my fellow men piercing my heart and mind, while the heavens seem brass.

How a person can long at such times for someone who will stand by, someone who will be willing to go through with you, someone who will know all about it—every sordid detail, it could be—and still stick when you can bear your load, by the grace of God.

Arnold Smothers certainly was at fault—no one could question that. He made a fool of himself, and the community's scorn was all he could expect. But when the full force of it finally dawned upon his consciousness, it sent his brain whirling and his heart to despair. Arnie felt fearfully alone—always alone! People who knew him looked the other way. Old friends hastened by with only a nod. He was an outcast. How it hurt!

Never would he forget the evening neighbor Parmalee dropped over “just to pass the time of day,” he said. But Arnie wonders. Old Parm talked about a lot of things—just ordinary matters that neighbors talk about when they get together. But through all ran a thread of deep interest and concern. He made Arnie feel that he cared, that he was his friend, that he was ready to stand by. And he didn't come just once: he made it a point to let Arnie feel that he was his friend.

That's why Arnie finally went to him to talk the whole trouble over. Of course, that's exactly what Parm was hoping for. He was all ready to give the troubled man the gospel. And he did—effectively! Arnie knew himself and his great need—Christ. But Arnold Smothers would still be an outcast, a troubled man, a lost soul, a hardened sinner had neighbor Parmalee snubbed him and had the other neighbors.

Cute little Margery Morgan made a bad and sad mistake, and people will talk. That's why none of the girls would go around with her. And you couldn't exactly blame them. But Beatrice Burton cared; she was a Christian who kept a number of people like Marge on her prayer list.

Doing that, she would naturally have to do her part to have the prayers answered. Not only so, but she wanted to be Christ-like; to do as Jesus would do. So she wrote Marge a kind letter telling her that she was her friend, that she was praying for her, and that she hoped Marge would get in touch with her.

Lonesome, troubled Marge was touched by the sweet message. One day when the loneliness was especially depressing, she made up her mind to contact Beatrice. That marked the beginning of a new life for Marge. Beatrice proved to be a strong, true, dependable friend. The unfortunate girl could really pour out her heart to Bea and know she'd understand.

With someone like that to stand by, it was easier for Marge to return to the Lord, to His house and His service. But she never could have made it alone. Bea helped her over every obstacle and discouragement, and made Christ so real, Marge couldn't help but capitulate to this Saviour whom she had known so little and trusted so unworthily.

Then there was that lad in school. He entered the class several weeks after the semester started—rather reluctantly, at that—and didn't seem able, or too willing, to catch up with the rest of the class. It went on for several weeks, and then he made up his mind to quit. He was very unhappy, couldn't get the work, and worst of all, he said, nobody cared.

When Tom heard that he dropped everything to stand by Jim, his wretched classmate. Tom planted himself by Jim's side and wouldn't leave. He broke down every argument, he shared Tom's days and nights, he expended himself in Tom's behalf. They went over the studies one by one until they were satisfied that Jim understood each subject as far as the class had gone in it.

And in the evening Tom took the boy to the special meetings at the church.

But Tom's example did more to win the lad to Christ than did the preaching—the service simply gave him the opportunity of making an open confession of Tom's Saviour, now become his. What would have become of that handsome, promising boy from a non-Christian home had Tom not stood by? What a vast difference it made—in his education, his future life, and above all, his relation to God!

What did it cost Beatrice? What did it cost Mr. Parmalee? What did it cost Tom? Plenty! Going all the way, and the second mile—sacrifice, sacrifice, sacrifice! But, how small the cost compared with the return—a friend made, a soul saved, a life redeemed, the Saviour honored, God glorified, the church increased, and on you the Lord's smile, and finally His “Well done!”

Lonely, troubled, misunderstood, confused, grieved, friendless, despondent people line life's paths. Look into faces, search eyes—you're bound to discover them—in your office, your school, your factory, on your street, in your group, your church, your club—even in your family and relation.

They need someone, and desperately! They are fearfully tempted to quit, to sin, to despair and to suicide. Like a ray of bright light on a dark night you can be, like a harbor to a striking vessel, like a strong arm to a tottering invalid, like a nurse for a sick child, like a line thrown to a drowning man.

They'll never forget you. Most of them will sing your praises as long as they live. They'll want to do for others as you did for them. They'll point you out as the kind of person everyone ought to be. All because you didn't fail to stand by when the going was rough and life seemed worthless.

Jesus always stood by. He never deserted anyone. He didn't quit even blundering Peter. Paul, a Roman prisoner on a sinking ship, with all hope of survival gone from passengers and crew, found that “there stood by me this night the angel of the Lord.” God remains faithful.

Do you and I stand by the troubled person? Or do we become aloof? Do we avoid the desperate? Do we prefer to pass by on the other side? Do we make his plight “none of your business”? Or do we out of an honest and loving heart show the hard pressed that we are concerned and eager to be a pal? Do we stand by?—*Gospel Herald*.

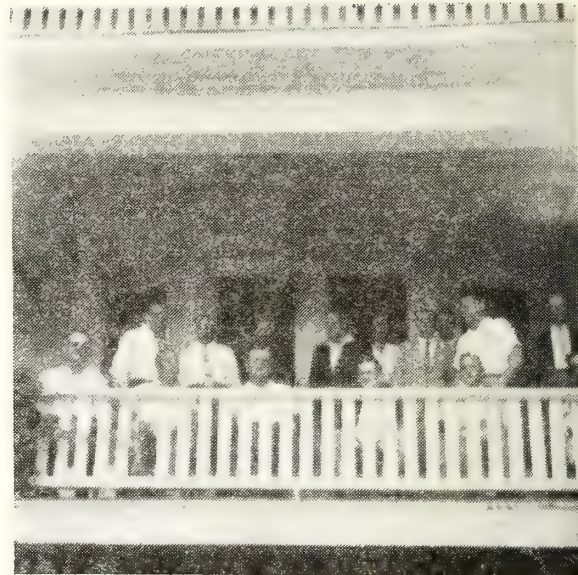
There is a need for evangelism as long as there is an unsaved soul in the community. . . . If more saints would heed the admonition to go, more sinners would accept the invitation to come.—*Bethany Bulletin*, Winterville, N. C.

NORTH CAROLINA STATE MINISTERS



We Were There

C O N F E R E N C E

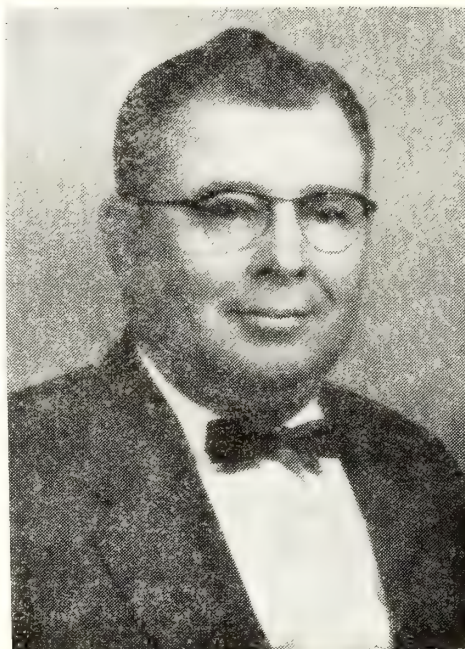


We Enjoyed Relaxing

On June 3-7, 1957, *The Free Will Baptist Camera* went to Cragmont Assembly, Black Mountain, North Carolina, along with the editor, and took some shots which we believe will be of interest to our readers together with information of some of the highlights of the conference.

Although the sessions were outstanding and every speaker seemed to be keyed up to his very best for every message, these sessions of fellowship on the porch were of equally as great interest. The joy and blessing of the fellowship defies description, and the discussion in these porch sessions ranged from politics to the most delicate and baffling problems in theology.

Here is an example of one item of discussion: the editor was asked to shake hands with one minister who had received more



E. E. Edwards Presided

Some of the highlights of the conference were as follows:

(1) The conference, after extended discussion, endorsed again the present code of ethics for ministers without any changes.

(2) The conference passed a resolution of thanks to the Reverend G. C. Primm, the *Raleigh News and Observer* and others for exposing the scandal connected with the liquor lobby in the state capitol at Raleigh.

(3) The conference voted to establish a scholarship for a worthy student to Mount Olive Junior College, Mount Olive, North Carolina.

(4) The conference elected officers for the next year, as follows: E. E. Edwards, president; Boyd Shook, vice-president; C. H. Overman, secretary; Willie Renfro, treasurer.



We Prepared Meals

votes for a revival than Evangelist Billy Graham. The explanation came out that a certain church, in considering whom it should invite to be the evangelist for its coming revival, one member of the church made a motion that the church invite "that man, Billy Graham, whom he had heard so much on the radio and whom he liked immensely." Another member, sensing the drama of the situation, placed the minister to whom we were asked to shake hands in nomination. When the vote was taken by the church in conference, the minister in question received all the votes of the members except the one who placed Billy Graham in nomination.



We Served Meals

To Young Ministers

Naaman Borders, Waverly, Ohio

I HAVE heard of some men saying they would read the doctrines of all the great religions such as Buddha, Confucius, Mohammed and Christianity and pick out the best thoughts of all and put them together to make that the basis of their religion. But that doesn't seem to make sense. First thing to ask ourselves is, "Are we capable of being the judge?" The next thought is, we imply a doubt as to the wisdom of Jesus Christ. If we accept Christianity, let us believe all that He says and believe He said all that needs to be said. He told us in the Sermon on the Mount what it takes to be a Christian. He said that if we do them we would be like the man who builds his house on a rock; it would never fall. But if we did not keep His sayings, we would be like the man who built his house on the sand; when the rains and storms and floods came and beat upon it, it would fall, and great would be the fall. So why put ourselves up as judges of these different so-called religions? Paul said that there is no name given under heaven whereby we may be saved but by the name of Jesus Christ. So if we believe in Christianity, let us swallow every bit of Christ's doctrine and not bother with what the other religions teach. Why waste our time and bother our brains with their teachings? We might get our minds so warped and twisted and confused that we don't know what to believe. Consequently we may just throw up our hands and be a doubter and believe nothing.

So I would advise everyone to let them all alone except what Jesus and the apostles taught. As to my past, I will risk my future on the words of the New Testament and turn my back on all the rest. Also there are so many interpretations by the different sects and so many books written about the Bible that I would advise everyone to make the Bible itself the main text book. I think every man and woman with average intelligence can understand enough to be saved, if they will read with an open mind and be willing to be taught. Of course there

are mysteries that we will never understand; but if we obey what we can understand, we will be kept so busy we will not worry over the things we don't understand. So much for that.

There are others who say that they will read all the books on atheism and infidelity so that they can answer all their objections to the Bible. That also is impossible. You can find in the big public libraries so many of these books that it would take a lifetime to read them. You just as well say that you will kill all the rattlesnakes, copperheads and bean beetles before you plant your crops as to read all these rotten books. Why waste your time with reading the things you don't believe in? If you are a born-again Christian, you can say as Paul, "I know in whom I have believed, and know He is able to keep that which I've committed unto Him." When we see the millions of men whose lives have been transformed from sin unto happy human beings, that is proof enough to satisfy any inquiring mind in the world. Just as well to say there is no love in the world as to say there is no God. Just as well to say that the sun doesn't rise in the East and set in the West as to say there is no God. We all know better. Why fool our time away with something that has been settled when the morning stars sang together and the sons of God shouted for Joy. The Bible never has tried to prove there is a God, for we need no proof only what we see all around us every day and what our heart feels every moment.

So my advice to young ministers is to read your Bible, believe every word of it, trust in God, preach it all, and tell what Jesus said instead of what Confucius, Buddha or Mohammed said. And if nothing else will do, let the atheist and infidels go to the place where they belong.

Of course there are advantages and some disadvantages in learning the world's religions, but the latter far outweigh the former. You say it makes us wiser by knowing them. Yes, but the serpent told Mother Eve that she would be wiser if she would

partake of the forbidden fruit, and we all know what happened. Not long ago I was told that a certain young minister began studying what arguments the infidel could use against the Bible, and he became an infidel himself. It's like a man going into a den of rattlesnakes to learn the habits of the snakes; or it's like taking a dose of poison to find out how it affects him.

D. L. Moody tells of a young man coming from college where he had been taught that Christianity, and all religions, were only superstition for the ignorant and weaklings. And when his mother talked religion to him, he seemed to be ashamed of her and sorry that she was duped with such superstition as that. He thought that in this enlightened age people had learned that there was no God and the Bible was a farce. She talked and pleaded with him, but to no avail. Finally she died with a broken heart. On coming from the grave, the young man said, "Mother couldn't argue much, but she proved by her life that there is something to religion."

Is Alcoholism a Disease?

A WOMAN who related her experiences as an alcoholic says: "I well remember when I was hopelessly in the grip of the vicious disease of alcoholism."

We agree that the word vicious is correct, but we believe the word disease as applied to alcoholism is a misnomer.

If alcoholism is a disease:

- (1) It is the only disease that is contracted by an act of will.
- (2) It is the only disease that requires a license to propagate it.
- (3) It is the only disease in which the germ, alcohol, is bottled and sold as a beverage.
- (4) It is the only disease that requires nearly 500,000 outlets for its spread to those possessed of a deadly thirst for it.
- (5) It is the only disease that is habit forming.
- (6) It is the only disease that produces crime.
- (7) It is the only disease which places revenue dollars on the eyes of a nation's dead conscience.
- (8) It is the only disease against which woe is pronounced and is classified as a bar to heaven.
- (9) It is the only disease without a germ or virus cause, and for which there is no corrective medicine. *There is a cure—total abstinence, through the help of the Lord!—Selected.*
- (10) It is the only disease without a

NEWS NOTES

Changes in Directors Of Sunday School Convention

Rev. Raymond T. Sasser, president of the North Carolina Free Will Baptist Sunday School Convention-Institute, announced two changes in the directors of the convention.

At the last session, March 8, 1957, at the Little Creek Church, Greene County, the convention elected Rev. Robert Crawford as director of the convention's field work program, and Rev. Hubert Burress, was elected director of denominational enterprises.

Due to prior commitments, Rev. Crawford requested that he be relieved of the duties of this office, feeling that it required someone with more experience in the field of Sunday school field work. Since Rev. Burress has served for a number of years on the official board of the convention, the board elected Rev. Mr. Burress to the position of director of field secretary program, and elected Rev. Mr. Crawford to the position of director of denominational enterprises.

Last week, this department sponsored a youth conference at the denominational church assembly grounds, Cragmont Assembly, Inc., Black Mountain, North Carolina. Young people from 15 churches throughout the state assembled for a week of study and recreation. They will have two other similar conferences, on the fourth week in June, and the other August 5-10.

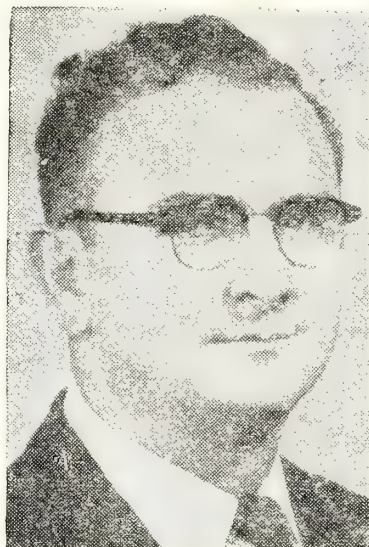
Rev. L. E. Ballard, Selma, North Carolina, is the field secretary for the convention. His duties including the position of editor of the convention's monthly newspaper, *The Sunday School Reporter*, with more than 3,000 copies being published and mailed each month; director of the youth conferences; and providing a permanent office for the convention; P. O. Box 83, Selma, North Carolina. His services are on a half-time basis at this time, and as the work is progressing with splendid support from the schools throughout the state, it is the prayer of the board that this program may be placed on a full-time basis soon.

June Youth Rally Held In Marion, N. C., Church

The Rev. J. E. Floyd, pastor of the First Free Will Baptist Church, Marion, North Carolina, has the following to say about the youth rally held Sunday, June 9, 1957:

"The youth rally for June was a real blessing to me. In spite of the rain we

Rev. Rivenbark Conducting Shady Grove Revival



The Rev. Fred A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, is the evangelist for revival services at Shady Grove Free Will Baptist Church, Sampson County, North Carolina, which began Monday evening, June 24 and will continue through Sunday, June 30. The Rev. Norman Adams, pastor of the church, states: "Rev. Rivenbark is well known in this section and he invites his many friends to attend the services which begins each evening at 8:00 o'clock."

There will be special singing each evening, and the public is invited to attend the remaining services of this revival.

had a good attendance. The Horney Heights Free Will Baptist Church of Asheville, North Carolina, was in charge of the program and it certainly did a wonderful job. The leaders of the youth are certainly to be commended for the splendid job they did in training the children.

Coming Events

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

"A rhythm band and choir composed of the junior and primary departments presented a musical program. They wore hats and banners and played their instruments as enthusiastically as if they were in Carnegie Hall. To be sure the Lord was as pleased with them as He is any messenger of God.

"We only had three churches from the Blue Ridge Association and one from the French Broad Association represented. We hope that you will find it in your heart to attend the next meeting. The church from the French Broad Association will be in charge of our meeting for August, so won't you please back them up with your presence and your prayers.

"Will we see you at the next meeting? I surely hope so. Proverbs 3:6 says, 'In all thy ways acknowledge him, and he shall direct thy paths.' Surely we can give God an hour every second Sunday in the month. If we will acknowledge Him that much then He will direct us into better and greater things."

N. C. Superannuation Report for May, 1957

The Rev. Wilbert Everton, chairman treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, makes the following report for the month of May, 1957:

Balance on Hand May 1, 1957 \$3,053.87

Receipts

Central Conference	\$60.71
Cape Fear Conference	19.77
Eastern Conference	28.65
French Broad Association	19.07
Piedmont Association	5.00
Retirement Fund	10.00

Total Receipts 143.20

Total to Account For \$3,197.07

Disbursements

Ministers' Monthly Checks	\$237.50
Operating Expenses	31.00
Paid to National Board	10.22

Total Disbursements 278.72

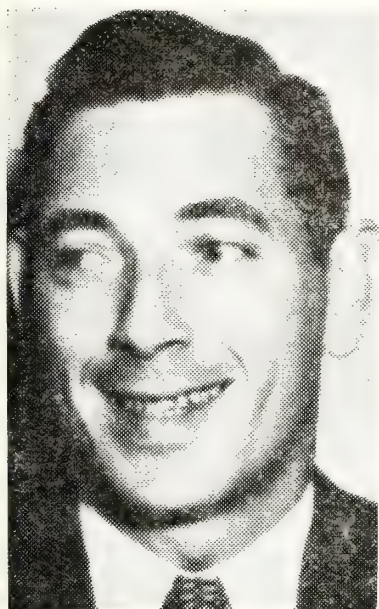
Balance on Hand June 1, 1957 \$2,918.35

Wedding at Middlesex Children's Home

Miss Shelby Jean Price and Mr. Vernon Massey will be married in a simple ceremony at the Memorial Chapel of the Free Will Baptist Children's Home, Middlesex, North Carolina, at 5:00 p. m. on June 28, 1957. The Rev. S. A. Smith, superintendent of the home, will officiate.

The public is invited to attend.

W. S. Burns to Conduct Gum Neck Revival



The Rev. W. S. Burns, pastor of the Hickory Chapel Free Will Baptist Church, Hertford County, North Carolina, will be the evangelist for a series of revival services at the Gum Neck, North Carolina, Church beginning July 15 and continuing through July 21. The Rev. W. C. Overton is pastor of this church.

Rev. Overton says, "There will be special singing for each evening service. The Rev. W. S. Burns is a soul-stirring preacher, and one that preaches the Word of God with power. Everybody in the community is invited to take part in the revival."

Rev. Burns announces the following: "I have resigned as pastor of Hickory Chapel Church, Ahoskie, North Carolina, effective the last Sunday in August."

Annual Camp Meeting at Florida Camp Grounds

The annual camp meeting will be held at the Florida State Camp Grounds located six miles south of Cottondale, Florida, on U. S. Highway 231, on July 22—August 2. The Rev. Homer Willis, promotional secretary of the board of home missions, will be the evangelist. Mr. and Mrs. Chester Cook will be in charge of the music.

In conjunction with the camp meeting, the Florida State Woman's Auxiliary Convention is sponsoring a week's study course during the same week for the women. Mrs. Homer Willis will be the principal speaker.

Free meals will be served twice daily. Facilities for night lodging will be furnished except bed linens, pillows, towels, etc.

Rev. W. B. Hughes says, "This is a meeting you can't afford to miss. Come and spend your vacation in the service of the Lord. The camp is only a forty-minute drive from Panama City and the beautiful Gulf of Mexico."

5th Union Meeting of N. C. Eastern Conference

The Fifth Union Meeting of the Eastern Conference of North Carolina Free Will Baptists will convene with the Gethsemane Free Will Baptist Church located near New Bern, North Carolina, on Saturday, June 28, 1957. The theme for the meeting will be "Now Is the Hour." The Scripture thought will be taken from 2 Corinthians 6:2 which reads, "... behold, now is the accepted time; behold, now is the day of salvation.")

Following is the schedule program for the union meeting:

Morning Session

- 9:30—Devotions and Opening Remarks, President
- 9:50—Reading of Minutes
- 10:00—Roll Call of Ministers
- 10:15—Appointment of Committees
- 10:30—Roll Call of Churches
- 11:00—State Superannuation News, Rev. J. W. Everton
- 11:15—Congregational Song
- 11:25—Sermon, Rev. Daniel Gaskins
- 11:55—Special Message in Song
- 12:00—Lunch

Afternoon Session

- 1:00—Opening Hymn
- Devotions, Jimmy Hughes
- 1:15—Roll Call of Churches
- 1:30—Testimony and Song Request Time, Led by Billy Fulcher
- 2:00—Retirement of Committees
- Congregational Song
- 2:10—Business Session
- 3:00—Adjournment

Antioch Church, Host To Auxiliary Convention

The Antioch Free Will Baptist Church will be host to the Fourth Union Meeting Woman's Auxiliary Convention of the North Carolina Central Conference on Sunday, June 30. The following is the scheduled program for the meeting:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Miss Ann Wooten
- 11:10—Welcome, Mrs. Walter Edmundson
- Response, Mrs. Robert Lee Norville
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Free Will Baptist Children's Home
- 11:30—Sermon, Rev. Adam Scott
- Alternate, Rev. L. R. Ennis
- 12:05—Appointment of Committees
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. A. C. Jackson
- 1:25—Special Music, Misses Lois and Joyce Letchworth
- 1:35—Business
- 2:00—"The Church and the Holy Spirit," Rev. L. R. Ennis
- 2:20—Adjournment

Fellowship Church Announces Evangelistic Crusade



The Fellowship Free Will Baptist Church of Washington, North Carolina, announces an evangelistic crusade July 1-12 with the Rev. Paul Lee of Stacy, North Carolina, as the evangelist. Services will be held nightly at 8:00 o'clock in the John Small Auditorium.

The pastor, the Rev. Bill McClintock, will lead the singing. Both Mr. Lee and Mr. McClintock are graduates of the Free Will Baptist Bible College, Nashville, Tennessee.

Rev. Walter Ramsey Resigns Pastorate

The Rev. Walter Ramsey recently resigned the New Hope Free Will Baptist Church, Rockingham, North Carolina, which he has pastored for the past five years.

The church states: "Our church has grown under Rev. Ramsey's ministry, and we regret very much to see him leave."

Rev. Ramsey wishes to do evangelistic or pastoral work. His address is Rev. Walter Ramsey, 4th William Street, East Rockingham, North Carolina.

Schedule for Georgia Youth Camp

Two more youth sessions will be held at Camp Mount Bethel located near Ashburn, Georgia, and also a missionary conference with study courses.

The youth session, which will be the second for the year, will be held July 7-12. This session will be departmentalized for the benefit of workers in Sunday school, league and auxiliary. The next youth session will be held August 4-9 and will be devoted to music with emphasis on sight reading.

A missionary conference with study courses for the benefit of those who attend

(Continued on page nine)

Program of the 21st Session of the National Association of Free Will Baptists

Theme: "As Ye Go, Preach"

Scripture: "And as ye go, preach, saying, The Kingdom of heaven is at hand" (Matthew 10:7).

Hymn: "Jesus Saves"

Tuesday Evening, July 16

Keynote: "Rise Up, O Men of God! Have Done with Lesser Things"

Scripture: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, . . ." (John 15:16).

7:30—"Our Spirits Rejoice in God Our Saviour"; Mr. I. L. Stanley, Music Director; Mrs. I. L. Stanley, Pianist; Mrs. Raymond Riggs, Organist

7:45—"Let Us Draw Near with a True Heart," Rev. William Hill

8:00—Introduction of Officers, Rev. Thomas G. Hamilton, Clerk

—The Moderator's Message

—The Appointment of Committee on Committees

8:20—"Alabama Free Will Baptists Greet You," Rev. Charles Craddock

8:25—Welcome Address, Mr. J. A. Waggoner

8:35—"Heavenly Sunshine," Time to Get Acquainted

—Offertory

—Special Music

8:50—The Keynote Message, "Our Highest Mission," Rev. Bobby Jackson

9:30—Adjourn Session

10:30—Old-Fashioned Prayer Meeting, Held in Main Auditorium

Wednesday Morning, July 17

9:15—"We Offer the Sacrifice of Thanksgiving," Mr. and Mrs. Stanley and Mrs. Riggs

9:25—"We Ask the Lord's Blessings," Rev. Ernest M. Kennedy

9:35—Report of General Board Acting as Credentials Committee

—Seating of Delegates

—Recognition of Visiting Messengers from Other Religious Bodies

10:00—Report of General Board, Rev. Thomas G. Hamilton, Secretary

10:50—Intermission

11:05—The Hour of Worship

Keynote: "Take the Name of Jesus Ever"

Scripture: "But we preach Christ crucified, . . . the power of God, . . ." (1 Corinthians 1:23, 24).

—"Sing of the Goodness of the Lord," Mr. and Mrs. Stanley and Mrs. Riggs

—Special Music

11:20—"Jesus the Mighty to Save," Rev. Billy Melvin

12:00—Adjourn Session

Wednesday Afternoon

1:30—"The Lord Is Our Strength—We Will Exalt Him," Mr. and Mrs. Stanley and Mrs. Riggs

—Scripture Meditation and Prayer, Rev. Michael Pelt

1:45—Miscellaneous Business

2:25—Reports of Special Committees

—Laymen's Committee

—Education Committee

2:45—Report of Commission on Chaplains

2:55—Report of Executive Secretary

3:25—"Evangelicals Preach with a United Voice," A Report of the National Association of Evangelicals, Dr. George L. Ford

3:40—Report of Board of Trustees of Free Will Baptist Bible College, Rev. James F. Miller

4:15—Partial Report of Nominating Committee and Election of All Board Members

4:30—Adjourn Session

5:30—Dinner for Officials and Wives by Alabama Auxiliary Convention and Entertainment Committee

Wednesday Evening

A Service of Missionary Challenge

Keynote: "Called by the Holy Spirit, Sent by the Church"

Scripture: "And when they had . . . prayed, and laid their hands on them, they sent them away" (Acts 13:3).

7:30—"Our Lips Shall Utter Praise," Mr. and Mrs. Stanley and Mrs. Riggs

—Offertory

—Testimonies by Mr. and Mrs. Melitino Martinez, Pastor of First Cuban Free Will Baptist Church, Miami, Fla. with Miss Bessie Yeley, Missionary to Mexico, as Interpreter

—Testimonies by Miss Volena Wilson, Missionary to India; Mr. and Mrs. Herbert Phenicie, Missionaries to Cuba; and Mr. and Mrs. Benito Rodriguez, Pastor of Cedars of Lebanon Church, Pinar del Rio, Cuba

—Commissioning of Rev. and Mrs. Daniel Merkh as Missionaries to Africa

—Special Music, Mr. Rodriguez

—Missionary Message, Mrs. Thomas H. Wiley

—Service of Consecration

Thursday Morning, July 18

7:00—Laymen's Breakfast, Sponsored by Master's Men with Dr. E. T. Burwell as Speaker

9:00—"Praise the Lord for His Goodness," Mr. and Mrs. Stanley and Mrs. Riggs

—"Let Us Ask in Faith," Scripture Meditation and Prayer, Rev. Jerry D. Dudley

9:15—Report of Stewardship Commission

9:25—Report of Radio-Television Board

9:35—Report of Board of Home Missions, Rev. Homer E. Williams

9:55—"God's Word in Man's Language," A Film Presented by Rev. Albert C. Johnson

10:25—Report of Board of Foreign Missions, Rev. Raymond R. Riggs

10:50—Intermission

11:05—The Hour of Worship

Keynote: "Give of Thy Sons to Bear the Message Glorious"

Scripture: ". . . Son, go work to day in my vineyard" (Matthew 21:28).

—"Every Day Will We Bless Thee," Mr. and Mrs. Stanley and Mrs. Riggs

—Special Music

11:20—"Investing Lives in Evangelism," Rev. M. L. Sutton

12:00—Adjourn Session

Thursday Afternoon

1:30—"Rejoice in the Lord," Mr. and Mrs. Stanley and Mrs. Riggs

1:35—Report of Woman's National Auxiliary Convention

1:45—Report of Sunday School Board, Rev. William J. Mishler

2:00—Report of Budget Committee

2:15—Report of Free Will Baptist League Board, Rev. Henry Melvin

2:25—Report of Superannuation Board, Rev. K. V. Shutes

2:40—Report of Placement Committee for 1959 Session

3:00—Miscellaneous Business

—Reports of Committees

—Final Report of Nominating Committee and Election of Officers

4:00—Final Adjournment



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Psalm 52:7).

As was pointed out in the last sentence of my message last week, the great difficulty in the way of the salvation of those who are rich in this world's goods, is the fact that they put their trust in their possessions rather than in God. This is the truth that is brought to our attention so forcefully in the text by the psalmist, *Lo, this is the man that made not God his strength; but trusted in the abundance of his riches*. This brings to our attention the vast depth of signification in the words of Jesus to His disciples, "How hard is it for them that trust in riches to enter into the Kingdom of God!" The considerations given last week show that there are great difficulties in the way of the salvation of the rich. But the greatest of all difficulties arises from the disposition of the rich to put their trust in their wealth. We see this disposition manifested every day and everywhere. But this attitude need not be confined to those who are wealthy in money and other material possessions only. We see those of very meager circumstances both in worldly possessions and ability to do things failing to make God his strength, but trusting in what they want others to think is the *abundance of his riches*. This attitude leads men to claim and expect respect and consideration from their fellow men on account of what they possess or what they want others to think they possess. It prompts them to assume airs of superiority and to exhibit pride in some of its most disgusting forms! How often do we see those of limited wealth, education and talents disdain and equality with those in more humble circumstances. They aspire to move in different circles. They claim for themselves what they are not willing to allow to others. And all too often their claim is recognized.

Job, in vindication of himself, said that he had not made his riches his confidence. He did not trust in his earthly possessions. Many, however, in all ages, especially in our day, have trusted and are trusting in uncertain riches. Tell them they must be saved, if saved at all, as the poor are saved, and their proud hearts rise up in rebellion.

Tell many professed Christians that their services are no greater in the sight of God than the services of the poorest and least qualified, but consecrated one who loves and trusts in God, and they will likely expel you from their fellowship. Their excessive self-respect is offended. The revolt from the terms of salvation, service and fellowship so humiliating.

When Jesus Christ shed His own blood on the Cross as a sacrifice for sin, what folly to trust for redemption in the corruptible things, such as silver, gold, position or anything but God. When God sent the Holy Spirit to strengthen, teach, direct and empower His children for service to His glory, what folly to trust in ourselves to do service for the acclaim of man.

I say again, that the greatest difficulty in the way of salvation, and of acceptable service, grows out of that trust in riches, real or imagined, which leads people to expect that God will deal more favorably with them than others on account of what they are or think they are. This is making something else their confidence to the exclusion of God. Such trust excludes the Saviour as the object of their faith. Such trust prevents the salvation of the soul as does reliance on self-righteousness, which also seeks to divert glory from God to one's self.

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10).

NEWS NOTES

(Continued from page seven)

will be held August 12-16. Local, state, national and foreign phases of missions will be emphasized.

Special courses will be arranged for primary, junior and intermediate age groups in all sessions. All campers are requested to bring linen and toilet articles as desired. The Rev. T. B. Mellete, director of the camp, states: "The fee for the week will be \$5.00 including insurance while in camp."

Harvey and Brinkley Family Reunion

The relatives, friends and acquaintances of the Rev. C. J. Harvey, originally of Wilcox County, Georgia, and his wife, Mrs. Janie Brinkley Harvey of Pulaski County, Georgia, are cordially invited to attend the reunion of the two families at Camp Mount Bethel near Ashburn, Georgia, on Sunday, July 7, 1957.

The camp will be open on Saturday, June 6, and someone will be on hand to welcome all those desiring to come and spend Saturday night. Appropriate services will be held during the day of the reunion.

A Successful Church

Rev. Walter Reynolds

BE BELIEVE the secret to a successful church is found in the latter part of the second chapter of the book of Acts, Verses 42-47: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon very soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

It is evident from the record here that the early Church was a very effective and efficient Church.

The first important step toward an effective and efficient church is to be sure there is a devotional atmosphere in every service. Whether the service is for teaching, for training, for worship, for business or for social fellowship, it should be characterized by a spirit of reverence and devotion.

In every service of the early Church an evangelistic spirit prevailed. The Lord added to the Church those who were being saved. The early Church expected people to be saved; they prayed and worked to that end. If the Church of today fails to reach the lost, it fails as a Church of the Lord Jesus Christ. Every church should win the lost.

I'm sure you realize that a church should have a good teaching and training service. If a church now is to continue in the teaching and in the fellowship of the apostles, there must be much serious thought and accurate teaching and training. We need to know and practice the best teaching and training methods.

Above all if a church is to have an effective and efficient ministry, there must be a sacrificial spirit in all of its activities. In this early Church, the members were willing to give up all they had for the good of the fellowship and the progress of the Church and Kingdom, and the Lord added to the Church daily. He will always bless such a church with such spirit.

"... ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:9, 10).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Educational Loan Fund

Resolution: That the North Carolina Ministers' Conference establish a loan fund at Mount Olive Junior College.

1. The name of this loan fund shall be "The North Carolina Ministers' Educational Loan Fund."

2. The purpose of this fund shall be to make educational loans to students attending Mount Olive Junior College.

a. First preference shall be given the children of North Carolina ministers who are studying for the ministry or related vocations.

b. Second preference shall be given the children of North Carolina ministers who may be preparing for vocations other than full-time church work.

c. When funds are available and not in demand for the purposes stated above, they may be loaned to any worthy and needy student enrolled at the college.

3. The administration of this loan fund shall be in the hands of the college officials, but a full report of the income and loans of this fund shall be made to the annual meeting of the North Carolina Ministers' Conference.

4. The following program of support for this loan fund is recommended:

a. The North Carolina Ministers' Conference shall make an annual appropriation to the fund.

b. It is recommended that each minister in the state contribute at least \$1.00 annually.

c. An offering for this fund shall be received at each semi-annual meeting of the ministers' conference.

d. The loan fund shall be eligible to receive contributions from any donor.

Respectfully submitted,
W. Burkette Raper

Mt. Olive Dean's List

The Dean's List for the spring semester of Mount Olive Junior College, Mount Olive, North Carolina, has been released for publication. Students making this list were Miss Betty Lou McLamb, daughter of Mr. and Mrs. Roy McLamb, Newton Grove, North Carolina, and Miss Kathryn

Ann Alphin, daughter of Mr. and Mrs. R. T. Alphin, Mount Olive, North Carolina.

The Dean's List is composed of students who made at least two and one half quality points per credit hour, with no grade below "C."

An Open Letter to North Carolina Free Will Baptist Ministers

Dear Friends:

A ministers' educational loan fund to aid ministers was inaugurated by the North Carolina Ministers' Association in their annual meeting at Cragmont earlier this month.

The purpose of this fund is to aid the children of ministers in obtaining a college education. Ministers who do not have children of college age or younger may assist their brother ministers by contributing to the fund.

All gifts to this purpose should be mailed to: Mount Olive Junior College, Mount Olive, North Carolina, and marked "Ministers' Educational Loan Fund."

The operation of the fund is set forth in the following resolution which was unanimously approved at the ministers' conference.

Sincerely yours,
W. Burkette Raper

Fifth Sunday Offerings For Mount Olive College

Mount Olive Junior College, Mount Olive, North Carolina, asks that each Sunday school in North Carolina designate their fifth Sunday offering to the college. June 30 will be a fifth Sunday.

A great deal of work is being done at the college this summer in preparation for an overflow enrollment in September.

Our college librarian has two full-time assistants this summer to assist her in cataloguing our books. We must have 4,000 approved volumes catalogued by the fall, and we need about \$1,000 to purchase the absolutely necessary books. A nameplate is placed in a book to recognize those who contribute as much as \$5.00, the average purchase price of a book.

We are also enlarging our science labor-

atory in order that we may offer chemistry next year. The purchase of the necessary equipment for chemistry will cost at least \$2,500.

There are other items of work being done during the summer, but our library and science laboratory are enough to reveal our need for liberal support during the summer.

W. Burkette Raper
President

Mount Olive College Treasurer's Report

The following is the treasurer's report of Mount Olive Junior College, Mount Olive, North Carolina, as submitted by the Rev. M. L. Johnson for the month of May, 1957:

Balance, May 1, 1957 \$ 633.44

Receipts

Eastern Conference	\$ 446.64
Central Conference	306.81
Western Conference	156.71
Cape Fear Conference	97.62
Blue Ridge Association	11.25
Albemarle Conference	10.50
Mount Olive and Community	215.00
Goldsboro and Community	35.00
State-Wide Bodies	37.25
Student Accounts	3,777.74
Bookstore	272.15
Lunchroom	151.58
Miscellaneous	2.14
Mimeograph and Secretarial Service	1.75
Refund	114.77

Total Receipts 5,636.91

Total to Account For \$6,270.35

Disbursements

Salaries	\$1,876.37
Social Security Tax	83.19
Travel	260.22
Office Supplies and Expenses	121.30
Printing and Promotion	57.00
Food	521.72
Household and Kitchen Supplies	6.45
Rent	435.00
Refund	10.00
Work Scholarship	1,931.00
Utilities	223.38
North Carolina Sales Taxes	12.74
Library	252.91
Repairs	15.81
Miscellaneous	105.37

Total Disbursements 5,912.46

Balance, June 1, 1957 \$ 357.89

NOTES — AND — QUOTES

By J. C. Griffin



MORE ABOUT REVELATION, CHAPTERS 2 AND 3

Last week we wrote about those who failed in these chapters which concern the church as we see it in a prophetic way, and gave to us a foregleam of the history of the church.

Revelation a Prophecy

How do we know that Revelation is a prophecy? Chapter 1, Verse 3, says so: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things written therein: for the time is at hand." Since it is a prophecy in which the Lord Jesus Christ is revealed, we know we make no mistake when we say it is a prophecy. So in Chapters 2 and 3 the history of the church is given to us—revealed—not concealed.

Those Who Overcome

We will notice overcomers in each church as given in these chapters:

Ephesus: "He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). Every Christian should desire to be an overcomer. Self is about the biggest object to overcome. But if we eat of the Tree of Life, we must overcome our selfish desires and put Christ first. We will never have a taste of the fruit of the Tree of Life as long as we live for self only. Self must be crucified.

Overcomers of Smyrna: They shall not be hurt of the second death. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Revelation 2:11). Christ says much about the second death. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6). If we are to be members of the first resurrection it seems that we must overcome, not only the flesh, but we must overcome the devil and put him on the run. We are not to run from the devil, but we are to resist him and he will flee. We cannot afford to yield an inch to Satan, that old deceiver.

What Is the Second Death?

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:13, 14). Christ revealed to John the fact that death and hell is the second death. To be second there must be a first. Paul tells us that "... the wages of sin is death, ..." (Romans 6:23). Sin separates men from God in this life, but the second death is that separation from God eternally. Dead to never live again—no way to get back to God—eternally damned.

Those Who Will Suffer the Second Death

Here are the characters who will experience the second death. My reader, we better be careful that we do not appear with those in the judgment who are doomed to the second death. How can we escape? by overcoming through the power of Christ. May I say that there is not a sin or a temptation that cannot be overcome through the shed blood of the Lord Jesus. My reader, if you do not have your sins under the blood of Jesus Christ, you had better get busy. Now read this message carefully and prayerfully and make that decision that will settle the question: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 1:7). It is not glorious to know that we can inherit all things? Now read a little further and see how the picture changes, "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). Don't believe Satan's lie when he says, "There is no hell-fire for the wicked."

The Overcomer of Pergamos: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation 2:17). The children of Israel had visible manna in the wilderness, something like frost, but to the child of God who overcomes through the power He says, "... All power is given unto me in heaven and in earth. Go ye therefore, ..." (Matthew 28:18, 19).

The promise is to eat the hidden manna; this is our privilege and eternal commandment. Come and eat the true bread of life, now and forevermore. When we go to God confessing our sins, repenting of our sins, and accepting the Lord Jesus as our personal Saviour, we inherit the new name, sons of God. This new name is written in

our hearts and no one knows when it is written but the overcomer. I do not know what will be in eternity, but I know what it is now. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2). Now get this: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him" (1 Corinthians 2:9). We will understand it all better by and by.

Overcomers of Thyatira: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2:26). Righteousness does not rule today, but there will come a day when the righteous will be in power under the King of kings and the Lord of lords. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5).

Sardis Overcomers: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear let him hear what the Spirit saith unto the churches" (Revelation 3:5, 6). Notice, the overcomer will not have his name blotted out of the book of life. But if, instead of overcoming, we are overcome, what will the verdict be? Jesus said, "I will confess his name (the overcomer) before my Father and his holy angels." It seems that if we are to be confessed by the Lord Jesus before His Father and the holy angels, we will have to be an overcomer of all selfishness and fleshly lust by a fully surrendered life unto the One who said, "Whosoever cometh unto Me I will in no wise cast out." This overcoming is not left to us alone. Our overcoming is a result of letting Jesus Christ have complete control of our lives. I often hear someone say, "I am living for Christ." In all reality, it is much better to let Christ live in us than to try to live for Him. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loves me, and gave himself for me" (Galatians 2:20).

(Note: At the time of this writing, Tuesday, June 18, I am feeling much improved. My afflicted limb seems to improve a little each day; however, I am not allowed to stay on my feet too much. I certainly want to say again, I thank the Lord for the cards and gifts from my friends and for your prayers and visits to my room. I thank the Lord for what my heart has felt by your kindness. I shall be praying for you as the days come and go.)

STORIES

— FOR OUR —

BOYS and GIRLS



Jimmie the Missionary

Joy Gerig

JIMMIE shivered with excitement at the airport gate. Wouldn't that plane ever come? Sure, he had seen planes land before, but this one was extra special 'cause Aunt Margaret and Uncle Bill were on it.

He couldn't remember ever having seen his aunt and uncle. He had been just one year old when they had left for Africa. But he'd know them for they had sent lots of snapshots since they'd been gone.

Now he was six and, oh! "There it comes!" he squealed and squeezed Daddy's hand all the tighter. He almost forgot to breathe as he watched that great silver bird, sparkling in the afternoon sun, glide gracefully down the runway.

Weren't they ever going to get off? Of course they did, and before Jimmie knew what was happening Uncle Bill had him tight in his arms!

"This isn't Jimmie? Why he's almost a man! We'll just take him back with us to Africa next year. He'd make a good missionary!"

Jimmie just beamed he was so proud and happy. Deep inside he felt it would be the most wonderful thing in all the world to go to Africa some day as a missionary. Maybe not next year, though. He'd like to stay home with Mommy and Daddy yet awhile. Anyway, he was sure Uncle Bill was just teasing.

Home again everyone just talked . . . and talked . . . and talked . . . and ate . . . and ate . . . and ate.

Jimmie ate till he thought he'd burst. Yet all the time he listened to the strange things Uncle Bill and Aunt Margaret told about the people in faraway Africa. He tried so hard to sit up straight and keep both eyes wide awake, but pretty soon it was just no use—his head had to nod.

"Hey, Jimmie," Uncle Bill teased, "are you going to sleep on me?" Jimmie gave Uncle Bill a sleepy smile.

"Why don't you tell him one story and then 'twill be bedtime," Mother said.

"Tell him about Karuba coming to our school," Aunt Margaret suggested.

Uncle Bill gave Jimmie a knowing wink and pushed back from the table.

"Oh, boy!" Jimmie grinned as he climbed on Uncle Bill's lap and wiggled comfortably in his arms.

"Karuba is a little boy just two years older than you, Jimmie," Uncle began. "He lived in a village fifty miles from our mission school. I go there about once every month to tell them about Jesus. Karuba would always come to me afterward and ask to look at my 'Jesus Book.' Each time he became a little less shy and bit by bit I learned that his father and mother were dead.

"Karuba cared for the chief's goats. He slept in the goat shelter and ate the scraps left from the chief's meals . . . How would you like that, Jimmie? No mommy, no daddy, no real, real good meals like we had tonight, and not even a bed to sleep in?"

"Umm—I wouldn't like that at all!" Jimmie decided.

God Is Love

"Blow it east, or blow it west,

The wind that blows—that
wind is best."

Once a man put on the weather vane of his barn the words, "God is Love." "Do you mean," said a neighbor, "that God's love is changeable like the wind?" "No, no! I mean that whichever way the wind blows, God is Love."

Our heavenly Father told the north wind that it must go away and take the snow and ice with it. He has called the west wind to blow away the leaves and sticks and dirt, and to help old Mother Earth to clean up and get ready for spring. He calls the east wind to bring the rain for the flowers and wheat and other things that grow. He calls the south wind to bring warm, beautiful days, and the winds that blow hear His call and hurry to do just what He says.—*Olive Plants.*

"Well, besides all that, this chief would beat Karuba if the goats ran away or if they didn't give enough milk. Karuba was really having a rough time and I knew it. I wished so much he could come to our mission school, but I knew there was no one to pay his school fees. One day when he was looking at my 'Jesus Book' I asked him, 'Karuba, would you like to be able to read that book?' . . . 'Oh, yes, I would like to more than anything!'

"His face just shone, he wanted to read so badly. How I wished that someone back here in America would send me some money! Then I could take Karuba to our mission school. All I needed was \$40 but I just didn't have it. I was certain I could talk the chief into allowing Karuba to leave. But where to get the \$40 I didn't know.

"Aunt Margaret and I prayed about it and asked God to send us the money. Do you know, Jimmie, just about a week later we received a letter from you and your mommy and daddy with a check in it for \$40?

"Believe me, it wasn't long until Karuba was at our mission school. We scrubbed him up, gave him clean clothes to wear and a bed all his own in a cottage with eight other boys.

"There is a native Christian man and wife living in that cottage too, so now Karuba has a Christian father and mother. He's going to school and you know, that little fellow loves it! He's learning to read and learning lots of other things too. We gave him a 'Jesus Book' for his very own, and he carries it with him everywhere.

"But best of all, Jimmie, Karuba has asked Jesus to live in his heart. He's saved, Jimmie, and you and Daddy and Mommy are just as much missionaries as Aunt Margaret and I are, for Karuba could never have come to our mission school unless you had sent the money . . . And that's my story for tonight, Jimmie, my boy."

"Oh, thank you, Uncle Bill. I loved that story!"

As Jimmie climbed the stairs he decided he had never been quite so happy. Why, Uncle Bill had said he had been a missionary already! He had helped Karuba learn about Jesus.

In his pajamas, Jimmie knelt beside his bed and prayed, "Dear Jesus, thank You for Mommy and Daddy and all the good food we have. Thank You for my nice bed. Thank You for Aunt Margaret and Uncle Bill. Dear Jesus, bless Karuba, . . . and, dear Jesus, Uncle Bill said that Mommy and Daddy and I are missionaries too, 'cause we sent money for Karuba to go to school . . . but, please, dear Jesus, could You let me be a real, for sure missionary to Africa some day? Amen."

Two minutes later Jimmie was fast asleep.—*Missionary Worker.*

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church met Thursday night, June 6, in the home of Mrs. Harvey Barefoot. The president, Mrs. Eunice Honeycutt, presided over the meeting. The group sang "The Light of the World Is Jesus," followed with Scripture by Mrs. Barefoot and prayer by Mrs. Velmon Tew.

The program, "Send Out Thy Light to Stewards of Thy Truth," was conducted by Mrs. Tew. Others participating in the program were: Mrs. Oscar Tew, Mrs. Eunice Honeycutt, Mrs. Warren Jackson and Miss Mittie Owens.

During the business session the president gave a report on the state convention. The group voted to make an honorary roll of auxiliary members who are not able to attend regularly. We also decided to start cottage prayer meetings again and the fifth

vice-president, Mrs. Warren Jackson, and her helpers were put in charge.

Mrs. Oscar Tew dismissed the group with prayer. The hostess then served refreshments.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met Thursday, June 6, at 2:00 p. m., in the home of Mrs. Ruth Ambrose. There were 16 members present. The meeting opened with the group singing, "Send the Light," followed with the Scripture, Psalms 31:19; 34:5, by the president. Prayer was offered by Mrs. McCoy Davenport. The program for the month was "Sing out Thy Light to India." This was presented by some of the members.

During the business session it was decided to have the church underpinned. This work has been done since the meeting. The

group was dismissed with prayer to meet with Mrs. Doris Lee Cornstalk in July.

The hostess served ice cream and cookies.

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met at the church Tuesday evening, June 4. Mrs. Thelma O'Berry directed the program, "Send Out Thy Light to Stewards of Thy Truth," with other members taking part in the program.

Mrs. Lorraine Sutton, vice-president, called the business meeting to order and Mrs. Inez Whitfield, secretary, called the roll and read the minutes of the last meeting. Mrs. Mildred Pate, treasurer, gave the regular monthly report on auxiliary funds, and reports were given by various other auxiliary chairmen.

After the business session the members adjourned by saying a group benediction.

A Creed

Here is the Truth in a little creed,
Enough for all the roads we go:
In Love is all the law we need,
In Christ is all the God we know.
—Edwin Markham.

is come upon you: and ye shall be witnesses . . ." (Acts 1:8).

Thought for the Day: Before we begin any work of fulfilling our responsibility as watchman, there must first be meditation on the Word and waiting for the instructions and guidance of the Holy Spirit.

Tuesday Morning

- 9:00—"A Watchman to Go," Mrs. Daniel Merkh, Norfolk, Va.
—Special Music
—President's Message, "The Auxiliary, a Watchman!"
10:00—"Our Youth Declare What They See in Missions," Mrs. Luther Sanders, Monett, Mo.
10:30—"A Watchman Through Enlistment," Mrs. J. B. Chism, Warwick, Va.
—"The Challenge of Our Youth," Mrs. Luther Sanders, Monett, Mo.
—"Better Prepared Watchmen Through Study," Mrs. Paul Purcell, Bristow, Okla.
—"A Watchman First in Prayer and Stewardship," Mrs. Cecil Campbell, New Bern, N. C.
—"A Watchman in Action," Mrs. Everett Hellard, Houston, Tex.
11:00—"Watchmen to Go," Mrs. Herbert Phenicie, Pinar del Rio, Cuba
—Special Music
—Message, Rev. LaVerne D. Miley, Memphis, Tenn.
12:00—Benediction

Tuesday Afternoon

- 1:30—"What I See in Cuba," Mrs. Herbert Phenicie, Pinar del Rio, Cuba
—Special Music, Woman's Auxiliary at Free Will Baptist Bible College
1:50—Business Session
3:00—"Precious Treasures," Installation Service, Mrs. L. E. Ballard, Bladenboro, N. C.
—Adjournment and Benediction

Program of the Woman's National Auxiliary Convention

Theme: "Go Set a Watchman, Let Him Declare What He Seeth"

Watchword: "Go Set a Watchman"

Convention Hymn: "We're Marching to Zion"

Monday, July 15

Scripture: ". . . I have made thee a watchman . . . therefore hear the word at my mouth, and give them warning from me" (Ezekiel 3:17).

Thought for the Day: A watchman, as we are concerned with the word, is one who is set apart by God to be responsible for the salvation of those who do not know the Lord Jesus as personal Saviour. All Christians are appointed as watchmen.

Monday Morning

- 9:00—Executive Committee Meeting
12:00—Luncheon

Monday Afternoon

- 1:30—Eliminations for GTA and YPA Declamation Contestants
Monday Evening

- 7:30—"I Have Made Thee A Watchman," Mrs. Charles Sapp, Bryan, Tex.
—Special Music
—Welcome Address, Mrs. Jefferson Cook, Dothan, Ala.
—Response, Mrs. Clifford Sawrie, Conway, Ark.
—Appointment of Committees
8:00—"Producing the Pearls," Mrs. Eunice Edwards
—Solo, Miss Jacksie Whitehurst, Portsmouth, Va.
8:30—Singspiration
8:35—"A Watchman to Africa," Rev. Daniel Merkh, Norfolk, Va.
9:15—Benediction, Mrs. Bessie Staires, Tulsa, Okla.

Tuesday, July 16

Scripture: "But ye shall receive power, after that the Holy Ghost

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

BARNARD WRITES FROM INDIA—APRIL 27

The parsonage was formally opened and dedicated yesterday.

May 20: We have just closed four vacation Bible schools here and in our own church, Sait Lines, Gandhipuram and Corsley. We had over 200 children in all four schools. The largest group was here of course. We had 13 regular workers, and other young people helping, and there seems to have been great blessing all round. Corsley has advanced much in point of interest and general conduct, and we now have two families from that place asking for baptism.

HERSEYS WRITE FROM JAPAN—TOKYO

We have a hard time realizing that we have been here in Japan a little over a year now. The days have certainly gone by fast and we are feeling more at home here with these people all the time. Some of the customs that seemed so strange to us at first we now find to be part of our everyday living. Being able to speak a little of the language makes a big difference.

Just recently I started having two English Bible classes. One of them is in the old neighborhood where the Calvery's used to live. Most of the people in this class profess to be Christians. The other class is in our neighborhood. One night I met a few university students while playing a few games of ping pong. They told me that they wanted to learn English conversation as they had studied English for a number of years, but were unable to carry on a good conversation in English. I told them that I would be willing to start a class teaching the Bible in English and then spend some time asking questions and in simple conversation. One of the students seems to be very interested in Christianity. It's a good opportunity to give out the gospel message and also use some Japanese. At times when they don't understand my English I am to explain the meaning in Japanese which gives me a good feeling. Pray with us that through this means of witnessing souls might be won to Christ. You ought to see me trying to teach for an hour or so sitting on the floor with my legs folded underneath me as neat as possible. It was real uncomfortable at first but isn't too bad after you get used to doing it.

You might be interested in knowing that Philip should become big brother sometime next October although he doesn't realize it.

Yes, the first part of October we expect to have an addition to our family. We will appreciate your prayers that all might be well. Evelyn is getting along O. K. for which we are thankful.

MISSIONARY CONFERENCE—PORTSMOUTH, VIRGINIA

Rev. Eugene Waddell, pastor of the First Free Will Baptist Church of Portsmouth, Virginia, recently led his church in a successful missionary conference. The speakers for the conference were Rev. and Mrs. Daniel Merkh and Rev. Dave Franks. Even though the conference lasted only three days there was only one conversion, several re-dedications, and the church pledged \$3,421.20 for foreign missions. Also, the board of deacons are recommending to the church that they underwrite one half of the personal salary of Rev. Dan Merkh.

MERKH'S SAILING DATE—JULY 31

Passage for the Merkh family has been secured on the S. S. Maasdam (Holland-American line) scheduled to sail from New York at noon on July 31 and to arrive sometime after noon on August 8. Please pray for them as they assume language study in Switzerland.

TRUCK FUND IS SHORT

We lack about \$3,000 having sufficient funds to place the order for the truck and trailer to send to Africa. If you received a "Dime for Diamonds" folder please return your \$3 by the national convention time if possible. The Merkh's will be commissioned during the national convention and we would like to have this project completed by that time.

MRS. WILLEY TO SPEAK IN BIRMINGHAM

Mrs. Thomas H. Willey Sr. will be the principal speaker during the missionary service at the national convention in Birmingham, Alabama. She will speak on Wednesday evening, July 17. Mrs. Willey is a wonderful missionary speaker and will bless your heart with her message. Be sure and be there!

We hope you enjoy hearing from us each month, and your entire foreign mission family is most grateful for each of your prayers and your financial support.

Sincerely yours,
Raymond Riggs
Promotional Secretary-Treasurer

The stay-away-from-church father is not proud of the son who follows his example.—Winterville N. C., Church Bulletin.

Financial Statement Board of Foreign Missions

May, 1957

Cash in Bank May 1, 1957 \$22,217.95
Receipts 13,818.71

Total to Account For \$36,036.66
Disbursements 9,093.64

Cash in Bank June 1, 1957 \$26,943.02

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 968.90	\$ 1,831.10
Arkansas	2,800	1,687.69	1,112.31
California	2,800	475.85	2,324.15
Florida	1,800	1,327.87	472.13
Georgia	3,700	1,087.61	2,612.39
Illinois	4,000	2,003.45	1,996.55
Kentucky	2,100	321.00	1,779.00
Maine	300	100.00	200.00
Michigan	14,300	5,660.95	8,639.05
Mississippi	1,700	477.86	1,222.14
Missouri	10,300	4,157.57	6,142.43
Nebraska	100		100.00
N. Mexico	200	134.16	65.84
N. Car.	20,250	14,023.96	6,226.04
Ohio	2,900	2,076.03	823.97
Oklahoma	6,500	2,711.41	3,788.59
S. Car.	4,100	2,389.35	1,710.65
Tennessee	9,100	4,123.93	4,976.07
Texas	3,600	1,792.25	1,807.75
Virginia	3,600	2,651.72	948.28
W. Va.	2,700	522.05	2,177.95
Misc.	3,565	1,299.28	2,265.72
Totals	\$103,215	\$49,992.89	\$53,222.11

Sing His Praise

A little boy was watching the birds in a field. At length a little songster perched itself on the limb of a tree. The little boy prepared to throw a stone, but before the stone was thrown the little bird began to sing.

Slowly the boy dropped the stone. He listened till the song had ceased and watched the bird fly away.

"Why did you not stone him?" asked a gentleman.

"Couldn't," was the brief reply, "cos he sung so."

Thus the enemy of our soul is on the lookout to fire some poisonous dart of doubt or fear. Sing, sing, soldier, in the warfare! The trail may be fiery, the march may seem long; let the glory in your soul sing His praise. The devil will flee. He does not like songs of praise.—*The Lighted Pathway.*

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Miriam: Woman's Leadership

(Lesson for July 7)

Lesson: Exodus 15:20, 21; Numbers 12:1-15.

Golden Text: Proverbs 31:30.

I. INTRODUCTION

The Bible is unique in that it recounts the faults of its heroes as well as their good points; historical accounts of nations and civilizations usually extol the virtues of their great men, but remain silent about their weaknesses, imperfections and failures. Since the Bible is the Truth given by the heavenly Father as the rule and guide for man's faith and practice, man is urged to emulate the high ideals and noble examples of its heroes and profit by noting the tragedy of their mistakes and sins.

Self-exaltation brings God's rebuke. God made plain to Miriam and Aaron the position which they should hold in the leadership of Israel when He said, "... If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream" (Vs. 6). By this, Miriam and Aaron were to understand that their positions of leadership, although great, were not on the same plane as that of Moses: God would deal with them as ordinary prophets, and not as the special servant whom He had ordained for a specific task.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. We should not forget that when Miriam danced she also sang and praised the name of the Lord (Vv. 20, 21).

2. Those who envy and accuse the Lord's servant often injure themselves instead of their brother (Vs. 1).

3. The Lord not only hears what we say, but He also sees the motives that promote our plans (Vs. 2).

4. Even though the Lord does bless one's efforts, it is foolish to imagine that he's another Moses (Vs. 3).

5. When the Lord calls His people for a conference with Him, He always has serious business with them (Vv. 4-8).

6. Those who dare to censure and condemn God's leaders will sooner or later have

to pay for their sins (Vv. 9, 10).

7. When God's people repent and return to Him, He will return to them with mercy and pardon (Vv. 11-13).

8. Sin not only injures those who commit it, but it also hinders the progress of God's people (Vs. 15).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Miriam's father was Amram, who belonged to the tribe of Levi. He lived to the age of 137 (Exodus 6:19, 20). Her mother's name was Jochebed, who also belonged to the tribe of Levi, and who was a sister of Amram's father. She was the oldest of three children: Aaron and Moses were her brothers.

There is a very lovely story about her in the second chapter of Exodus. It was she who watched over the little basket in which the baby Moses was placed when he could not be hidden anymore. It was she who offered to get a nurse for the baby, when the princess wondered what to do with such a handsome baby. And it was she who had the pleasure of helping her mother take care of her baby brother, at the expense of the very man who had ordered all the Jewish baby boys killed. At that time, Miriam was about seven years old. (Young's Concordance gives the date of Miriam's birth in 1578 B. C., and of Moses birth in 1571 B. C.)—*The Bible Expositor*.

It should be noted that Amram did not sin in marrying his aunt, for God had not yet forbidden the marriage of persons who were closely related.

2. Dancing was a part of the ritual of the religion of that day, and 2 Samuel 6:14 and Psalm 149:3 should be read in connection with this fact. In 1 Samuel 18:6 is another illustration of the practice. Miriam's leadership in the choral exercises points out that she led the women — "all the women were out after her," and she also responded to their song and dance—"she answered them." The theme of this was that God had triumphed gloriously.

3. Miriam occupied an important position in Israel yet she threw away her opportunity of influence by this sin. She was not content with God's place for her, and with distorted vision she rebelled in her lack of trust in her brother. A secret dissatisfaction possessed her as she compared

her place with another's. She was jealous and under the guise of religious talk and act she exhibits her envy.

Miriam was the instigator of the evil speaking against Moses. Her story is brief in Scripture, but it is full of warning for all. She who guarded the ark of bulrushes for the child Moses and who later led the women in song now undoes the best of her life in this one tragic act.—*Gist of the Lesson*.

4. And Miriam and Aaron spake against Moses. How powerful is the tongue when rightly used: "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: ..." (Isaiah 50:4). Many, alas, are swift to speak the caustic, cutting, critical word! Too few are swift to speak gloom-dispelling, hope-bringing words!

At personal sacrifice, a loving married daughter procured a hearing aid for her aged mother. To the daughter's keen disappointment, she learned that her mother seldom used the hearing aid. When the daughter visited her, the mother would quickly put on the hearing aid. When the daughter left, the mother would remove it. Finally the daughter asked, "Mother, why do you so seldom use the hearing aid I bought you? It is no good?" "Oh, no, my darling daughter! The hearing aid is all right. It's the people! I can't bear to hear them. I had forgotten how they talked. I had forgotten the awful things they say, and the cruel, cutting criticisms! Oh, the mean 'digs' they take at each other. Oh, that people's tongues could be curbed!" Said the daughter, "As my dear mother thus 'sounded off,' she took off her hearing aid and pressed it into my lap, pleading, as she did so, 'Take it away!' Her burden was gone at last! Then she sat up and beamed with delight!"—*Selected*.

5. When Aaron turned to look at Miriam, he saw "she was leprous." Shocked at the sight, he cried out: "Let her not be as one dead." That he also heard an accusing voice of conscience is indicated by his penitent wail to Moses: "We have done foolishly." Moses prayed: "Heal her now, O God."

Prayer was answered, but not until Miriam had borne deep humiliation by being shut outside the camp seven days. She was then permitted to return, healed. This was the last public event in her life. She died a short time later at Kadesh and was buried there.—*Defender Magazine*.

Miriam was about ninety years old when this sad incident took place. Sometimes a good life is marred by sinful behavior in old age.

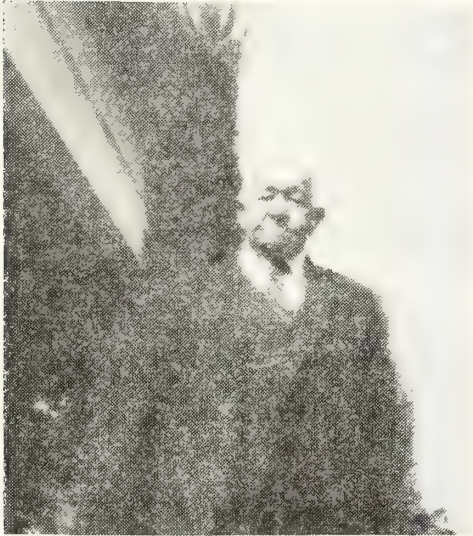
You can't preserve your reputation and character in alcohol.—*Visitor*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

In Memoriam



Mr. C. G. Pope, Age 82, died at his home on Route 2, Pikeville, North Carolina, November 29, 1955.

He had been a member of the Free Will Baptist denomination for 52 years. He served as deacon for 51 years, serving Micro, Kenly, Pleasant Hill and Union Grove Churches. He served the Union Grove Church for 42 years. He was superintendent of the Free Will Baptist Children's Home at Middlesex for about eight years. He returned later for about three years serving on the staff. He spent three and one half summers at Cragmont Assembly, Black Mountain, North Carolina, as a staff member.

Funeral services were held at Union Grove Church with the Rev. R. N. Hinnant, the Rev. M. L. Johnson and the Rev. James Evans officiating. Interment was in the family cemetery near Kenly, North Carolina.

Mrs. C. G. Pope

Herbert C. Barnes

Mr. Herbert C. Barnes departed from this life June 3, 1957. He had been in ill health for one year, but attended church as long as possible. His patience and kindness was

an inspiration to all who came into contact with him.

He was a member of Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, for 40 years, and a deacon of the church for 21 years, working faithfully anywhere he was needed. His presence will be greatly missed in the church, but it is a consolation to know that he has passed on into a place of peace and rest.

He is survived by his wife, Mrs. Ella Barnes; two daughters, Mrs. Sybil Griffin and Mrs. Pheobe Owens; two sons, Mitchel and Herbert Barnes; six grandchildren and two great-grandchildren; one sister and four brothers.

The funeral services were held at Mt. Zion Church by the pastor, the Rev. Elmo Harper, assisted by the Rev. David Lewis of the Vandemere Methodist Church. The body was laid to rest in the Barnes Chapel Cemetery.

Mrs. Earl Holton
A Friend

John Wright Goodwin

On Thursday night, April 4, 1957, the Lord called to his eternal home, my father, Mr. John Wright Goodwin, who had completed his faithful labors on this earth. He was born June 11, 1874, which made his stay on earth 82 years, 9 months and 27 days. He was a faithful member of Pilgrims Rest Free Will Baptist Church, Lola, North Carolina. He had been in failing health for a number of years, but was only confined to his bed for six days when the end came. All was done for him that friends and relatives could do, but we could not stay the hand of death.

His funeral was held on Sunday, April 7, 1957, at 2:00 o'clock, in Pilgrims Rest Church by the pastor, the Rev. Alton Mason, assisted by the Rev. T. C. Smith and the Rev. James Lupton. He was laid to rest in the cemetery near the church there to await the resurrection morn.

He is survived by two sons, Sylvester Goodwin of Tamaqua, Pennsylvania, and Arthur Goodwin of Lola; one daughter, Mrs. Norwood Lupton of Lola; seven grandchildren and four great-grandchildren; three sisters and one brother.

His trials on earth are over,
The victory has been won.
Though 'twas hard to part,
We say, "God's will be done."

Written by his daughter,
Mrs. Norwood Lupton

THE MAIL BOX

AVAILABLE FOR WORK

"Please announce in *The Free Will Baptist* that I am available for pastoral work with any church. Also for week-end revivals or other revivals. If any pastor wants me to fill their appointments I will be glad to do so. I will consider moving to the community of the church if you desire my service. You may contact me at the following address: Robert N. Rollins, 503 Justal Avenue, Blackstone, Virginia.

ATTENTION!

"Anyone who wishes to contact us may do so by writing to General Delivery, Ayden North Carolina."—H. M. and Lizzie McAdams.

MINISTERS' CREDENTIALS VOIDED

"The Council Board of the Pee Dee Association of North Carolina Free Will Baptists has taken action concerning the list of absentee ministers of the association, being duly authorized by the body in session, as follows:

"(1) We declare the credentials of Rev. W. Russell Millard void because of his failure to answer to his name when called, and also because of other reports saying that he is not in harmony with the Free Will Baptists.

"(2) We also count the credentials of Rev. Arnold C. Alford, whose whereabouts are unknown to the council, void. Furthermore if anyone is aware of his location please notify our council secretary, Rev. R. C. Rhodes, Route 2, Tabor City, North Carolina."—Rev. R. C. Rhodes.

Quotation of the Week

"Let us always remember that he does not really believe his own opinion who does not give free scope to his opponent . . . He who stifles free discussion secretly doubts whether what he professes to believe is really true . . . Men are educated and the state uplifted by allowing all—everyone—to broach all their mistakes and advocate all their errors. The community that will not protect the most ignorant and unpopular member in the free utterance of his opinions, no matter how false and hateful, is only a gang of slaves!"—Wendell Phillips

" . . . all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).

EDITORIAL

WATCHMAN, WHAT OF THE NIGHT?

We interrupt our series of editorials on the doctrinal position of the 1958 daily vacation Bible school material, *The Bright and Morning Star*, in order to give space to comments on the 1957 session of the National Association of Free Will Baptists which will convene at Birmingham, Alabama, on July 16-18.

We are sure that many of our readers are joining us in looking forward to this gathering of ministers, delegates and visitors in the forthcoming annual session of Free Will Baptists from all the states and some of our mission fields. We hope that many of you are planning to attend. We hope, also, that you are joining us in prayer that this may be the grandest session ever held in that we will find the will of the Lord in every item of business coming before us.

By virtue of the position which we hold as editor, we feel it our solemn obligation to discuss frankly the issues which face us as a denomination, and to pass on for your prayerful consideration information which we have concerning the matters which you, as a delegate or minister, may be called upon to cast your vote.

For the heading of this article we have chosen a question asked in Isaiah 20:11. When calamity was about to fall upon Israel and the surrounding nations if they should make the wrong decisions but salvation through their right choices, the prophet used this dynamic illustration, "... Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come" (Isaiah 20:11, 12).

We believe that this session of the National Association will have decisions to make which are of the first magnitude in importance. We have watched with much anxiety a trend which has been developing in this national body for several years. We think few of us can deny that the trend is toward centralization of power and authority in the hands of a few people. To us, this is a serious trend because it threatens the very basis upon which the National Association was founded; and, more than that, it threatens the very fundamental principle of congregational church government which is traditional with Free Will Baptists.

We certainly would not accuse our brethren who are initiating the measures which are leading us away from our ancient landmarks of maliciously and deliberately trying to wreck the denomination or of trying to change the government to a Presbytery or an Episcopacy. We believe they are earnestly and sincerely grappling with problems of the denomination which definitely need attention; and they believe that the methods which they are devising will best solve the problems, or, at least, lead to greater progress in their solution. They are our personal friends, and we do not wish anyone to feel what we have to say is any reflection upon the character of any of them; our difference of conviction is strictly upon vital issues which will affect our work for generations to come.

We ask our readers to pray for us for preservation of our traditional form of representative congregational church government in both the National Association and in all lesser bodies, even down to the level of the local church. We believe with all our heart that our form of government is ordained of God as that which will give the people greatest freedom under God to solve their problems and build upon a sure and safe foundation which will stand the test of the ages. We agree, from observation of others who have tried short-cut plans which make for autocracy and deprive the people of their self-government, that such plans sometimes lead people to the goals which they are seeking sooner than the slower and surer way of democratic government; however, it is an historical

fact that plans adopted for expediency to accomplish quick results usually make for great confusion in the end. The price we have to pay for quick results is too great to justify the means employed.

If you attend the National Association at Birmingham, we earnestly ask you to use your influence and cast your vote against any move toward centralization of authority in any one department or in the hands of any group which is few in number but powerful in being able to control the entire program of the denomination.

A specific example of what we mean is a reported move to dissolve the Board of Publications and Literature and to place the responsibility for administration of its duties with the National Executive Department under supervision of the General Board. We must oppose such a move because it would be the first step in a grand program of centralization which would set the precedent for either dissolving all boards or reducing those which remain to the status of mere puppets to one centralized authority.

As the organization now stands, the members of all boards are elected by majority vote of the National Association. Their terms expire regularly, and the National Association makes new elections when members' terms expire. Each board is charged by the National Association with responsibility of administering its specific phase of our national program. Each board makes an annual report to the National Association of the work it has done and presents its projected plans for the next year to the body. The National Association has the power of censuring any board for its failures or unwise practices during the year or commending it for good work done; it also has the power to reject, amend or change any projected plan of any board for the next year. It seems to us that this procedure is keeping the operation of the entire denomination's national program as close to the people who finance it as can be done; let's keep it that way.

We are informed that there may be other threats to our free democratic way of operating the National Association, about which some of our leading workers are disturbed. We sincerely hope that this session will go down in history as one in which trends toward centralization will be halted and in which measures to give monopoly by pyramiding and other measures will be stopped. Instead we are praying that efforts may be made toward decentralization and making our government as free, simple and democratic as possible. This is the hope of our salvation as a denomination.

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Do Free Will Baptists Need a National Education Commission?

I AM deeply concerned about the development and growth of a Christian and sound academic program of higher education among Free Will Baptists. At the present our educational endeavors are channeled through Free Will Baptist Bible College, owned and operated by the National Association, and Mount Olive Junior College, owned and operated by the North Carolina State Convention. Each of these colleges is open to students from any state, but in years to come other educational institutions shall be needed to accommodate our youth who will be seeking a college education.

A basic question confronting us is, "Who shall organize, supply and control these schools?" It is my opinion that future colleges should be under the control of the individual states and not the National Association. Just as the Federal Government has found it wise to leave education in the hands of the states, so should our denomination.

In June of last year I received a notice from the executive secretary regarding a proposal he planned to present to the 1956 session of the National Association in which a National Education Commission would be set up to study, evaluate and report on the total educational work of the denomination. I did not endorse this proposal because I thought that it needed further study. Free Will Baptist Bible College expressed the same reservation.

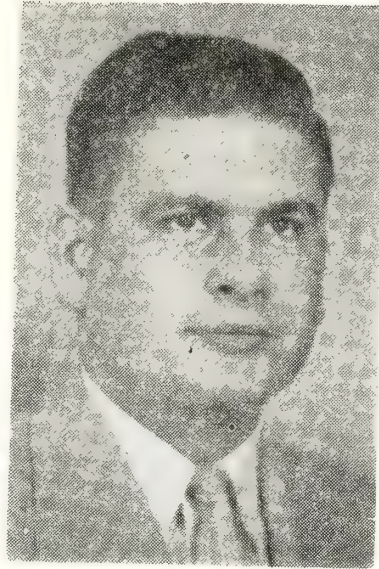
The 1956 session of the National Association set up a committee to study the need for an Education Commission, but no person affiliated with either of our colleges was named to the committee.

In March of this year I was invited by the chairman of this special committee to submit my recommendations regarding the proposed Education Commission. My reply was as follows:

I. I do not believe that there is a constructive contribution that such a commission can make to our educational program at this time.

A. The Free Will Baptist Bible College is chartered by the National Association and is directly responsible to the association for its program of education and the administration of its operation. I do not think that there is any need for a liaison body between the Bible College and the National Association.

B. I believe that each state or other



W. Burkette Raper, President
Mount Olive Junior College
Mount Olive, North Carolina

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natural geographic area can best determine what its educational needs are and then design its own educational program for the meeting of these needs. If an educational institution is to function effectively on the "grass roots" level, it must be born out of a local need.

II. I recommend that questions regarding our national educational program be referred to the Board of Trustees of Free Will Baptist Bible College and that other

educational problems be referred to the state conventions.

III. I am thoroughly in favor of progress in all phases of our educational program, and the above recommendations represent how I think we can best accomplish lasting results.

In stating the above convictions, I am particularly anxious that the individual states or other natural geographic areas be completely free to develop the kind of educational programs their people want and need. It would be a catastrophe of the greatest magnitude for our educational programs at the present or at any time in the future to come under the control of any one group of men. One of the purposes of education is to make us free, and we must be zealous lest our institutions of higher learning be used to control the thinking of our people in such a way that we lose our freedom.

The closer we can keep our colleges to our people the more healthy our educational program will be. We do not need our colleges uniform because the kind of educational program needed in one state may differ from that in another. It is my fear that a National Education Commission would eventually assume authority over our colleges and thus deny them the freedom they must have to serve the people who own and support them.

Mount Olive Junior College will be anxious to work with Free Will Baptist Bible College and other colleges our various states may establish in planning our programs in such a way as to serve the greatest needs of our people. But we are of the firm conviction that coordination in our colleges must stem from the colleges themselves and not be superimposed by any outside force.

Free Will Baptists must keep eternal vigilance that the freedom which has characterized our church for more than two centuries be not lost under the deceptive guise of national organizational efficiency.

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The man who harbors ill will against another has fast closed the ear of God against his own cry.—Highland Park, Mich., Church.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18).

SPECIAL NOTICE

**No Free Will Baptist
July 10, 1957**

The yearly volume of "The Free Will Baptist" is composed of 50 issues. It is therefore necessary that we omit two issues during each year. The first issue to be omitted will be July 10, 1957.

The next issue of "The Free Will Baptist" you will receive will be dated July 17, 1957.

Please keep this in mind.
Thank you!

America's Declaration of Dependence

J. Robert Doby

TAKE a look at the back of a one-dollar bill and you will find at the left side one more reminder of America's dependence upon God. The pyramid in the circle is symbolic of the strength of the union. Note that it is unfinished, indicating that there will always be work to do to preserve our freedom. The eye at the top represents the eye of God, ever watchful over us. The Latin words *Novos Ordo Seclorum* mean "a new order of the ages"—denoting that God's providence is the foundation of our republic.

The second Latin expression *Annuit Coeptis* says "He (God) has favored our undertakings." The Roman numerals 1776 commemorate the date of the signing of the Declaration of Independence.

The history of these United States is steeped in a strong belief in our dependence upon Almighty God. We cannot speak of our great American heritage and tell the true story of it without these many references to God. We cannot tell the true story of it without acknowledging the need of a sound faith in God, as was exemplified by our early American forebears—a faith that will not flinch; a faith that will not waver; a faith that cannot be shaken.

The history of the United States is literally bound up with a sound, vital faith in God, and we cannot afford to sit idly by storchanging millions of their rightful privilege to hear the truth.

Today men are absorbed in materialism and gain, and their lives are geared to so fast a pace that their hearts are failing them, nervous disorders are on the upsurge, insanity is rising, and suicides are on the increase. Caravans of tourists are traversing the country, and the world, trying to find relaxation and rest. Most of our forefathers slept on mattresses filled with corn shucks or straw and rested wonderfully well. Today men seek Beauty-rest, Sealy, or Comfydown mattresses and Simmons beds trying to find rest. Every furniture dealer makes the most of advertising the finest beds to induce sleep and rest. Alas! This world is trying to find rest by fixing beds and mattresses instead of fixing their tormenting consciences, the source of all their sleeplessness and unrest.

On many a coffin lid are the words "At Rest," acknowledging that this poor old wicked world does not give rest.

Jesus said, "I will give you rest—and ye shall find rest unto your souls."

Are we living so fast that we cannot "take time to be holy"? Does a vital, vibrant Christian faith mean as much to us today as it did in the early days? Can our nation survive and prosper while we depend less on God in 1957 than we did in 1776?

Some have tried to soothe their aching consciences by shaking a preacher's hand, signing a card, by confirmation, or joining a church, and have felt that this act has made them a Christian. Yet, neither the traditions of the fathers of our country nor the customs of the era can abrogate God's immutable plan for the saving of the race.

If we are to lay claim to the same dependence on God in this our day that we did in the days of our fathers, we must live the same born-again Christian life. Because of His perfect justic God's tolerant patience cannot always wait on people whose faces are continually turned from Him.

It might be well to answer the question at this point, what is a born-again Christian? A little boy once asked his father this same question. The father told his young son so many things about what a Christian cannot do that the little fellows looked up eventually and said, "Daddy, have I ever seen one?" I know that in answering this question we can easily become so taken up with the things that accompany the experience that we cannot find the Christian himself. The traveler becomes lost in the baggage.

Actually, the name Christian denotes a follower of the highest and best known divine laws as taught by Jesus Christ, and was given to the disciples of Jesus at Antioch by the Greeks in derision, in the reign of Claudius, about A. D. 43. A Christian is one who knows the Lord Jesus Christ as personal Saviour, and is living by faith in Him and in fellowship with Him.

Becoming a Christian is experiencing the new birth. It is to be born again as Jesus told Nicodemus in the Gospel of John, Chapter 3. It is a thousand miles from perfunctorily signing a card, shaking a min-

ister's hand, being confirmed, joining church, or any combination of these. The act of being born again, of becoming Christian, consists of no less than the following essential principles:

CONVICTION of sin by the Spirit through the Word—conviction that we have sinned, and that the wrath of God is over us, and that we are already condemned. "For all have sinned, and come short of the glory of God" (Romans 3:23). "For we say that we have not sinned, we make him a liar, and his word is not in us" (John 1:10). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Open your Bible and read Colossians 3:5-7. "He that believeth on him is not condemned: but he that believeth not is condemned already . . ." (John 3:18).

REPENTANCE toward God. Repentance is a change of man's attitude toward God. It is a man acknowledged himself to be a sinner against God. It is godly sorrow for sins committed, which sorrow serves to bring man to repent.

Repentance is not the hog returning immediately to his wallow; neither is the repentance in the man who prayed, "Lord, forgive me for the load of hay I stole last night, and for that load I'm going to go back and get tonight." Repentance is about-face. It is turning from sin and unbelief to God. It is saying no to the lowest and yes to the highest. Repentance is saying no to darkness and yes to light; no to the mud puddle and yes to the majestic mountain; no to sin and yes to righteousness; no to the devil and yes to the Son of God Himself.

This is an unnatural thing for natural man to do; therefore God commanded, "And the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent" (Acts 17:30). Jesus taught in Luke 13: " . . . except ye repent, ye shall all likewise perish."

FAITH in the Lord Jesus Christ—faith that receives Him into the heart as the Son of God who was made sin for us; who bore our sins in His own body on the tree who rose for our justification; and through faith in whom we are born again and receive power to become the sons of God. "For Christ is the end of the law for righteousness to everyone that believeth" (Romans 10:4).

The new birth does not come through subscribing to certain creeds, believing certain things, or adhering to prescribed doctrines. It is not in turning over a new leaf, working in the church, leading in prayer, receiving water baptism, attending worship, giving money, or receiving the sac-

ents of the church. NO! Salvation is in person—the Person of the Lord Jesus himself. Read the fourteenth chapter of the Gospel of John. Jesus says, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Faith in Him is the only way to life.

CONFESSION with the mouth, the

public expression of an inward experience by which the redeemed of the Lord say so. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10: 10). Andrew told Simon Peter, Philip told Nathanael, and you, too, will tell it when you have been born again.—Selected.

Temple in Jibacoa

THE dedication of the beautiful temple in Jibacoa del Norte was an occasion of great interest and emotion to our people in the province of Havana and Matanzas.

The families that represent our church in the zone are an example of faithfulness to the evangelical teaching received under the pioneer missionaries, the Paines, followed by the energetic drive of the Free Will Baptist, all national Cuban ministry, and the added confidence of the board and membership of the Free Will Baptist church in the states. Many times in the conference, expressions of gratitude were offered by our own people and visiting ministers to those who have stood behind them.

Mr. Willey, director of the Cuban mission, flew over Saturday night out of a meeting in Miami, Florida, to attend this magna meeting.

The early services were conducted by local laymen. Rev. Rafeel Josue brought the farewell message to the old church, in the home with a warning not to forget the memory of the past and a Biblical picture of what is the real temple of Christ.

Going from the hall where the church had been meeting, the home of the faithful Nicolasa Gonzalez, the people went in group to the new building.

Jibacoa is a town of mills. Much like one of the mountain towns in the United States of America. This beautiful new building that represents the combined effort of the United States young people and the group of Cuban Christians, overlooks the hills and valleys, sitting on the highest part of the town. It stands a symbol of solid stability, a symbol of advance progress in one of the newest evangelical movements in Cuba.

As a denomination we are grateful to our brother, Manual Lopez, who gave us the finest lot in that town. His family is a model of good, wise bringing up.

Manual has become a Christian closely identified to his church and family since building the church. The cost of the church is insignificant compared to the conversion of this Cuban nobleman. Manuel

has always been a man with very high moral standards, a model father, a hard working Cuban farmer. Manual is now a stone in the living church.

The morning was symbolic—the national holiday celebrating Cuban independence and the death of Jose Marti, the father of liberty. On this beautiful clear day, a great company has gathered to march into the new building, led by the pastor and his wife, Estenio Garcia, and Mr. Willey. The ribbon tied across the door was cut by the pastor's wife, and in a few moments the church was packed.

The act of dedication was very impressive. The dedication was read by the pastor and the response made by the congregation. The final prayer of dedication was offered by the oldest member, Nicolasa Gonzalez.

The first message preached in the new temple was by Mr. Willey on the text, Matthew 16:18; “The Purpose of the Church and the Headship of the Church.”

A large delegation of the leaders and ministers of the Evangelical churches were present.

The special music was rendered by a young man from the British Salvation Army. At midday an impressive part of the dedication was a patriotic and religious procession that marched from the church to the monument of Jose Marti. Closely massed, they marched slowly and solemnly, singing “Onward Christian Soldiers.” Arriving at the statue of Marti, they placed the floral tribute and Rev. Denilo Gonzalez of the Evangelical League, delivered a very religious patriotic address. Then the beautiful national hymn filled the public square.

In the afternoon services, Rev. Gonzalez brought a message followed by a very interesting message from a beloved friend and brother, Raul Fernandez Ceballos, a leading Presbyterian minister who in his youth served this congregation of Jibacoa as a young lay minister. He has since been of great help and inspiration to our denomination. We have the highest admiration for these noble men and from them the closest cooperation.

Am I a Builder?

I watched them tearing a building down—
A gang of men in a busy town;
With a ho! heave, ho!, and a lusty yell,
They swung a beam, and the sidewall fell.
I asked the foreman, “Are these men skilled,
As the men you’d hire, if you had to build?”

He gave a laugh, and said, “No, indeed!
Just common labor is all I need;
I can easily wreck, in a day or two,
What builders have taken a year to do.”

And I thought to myself, as I went my way—

Which of these roles have I tried to play?
Am I a builder, who works with care,
Measuring my life by the rule and the square?

Am I shaping my deeds to a well-made plan,

Patiently doing the best I can?

Or, am I a wrecker, who walks the town,
Content with the labor of tearing down?
—Selected.

Get a Transfer

If you are on the Gloomy Line,
Get a transfer.

If you're inclined to fret and pine,
Get a transfer.

Get off the track of doubts and gloom,
Get on the Sunshine Track—there's room—
Get a transfer.

If you're on the Worry Train,
Get a transfer.

You must not stay there and complain,
Get a transfer.

The Cheerful Cars are passing through,
And there's lots of room for you—
Get a transfer.

If you're on the Grouchy Track
Get a transfer.

Just take a Happy Special back,
Get a transfer.

Jump on the train and pull the rope,
That lands you at the station Hope—
Get a transfer.

—Tarboro, N. C., Church Bulletin.

Doctor Molgado, Methodist pastor of the adjoining city, and numbers of his congregation, were with us, also Rev. Edward Case, director of Child Evangelism, was with us all day.

We are deeply grateful for the labor of our pastor, Estenio Garcia, and his faithful sacrificial members who have become the example of advance in building chapels. They are an inspiration to believe great things of God and undertake great things for God.

NEWS NOTES

Rev. W. A. Hales Accepts New Pastorate

The Rev. W. A. Hales, former pastor of the South Side Free Will Baptist Church of St. Louis, Missouri, is now pastoring the Beaufort, North Carolina, First Free Will Baptist Church. Rev. Hales began his new duties July 1, 1957.

New Church Structure Nears Completion

The Union Hill Free Will Baptist Church located three miles north of Slocomb, Alabama, announces that its new modern building, valued at \$25,000, will be completed July 15, 1957. The structure is of brick and has a large auditorium that will seat 400. It has six large Sunday school rooms and a baptistry. The structure was begun in October of 1956.

A library will be placed in the church in memory of the late James Rufus Bolin, a charter member of the church. The church was organized in 1908. Its present membership is 219, with 118 active. The Sunday school enrollment is 93 and the Free Will Baptist league enrollment is 69. The church has been active in the denominational work and is a credit to the community.

Dedication services will be held during the month of July. Announcement will be made later as to the date.

The Rev. J. B. Smith, pastor of the church, states: "Our summer revival will begin July 19, with the Rev. Damon C. Dodd as the guest speaker. The public is invited to come and worship with us and to look over our new building."

Rock of Zion Church Host to Meeting

The Fifth Eastern District Sunday School Fellowship Meeting of North Carolina will be held with the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, on Friday, July 5, at 7:30 p. m. The theme for this meeting will be "Building Better Sunday Schools."

The following is the planned program for this meeting:

- 7:30—Fellowship in Song, Elbert M. Prescott, Director
- Welcome, Phillip Prescott, Superintendent, Host Sunday School
- Response, H. L. Ireland, Vice-President
- Devotions, H. L. Ireland
- Business Session, Walter R. Sandlin, President
- "Organizing the Church for an

Effective Teaching-Training Program," Rev. Ethridge, Pastor, Gethsemane Church

—Special Music, Arapahoe Young People's Choir, A. J. Lyczkowski, Director

—Benediction, Rev. W. L. Moretz, Pastor, Host Church

Pastors of this district are asked to inform their churches of this meeting and to urge attendance.

Rev. Joseph G. Ange Resigns Pastorate

On Sunday, June 23, the Rev. Joseph G. Ange submitted a letter of resignation to the official board and members of the Edgemont Free Will Baptist Church of Durham, North Carolina, to become effective September 22, 1957. Rev. Ange will then assume the pastorate of the Highland Park Free Will Baptist Church, Highland Park, Michigan.

The full text of his letter of resignation to the church was as follows:

"Five years, four months and twenty days ago, I assumed the pastorate of this beloved church. I know that God led me to this wonderful place. After these years of service, I am convinced more than ever that God led me here.

"When I came, my one desire was to do God's will. I truly wanted my life to be a great blessing to this community and to this church. God has most graciously granted my sincere desires and prayers. I am humbly thankful for this.

"I am grateful to God for the great privilege of being your servant during these months and years that have swiftly passed. I thank God for the unanimous call that you extended me over five years ago. I thank God for the souls that have been won to

Coming Events

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

Christ and for all who have been helped or strengthened during my pastorate here. Let us give our wonderful prayer answering God, our wonderful Saviour, and the precious Holy Spirit the praise for whatever has been accomplished.

"I want to thank all of you who prayed, worked, or helped in any way to make our ministry count for the Lord here. Haze, my mother, and the children join me in expressing hearty thanks to the wonderful people of Edgemont for every kindness shown to us.

"I would not attempt to say that we have done our best. We tried to preach and live a pure gospel at home, at church and elsewhere. To whatever extent our testimony has been a blessing, we thank and praise the Lord.

"Your cooperation with me in this work has been wonderful. I shall always thank my God for it. Many of the things that have been accomplished would have been wonderful. I shall always thank my God for it. Many of the things that have been accomplished would have been utterly impossible had it not been for your wonderful spirit of unity and helpfulness.

"For some time now, I have felt that God was step by step informing me that it was time for me to move on to other fields of labor. My prayer when I came to this church was that when it came time to leave, that I could leave gracefully, and in peace, and leave the church flourishing. And now that time has come; I go not because anyone has asked me to leave, not because of any trouble, but because it is clearly God's will for me to go.

"I therefore, herewith tender my resignation to become effective September 22, 1957, or whenever my successor has been secured.

"Also, I hereby offer to give any assistance that I can give in helping you as a church to secure someone to succeed me. I sincerely trust that everyone will humbly yield to God's will, and I pray that God will lead the right man, and that this great work, signally blessed of God, will continue to flourish like a tree planted by the water.

N. C. State Convention United Program

The Rev. N. Bruce Barrow, president, and the Rev. Michael Pelt, secretary, of the North Carolina State Convention of Free Will Baptists make the announcements concerning the United Program for the benefit of all North Carolina pastors:

"If you have followed the schedule of support for the United Program during the months since last September, you have had an opportunity to give to a variety of denominational causes including Christian education, missions, church finance, children's home, superannuation and the state

Sunday school program. Your regular support for these enterprises is greatly appreciated.

"During the months of June, July and August there are three phases of our denominational program which call for our continued support: June—Cragmont, July—education, August—promotional work. Your gifts to Mount Olive College and to Cragmont should be sent directly to these institutions. Gifts to Free Will Baptist Bible College should be sent to D. W. Alexander, Bethel, North Carolina. Gifts for state promotional work are received by the state treasurer, Rom Mallard, Trenton, North Carolina.

"These three phases of our work—education, Cragmont and promotional work—are now on the threshold of advance. Each of them has reached the point at which they must expand the area of their respective services. Our pastors must provide the kind of leadership and enthusiasm for this advance. This means that in your hands lies the key to the success of our denomination in rendering service to its constituents. The Great Shepherd has given to you this opportunity to serve as a guiding influence in the work which His church seeks to do in the world. We trust that each of us will not fail to be good stewards of this opportunity."

New Sandy Hill to Observe Home-Coming

The annual home-coming will be held at New Sandy Hill Free Will Baptist Church near Sims, North Carolina, Sunday, July 7, with the Rev. J. B. Ferrell bringing the home-coming message. Following a picnic lunch, special singing will be held in the afternoon.

All former pastors, church members and visitors are invited to attend this service.

Ordaining Council to Meet at Press

The Rev. D. W. Alexander, chairman of the Ordaining Council of the Central Conference of North Carolina Free Will Baptists, announces that the council will meet on Friday, July 5, at the Free Will Baptist Press at 10:00 a. m. He urges all who are interested to please take notice and be on hand for the meeting.

Youth Rally at Spring Branch Church

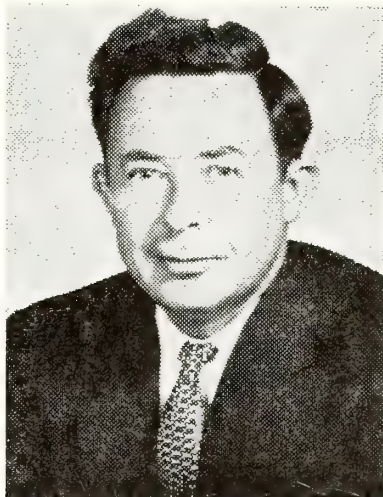
The Spring Branch Free Will Baptist Church located near Walstonburg, North Carolina, will be host to a Youth for Christ Rally on Saturday, July 6, at 8:00 p. m. Everyone is urged to attend the rally.

The following is the planned program for the rally:

- 8:00—Song, Led by President
- Prayer
- Devotions, Saratoga

- Choruses, Led by Albert Proctor
- Special Music, Aspen Grove
- Special Music, Dilda's Grove
- Bible Quiz, Owen's Chapel
- Special Music, King's Cross Roads
- Sermon, Rev. Wilbert Everton
- Business Session
- Benediction

Rev. D. L. Whaley Resigns Jacksonville Pastorate



The Rev. D. L. Whaley, pastor of the Jacksonville, North Carolina, Free Will Baptist Church, submitted his resignation to the church on Wednesday night, June 19.

Mrs. Ann Johnson, reporter, states the following concerning Rev. Whaley's resignation:

"Hearts were saddened when Rev. Whaley announced his resignation for all have learned to love and appreciate him and his family. When he came to Jacksonville in September of 1949, the church was only a hull with a membership of only 30 which has now grown to 250.

"Much has been done also for the good of Jacksonville through Rev. Whaley's efforts of working with the young people in gospel services and weekly ministering to the aged folk at the hospital plus visiting the jail.

"An organ has been purchased for the church and completely paid for. A parsonage, conveniently located next to the church, has also been purchased and payments have been made up to date. The church, under Rev. Whaley's leadership, has sponsored a mission which now has been organized into Immanuel Free Will Baptist Church. The Sunday school department has grown to the extent that it was necessary to purchase a bus to bring people in from rural areas. In recent years, thirteen young men and women have gone forth from our church to go into Christian training to become full-time Christian workers.

"Mr. and Mrs. Whaley have made many

friends among the many service men and their families who have come to our church."

Bible School Commencement Held at Horse Branch Church

The daily vacation Bible school of Horse Branch Free Will Baptist Church, Turbeville, South Carolina, held its commencement exercises Sunday night, June 16, with approximately 250 students, parents and friends attending. Each class rendered a part on the program, showing others what they had learned during the week.

The school had an enrollment of 150, with an average attendance of 135 and perfect attendance of 114.

The director was Mrs. Charles Thigpen; pianist, Mrs. W. M. Coker; and chorus leader, Mrs. N. C. Gibbons. The teachers were as follows: Nursery, Mrs. Elbert Hicks, Mrs. Annie Jane Robinson, Mrs. Varner Robinson and Mrs. Mamie Gibbons; beginners, Mrs. Paul Welch, Mrs. Harry Welch, Mrs. Elvin Moore, Mrs. Joe Coker and Mrs. Alvin Coker; primary, Mrs. Euston Green, Mrs. Herbert Mellette, Mrs. Elbert Robinson, Mrs. Seth Robinson, Mrs. Alton Gibbons, Miss Betty Jean Robinson and Miss Joan McElveen; juniors, Mrs. Fred Mims, Mrs. Mildred DuBose, Mrs. Monroe Harrell, Mrs. Oscar Minis, Mrs. Virginia Hobby, Mr. Edward Bowen and Rev. Richburg; intermediates, Mrs. Ruby Lee Severance and Miss Virginia Bryant. Mrs. Mack Hardy was in charge of the recreation period.

In connection with the Bible school the church held its youth revival with the Rev. Carroll Alexander as the evangelist. There were three confessions of Christ and one new member.

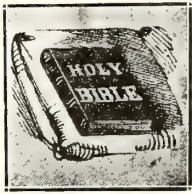
Bethel Church Held Bible School Commencement

The commencement exercises of the vacation Bible school of Bethel Free Will Baptist Church, Whortonsville, North Carolina, was held June 15, at 6:30 p. m., at the church. After the program an exhibit of work done by the students of the school was held.

The school, under the direction of Mrs. Benard Adkins, began June 3 and closed June 12, with an enrollment of 42. School began promptly every morning at 9:30 and closed at 12:00 noon. Other workers assisting Mrs. Adkins were: Mrs. Rosa Deimo and Mrs. Glennie Banks, intermediate teachers; Mrs. Evelyn Pittman and Mrs. Pearl Slade, junior teachers; Mrs. Erma Williams and Mrs. Alice Allen, primary teachers; and Mrs. Rubye Hill and Mrs. Hilma Lupton, beginner teachers.

Refreshments were served each day with Mrs. Sara Lupton in charge, assisted by the ladies of the church.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Do all Free Will Baptists believe in tithing? And does the National Association make it (tithing) a test of fellowship? If so can you tell me where you find it in the New Testament?—Elder T. E. D., Hulbert, Oklahoma.

Answer: Having heard and read what some Free Will Baptists say on the subject of tithing, I conclude that there are those who do not believe in and do not practice tithing. I do not agree with them, however.

So far as I know, your second question requires a negative answer, for I do not think that the National Association either has or assumes this authority. If it does, I do not agree with the National Association. This does not mean that I do not believe that we Christians of today should tithe or give as a minimum ten per cent of our income to the advancement of Christ's Kingdom, for I do believe this. If the National Association or any other group of officials in our denomination assume any kind of dictatorial power over the local church they are entirely out of place and should not be catered to at all. It would be easy for a few dictators skilled in unethical, political and legalistic maneuverings to so tie up the affairs of local Free Will Baptist churches as to rob us in our local churches of the main principles in church policy for which our forefathers have striven and contended ever since the early Anabaptist move from which we came. They dared to take their stand against ecclesiastical hierarchy. It was not without much suffering that we were freed from Catholicism and then later episcopacy.

We have two things hindering us from freedom and consecration, viz., worldliness and an ambition after power on the part of some worldly leaders. This kind of power is more easily secured or retained by a well-organized ecclesiastical system than a Baptist or democratic, so while the political affairs of our nation tend toward the centralization of authority, some church leaders seem to incline in that direction. The virtues; freedom of worship and simplicity of life have characterized us since our ancestors freed themselves from ecclesiastical hierarchy in the Anabaptist movement.

We once were glad that we were not like some other religious bodies that we

could not protest against worldliness, but today we are ashamed of and sometimes apologize for having been so backward a generation ago in things of the world that our founding fathers so strongly protested.

The second of these is conformity to an ever growing ecclesiastical system of hierarchy that has almost obscured our ancient simplicity. Oh, yes, we fall far short of some of our sister denominations when it comes to our having a political machine so smoothly constructed and so well-oiled that we put out just the products we desire without backsets or any opposition from the old-fashioned Free Will Baptists, for we hear a lot of squeaks, squawks and at times friction is so abundant that we sometimes wonder if we are not headed for a sudden crash, but ere our hopes have arrived at any desired reality, a fix-up between two or more of the straw bosses, a little smoothing-out of some subdued, wrinkled temperaments and on we go until we reach another round on the modern ladder of success where the squeaking and squawking is considerably subdued because some of our leaders have learned by now that it is better for them to settle differences more on the quiet since we do not want to experience the kind of set back that might send several of the high-ups down the ladder a few rounds and that might leave an opening that could place someone in a strategic position that would more openly challenge the high brass in the present well-fixed places of power than the one who at the present fills it. Not knowing the final results, it seems that they would rather compromise a little than to help force him out of office. Therefore it seems that all that the Catholics or Jehovah Witnesses, etc., have on us is a better fixed set of rules, tried and tested politically, legally and otherwise, by which those in places of authority determine without any bickering who fills positions as they are opened for a candidate.

Jesus made it crystal clear to His followers that He came to fulfill the law rather than to destroy it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matthew 5:17). Even though I know of no Scripture that in so many words says that Jesus paid tithes, yet I assume that He did so since He was brought up under the re-

strictions that other orthodox Jews of Nazareth were. We do know that He sanctioned tithing. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

Some members of the early church gave all they possessed. This was so much in keeping with the apostles and their teaching and so well accompanied by the sentiment of the church that Ananias and Sapphira, while seeking popularity, sold a piece of property and falsely claimed to give all proceeds. See Acts 5:1-11; also Malachi 3:7-12.

I have heard people who argue that since we are not under the Mosaic law, we are to consider tithing out of date or as not applying to us in this, the church age. Tithing was one of the means by which people worshiped at least 400 years before Moses wrote any part of the law and probably it had a place in worship much earlier than that. "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Genesis 14:20); and "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22). The giving of one tenth of our income is not, however, the end of our obligations to God. We, who are Christians, should give ourselves plus all we possess and all that may be ours to God. Our time, our talents, our friends, our family, our position, our honors and every thing. In this way only we honor Paul's exhortation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

The Holy Spirit, through Paul, again reminds us, "... ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). See 1 Corinthians 7:22, 23.

Missions

Alexander Duff said, "We are only playing at missions." Henry Martyn: "Now let me burn out for God." Meesima: "Let us advance on our knees." Livingstone: "I will go anywhere provided it is forward."—First Church, Savannah, Ga.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Timothy 6:17-19).

Since the last two messages dealt with the dangers of worldly possessions when permitted to come between the owner and God, I want to give sufficient time and space to deal with our duties relatives to that which God has entrusted to us. Just as surely as God has made us stewards of earthly wealth, He has placed us under certain obligations concerning that wealth, and the greater the wealth the greater the obligation to use it to God's glory.

You are perhaps ready to say that you have no interest in a message on this subject. There are few of us who consider ourselves rich, and we regard as inapplicable to ourselves what the Scriptures say to and about the rich. Riches and poverty are comparative terms. The man who has a large family to provide for may be considered poor, while another who has no one dependent on him may be called rich, though they may both possess the same amount of property.

In the verses of the text we are told what we should not do regarding our possessions and what we should do with them. We should not be *highminded*. How ridiculous for those who have a few more dollars than others to be highminded. This, however, is often the case. It is just as ridiculous for one with a little more education, or with more talents, or to have experienced a little more success to become highminded. But we are so prone to forget that all these things are gifts from God, and that with them go certain solemn and humble responsibilities.

The text points out also that we ought not to trust in *uncertain riches*. There is danger in this. The sin of trust in riches, ability, success or popularity is more common than we suppose. It is the sin of idolatry. When we seek in anything that which can and should be found only in God, we trust in that thing, and in so doing

we forsake God, and the thing becomes an idol to us.

The text refers to *uncertain riches*. We read that a literal translation of the original would be *the uncertainty of riches*. How great the uncertainty! How soon gone! There is nothing stable or permanent in worldly things. Solomon said, "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Proverbs 23:5). And thus it seems that all the certainty connected with the things of this world, is the certainty that they will make wings, and will fly away as an eagle.

But these verses give us directions as to what the rich ought to do. In the first place they ought to trust in *the living God*. He who trusts in God has nothing to fear and everything to hope. No one can injure him whom the shield of divine protection defends. We should remember that the God in whom we are invited to trust is termed in the text, *the living God*.

Again we are told that we ought to do good with what God gives us. It is a great privilege to do good in any way. Those who possess talents should so employ them as to do good. Influence should be consecrated to the accomplishment of good. Time should be spent in doing good. To do good is the only object worth living for. God's people are His stewards, and the Bible tells us, "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). God gives us all things to be enjoyed, but in a way that He will get the glory.

Next week we will think about the result of proper use of God's gifts.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

Mrs. Maggie Owens Proctor

On Sunday, May 12, 1957, God saw fit to call Mrs. Maggie Owens Proctor from this life unto a richer, fuller life up there where sickness, sorrow, pain, parting with loved ones and death are known no more.

Mrs. Proctor was born November 28, 1888. She became a Christian and united with the Saratoga, North Carolina, Free Will Baptist Church when quite a young girl. She remained faithful to her Lord and church until God saw fit to call her home.

Mrs. Proctor was the wife of J. H. Proctor who preceded her in death about twenty

years ago. She died in the home of her niece, Mrs. Wilbur Bunch in Bath, North Carolina, after an illness of about four months.

The funeral was conducted in the Saratoga Free Will Baptist Church on May 13 by her pastor, the Rev. Adam Scott, who was assisted by the Rev. Harold L. Tyler, pastor of the Christian Church of Bath.

Mrs. Proctor is survived by two brothers, one sister, seven step-children and a large host of nieces, nephews and friends who mourn her passing.

Mrs. Nettie E. Thigpen

THE MAIL BOX

CHANGE OF ADDRESS

"I have accepted a call to the pastorate of the First Free Will Baptist Church of Beaufort, North Carolina. After July 1, 1957, our address will be 203 Broad Street, Beaufort, North Carolina."—Rev. W. A. Hales.

ENJOYS PAPER

"I just want to say how much *The Free Will Baptist* has meant to me this year. I read every word from cover to cover. I have been an invalid since last November and can just barely get over the house with a walker, but I do thank the good Lord that it is not worse than it is. I did go to church five nights last week with two good helpers and heard some really good messages. The Rev. Dan Rivers is our pastor."—Mrs. S. B. Strickland, Route 1, Middlesex, North Carolina.

AVAILABLE FOR PASTORAL WORK

"I am now available for pastoral service to any church desiring my help. I will be attending Mount Olive Junior College, Mount Olive, North Carolina, beginning in the fall term of this year. I was licensed to preach the gospel last August, and attended Columbia Bible College, Columbia, South Carolina, during the fall term of last year.

"I have also been singing bass in the Musical Messenger's team for over a year. I would like to have a church which is close enough to Mount Olive so that I may reach it on week ends. I may be contacted by telephoning 4544, by writing to Post Office Box 913, or by visiting my home at 320 Clairmont Circle, Greenville, North Carolina."—Rashie Kennedy Jr.

What Kind of a Member Are You?

Are you an attender or an absentee?

Are you a wing or a weight?

Are you a power or a problem?

Are you a promoter or a provoker?

Are you a giver or a getter?

Are you a worker or a worrier?

Are you a booster or a boaster?

Are you a peacemaker or a strife creator?

Are you a supporter or a sponger?—

Bethany Bulletin, Winterville, N. C.

CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive Junior College Mount Olive, North Carolina

1. The college is a Free Will Baptist institution.
 - a. It is chartered by the North Carolina State Convention of Free Will Baptist Churches.
 - b. The board of directors are all Free Will Baptists elected by the state convention.
 - c. The basic means of support are contributions from Free Will Baptist churches and individuals.
 - d. The teaching program of the college is thoroughly in accord with Free Will Baptist doctrine and policy.
2. The college is a Christian institution.
 - a. Every member of the faculty is selected on the basis of his personal and religious qualifications as well as his academic qualifications. Each person on the college faculty and staff must have made a commitment to Jesus Christ as his Lord and Saviour before he is employed.
 - b. Because only those students who are interested in attending a Christian college are urged to apply for admission, our students represent the very best our denomination has to offer in terms of Christian youth.
 - c. Bible is required in every program of study before the student can graduate.
 - d. Regular chapel attendance is required. Many such activities as church, Sunday school, league and other devotional services give a strong spiritual emphasis to the entire college program.
3. The college is on a firm educational foundation.
 - a. Credits earned at Mount Olive Junior College are fully accepted by both church and state supported colleges in North Carolina toward a standard A. B. or B. S. degree.
 - b. The college is approved by the Veteran's Administration for the education of ex-service men.
 - c. The college offers the first two years of study that are basic to most pro-

fessions. During the 1957-'57 school year the breakdown of students into vocations was as follows:

Teaching	22
Christian Education (including the ministry)	13
Business Education	33

Other vocations represented were law, engineering, forestry and technology.

- d. Students who enter the college in September are virtually assured that their graduation will be under accredited conditions.
4. There are approximately 500 Free Will Baptist college students in North Carolina at the present; this number will reach 1,000 by 1970. Hundreds of these students will gladly attend a Free Will Baptist college provided we build the kind of educational program that will meet their needs. With proper support from our people, Mount Olive Junior College can adequately serve the educational needs of our youth.
 5. Mount Olive Junior College is planning for the future.
 - a. The college has purchased fifty acres of land for future growth and development.
 - b. We need to build a dormitory for girls on this new property at the earliest possible date.
 - c. The enrollment for the fall semester is already such that the college must rent houses in Mount Olive to care for the students.
 6. The college has a program of financial aid whereby worthy and needy students can finance their education. Prospective students may write or visit the college for additional information.
 7. During the summer much work is going on at the college.
 - a. Three full-time workers are cataloguing library books in order that the college may have 4,000 approved volumes by the fall.
 - b. Chemistry will be added to the curriculum this fall and preparation for this course is requiring many hours of work and will mean an expenditure of several thousand dollars for the necessary equipment.
 - c. As always, the summer months afford an opportunity for general repair and maintenance work.

8. Mount Olive Junior College belongs to the Free Will Baptists of North Carolina and it is to you that the college must look for its financial support. Generous contributions are urgently needed for the operation of the college.

W. Burkette Raper, President

Camp Mount Bethel Events

The first Bible conference session at Camp Mount Bethel located near Ashburn, Georgia, is now history. The first youth session is also now history. The second session will begin the afternoon of July 7 and will close at noon of July 12. League activities will be taught by the Rev. Ray Turnage, national Free Will Baptist league secretary. Sunday school work will be taught by the Rev. Mike Pelt, religious education instructor of Mount Olive, North Carolina, Junior College. Instruction in woman's auxiliary work will be given by Mrs. Lora Shutes. Chorus singing will be led by the Rev. S. T. Shutes.

The third session, August 4-11, will feature a singing school taught by the Rev. I. J. Blackwelder of Ayden, North Carolina. All other departments will be cared for as needed.

The final session will be a missionary session and is scheduled for August 12-17. All phases of our church missionary activities will be featured.

The cost per person is \$5 or \$1 per day, which included board and sleeping provisions in comfortable dormitories. Insurance, both medical and hospital, is carried. The Turner County Hospital, Ashburn, Georgia, is well equipped and modern in case of accidents, illnesses, etc.

T. B. Mellele,
Camp Secretary and Director

Mathematics Teacher Needed

Mount Olive Junior College, Mount Olive, North Carolina, is in need of a mathematics teacher for the school term beginning September 1, and the college, as in the case of all other vacancies, would like to give first preference to a qualified Free Will Baptist.

Applicant should have at least an undergraduate major in mathematics from a reputable college or university; a person holding a master's degree is preferred. Good tenure and opportunity for advancement are available for the right person.

Application or inquiries should be addressed to W. Burkette Raper, President, Mount Olive Junior College, Mount Olive, North Carolina.

NOTES — AND — QUOTES

By J. C. Griffin



HIDDEN MANNA

"He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation 2:17). In a previous writing we mentioned this verse in connection with the overcomer. But we did not have the space to go into the secrets of the manna as promised to the overcomer as we plan to do now.

In the sixteenth chapter of Exodus we are told about manna that fell upon the ground in the wilderness when the children of Israel were murmuring and grumbling and finding fault with Moses, and wishing to be back to feast upon the flesh-pots and garlic and onions in Egypt. May I say here that the Israelites were finding fault with Moses, but in reality they were finding fault with God. They were murmuring against God. One cannot find fault with a God-appointed, God-instructed, God-empowered servant without finding fault with God. Millions have suffered the judgments of God for finding fault with God's anointed.

"And David said to Abishai, Destroy him not: for who can stretch his hand against the LORD'S anointed, and be guiltless?" (1 Samuel 26:9). It is dangerous for man to stretch forth his hand against the Lord's anointed. However, Moses was close enough to God to pray and plead for those who were finding fault with him, so he began to talk to God in behalf of the Israelites and God promised to send the meat in the evening and bread in the morning. Here we quote Moses: "And Moses said, This shall be when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD" (Exodus 16:8).

A dew fell, or lay upon the earth that left the bread. "And when the dew that lay was gone up, behold, upon the faces of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said un-

to them, This is the bread which the LORD hath given you to eat" (Exodus 16:14, 15).

This Manna, A Type of Christ

Those who were following after Christ, many of them for the fishes and the loaves, said unto Jesus one day, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:31-35).

Jesus Christ is the bread which came down from heaven. Now to the overcomer hidden manna is promised. We cannot see Christ, only by faith. The world cannot see Him at all. "Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also" (John 14:19). As the world cannot see Jesus, so the world hath no part in the hidden manna. This living bread belongs to the born-again child of God. It is a sweet and precious manna because it is the Bread from heaven.

It Is a Hidden Resource

There are a great many hidden blessings that even belong to the child of God. This is due to the fact that even we who see Jesus and know Him as our personal Saviour fail to find many of the blessings that are at our finger tips. We fail to dig deep enough, and to reach up as high as these blessings reach. Our shortcomings keep us from going all out for Christ. But the full-fledged, Spirit-filled, all-surrendered children of God enjoy these hidden blessings. This food from heaven is falling every day and hour into the heart and mind of the true searching, yielding, overcoming child of God.

This is hidden bread that the true, valiant, fighting soldier of the Cross can call out in the darkness of the night while on watch duty and be refreshed after a long night of stand-by duty when he is tired and fatigued. He can feed on this heavenly bread until he feels like going on without ever tiring again.

Our physical strength depends upon the proper amount of natural bread to strengthen the visible man. Just so, our spiritual strength depends upon the amount of spiritual food we partake of by the means prepared by our Lord. What are these means? First, there is reading of the Word of God, the Bible—not only reading the Bible, but letting the Word of God take control of

our thinking as we study. It is one thing to read; it is another thing to let the reading take complete control of our thinking.

The second means is the worship of God. I mean worship that takes place in the heart and makes our devotions a really soul-refreshing period of life. No man can be a real partaker who absents himself from the worship of God in the assembly of the saints. The person who can stay away from worship and be satisfied needs to call upon God and see if he has ever been born again. It is a sin not to attend the worship of God in the congregation of the saints. That is, it is a sin to the Christian. May we get this Scripture fixed in our hearts: "Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;) And let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:23-25).

Let us see what it is to forsake the house of worship: (1) We fail to hold fast our profession of faith. (2) We fail to recognize the faithfulness of Jesus Christ who said, "... where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). (3) We are not considerate of other Christians. (4) We fail to provoke one another in love.

Verse 26 of this chapter reads, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The only way to get from under the penalty of the sin of being absent from worship is to go back to the only sacrifice for sins. That is, go back to the Lord Jesus and confess our sins—the sin of wilfully refusing to attend worship. We must love to worship God in the congregation of the saints. Worship in the house of God is good; in fact, it is the best place to feast on the hidden manna and be full of His joy.

The reason so many of us are lean, dwarfed and have no testimony and no influence with those who are lost is because we have disobeyed God, and thereby we have not had a square meal of hidden manna in years. If we, many of us, were not to eat physical bread no more often than we eat hidden manna, the undertaker would have us in a few days. What about spiritual death for those who refuse or fail to eat?

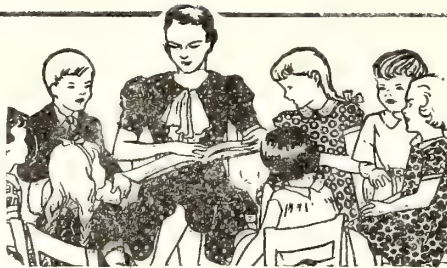
When a man is wrong and won't admit it, he always gets mad.—*Highland Park, Mich., Church.*

Many a man has found that throwing mud is ground lost.—*Selected.*

STORIES

FOR OUR

BOYS and GIRLS



WHEN BOBBY BOUGHT A SLAVE

Mabel P. Smith

ABOBBY MASON was almost too excited to eat his breakfast that morning, but who could wonder at it, for was he not going to ride with his father and Mr. Lewis and big black Curly, their driver, to the great city of New Orleans?

It would be the first time, too, in all of the eight long years of his life.

Bobby's father was a rich owner of a large cotton plantation, and owned many negro slaves, for Bobby lived in the days before the slaves had been freed.

Mr. Mason was so proud of his only child that he had pretty nearly spoiled him, for he always let him have his own way, if possible; but big Curly could manage him better than his parents could.

So when Bobby was bound to take the reins and drive the horses part of the time, Curly just stared at him with his big black eyes, looking savage as he could, and said, "You'se jes keep you'se paddies offen dem 'ar reins, or I'll toss you back dere you'se dad. Tink I'se gwine let a picanin like you run dem horses into a ditch and smash we'uns heads?"

Bobby settled down and they drove on, until they reached the edge of the big city, then they stopped at an eating place for dinner, while a man fed and watered the horses.

After that they drove to the slave market and sat around a table watching the man on the platform as he tried to sell the slaves. Bobby got restless and wandered over toward the auction block, a small higher platform where the slaves had to stand.

He wondered how it would feel to be sold away from his father and mother, and shivered to think about it.

Just then the auctioneer led a little ten year old girl to the block, and Bobby went nearer.

She looked so frightened, and he could see that she was trembling, and he felt so sorry for her that tears came into his eyes.

Then he heard someone crying, and looked around; there in a seat near the door, a colored woman was sitting with her back turned, her arms on the back of the seat and her head bowed on her arms.

She was sobbing so hard that her body

shook; Bobby had never seen a woman cry like that, and he just could not stand it, but jumped up and hurried over to her.

He heard her say, "O Lord, if You was in trouble like I am, and I could help You as easy as You can help me, I'd do it!"

Then Bobby knew that the little girl was her's and that she was praying, and how he wished the Lord would help her.

Suddenly he thought about what his nurse had told him once—how that everybody was a slave to sin and Satan and that Jesus, the Lord, came down from heaven to set folks free, and bought them with His own life.

"My!" said Bobby to himself. "I wish I could buy that girl for her mother."

He heard the auctioneer still calling out, "Who'll bid? Who'll bid?" and he knew she hadn't been sold yet.

He made a sudden dash toward where his father sat and catching his hand he cried, "Daddy! I want ten dollars, quick!"

His father playfully threw up his hands, and pretending he was frightened, said, "What bandit is this, aholding me up right in broad daylight?"

"But, Daddy," begged Bobby, "don't joke! Hurry! Give it to me quick!"

"What do you want to do with ten dollars?" asked his father.

Bobby's eyes filled with hot tears—he stamped his foot. "That doesn't matter—I want it!"

"All right, sonny," he said, laughing, "I guess that will supply you with enough candy and peanuts for the rest of the day," and he pulled out a ten-dollar bill.

Bobby grabbed it without a "Thank you" and rushed over to the platform, and stood right in front of the man, who was getting out of temper.

Again he called out, "Who'll bid?" and Bobby shouted, "I'll give ten dollars for her, mister!"

At that everyone roared with laughter, excepting four people—the auctioneer, Bobby, the girls, and the weeping woman.

Then the man grew red in the face, and he yelled, "If you men don't make me a decent bid, I'll sell her to this boy! Going,

once; going, twice; going, three times; and sold for ten dollars!"

Such a clapping as there was as Bobby proudly went to the poor girl, and taking her hand, led her to—no, not to his daddy, but straight to the girl's weeping mother.

"Here she is, lady," he said. "She's yours to keep, now." And before the mother and girl could really understand what had happened, or thank him, Bobby ran back to his father.

But the mother and daughter followed him, and with her eyes still full of tears—but happy ones this time, the mother dropped on her knees before Bobby, and threw her arms about him, hugging him, and exclaiming, "The Lord bless lil' massa. The Lord bless him forever!"

After they left, Bobby put his arm around his father's neck and whispered, "Daddy, I think I'm just as happy as they are—or happier."—*Gospel Herald*.

Selling a Little Child

AN AFRICA one day a missionary came into a village just in time to see a little Negro boy put upon a block and offered for sale. He was a miserable looking little creature, not more than three years of age, and was without clothes of any kind.

The cruel father was whipping him to make him stand straight. The child was deaf and dumb, and for this reason he was being sold, because his parents thought that he could not be of any good to them. No one would bid for the child, and he was about to be put to death when the missionary came up and asked the father how much he wanted. He said, "Six pounds of salt." The missionary readily gave it and took the child away. He sent the boy to one of the mission schools, and he is there today, a bright and promising pupil, learning of the dear Jesus, whose Name brings happiness to childhood wherever it is known.—*The Little Worker*.

An Efficient Church

Maintains a devotional atmosphere.

Exalts Jesus Christ.

Stimulates evangelistic passion.

Carries out an educational ideal.

Exercises fraternal sympathy.

Fosters wholesome social contacts.

Creates a missionary spirit.

Requires a sacrificial life.

Gives the tithe to the Lord.—*Kenly, N. C., Church Bulletin*.

"Be careful for nothing; but in every thing by prayer and supplication (earnest asking) with thanksgiving let your requests be made known unto God" (Philippians 4:6).

Leader From Koun Church in Africa Writes

Mister Pastor:

You have not received my first letter? We are not able to remain a month without receiving any news from you. Since we are now lost in this world, we wish to receive a shepherd who can lead us to the light of the living God. For this we cry day and night in order to have the visit of a pastor at least every month or every three months. But if you leave us in silence the darkness will take us and the work of our God will fall. The Christians are all completely discouraged because of this great silence that you have left between us. Then, Mister Pastor, we beseech you to let us know if you have received this letter. We want your news at least if you cannot visit us. All the Christians salute you.

The Herseys Write

We appreciate receiving "The Free Will Baptist" each week. Even though the news is about four or five weeks old when we get the paper, we still enjoy reading it. We are going to have to move in about three or four weeks so we would like for you to start having the next issue you send to us sent to this address: 26-7, 1 Chome, Denenchofu, Ohta Ku, Tokyo, Japan.

The house where we are living now is a little inconvenient, especially since we are expecting a new addition to our family some time next October.

We are thankful for the Lord's many blessings to us since we have been here. Lately we have been busier than usual but don't believe we would be happy if we weren't. Fred has two English Bible classes a week now. The Japanese young people are anxious to learn English conversation but are willing to study the Bible in order to get a chance to study English with a foreigner. They certainly can ask some questions that really make him think in trying to explain some things from the Bible. We trust that through this means of witnessing souls might be saved.

Going to language school three hours a day keeps us busy trying to learn this language in a better way. Evelyn had a three-hour test this past Friday and Fred will have a one-hour test this coming Monday. Philip isn't going to school but is learning

a number of Japanese words, etc. We pray that we might use this language here in this land to reach people with the gospel message. We realize that the better we know this language, the better we will be able to work.

We will appreciate your prayers in our behalf.

Fred, Evelyn and Philip Hersey

Wilkinsons Denied Visas To India

The following is a letter received by the Rev. Raymond Riggs, promotional secretary of the National Foreign Mission Board, from Mr. Bryant K. Schlutow concerning an application for visas to India for the Wilkinsons:

"One of the most disturbing things about my service here is to have to write and tell people that their visas are not approved. That is the case this time concerning the Wilkinsons. The following official communication has been received:

"The government of India has informed us (the Embassy of India here in Washington) that they regret that they are unable to authorize the grant of visas for India to Mr. and Mrs. Wilkinson, as they are not qualified for admission into India under existing regulations."

"I do not know of anything more that could be done to try to persuade the government of India to grant these visas, and yet they have refused to approve them. A new application can be submitted, but regulations require that the applicants wait for a period of six months.

"I do not want to be too discouraging, but only a few re-applications are ever approved. We have had some cases where the applicants re-applied after six months and secured the visas, but not very many during the past three years.

"There is nothing more I can say regarding this matter, except you and I both know the Lord must have a reason. He shall in His time reveal perhaps greater opportunities of service for the Wilkinsons than even anticipated in India."

From the Field

"Just reporting on our (Every Month a Mission Month) at Southside Free Will Baptist Church. The offerings for May

were \$62.38. It is just about ten dollars better than it was in April. We are planning to double it in June, or at least increase it.

"Enclosed you will find a check for \$15.59 which is 25% of the amount mentioned above."—John Causler.

"You will find inclosed \$5.00 for foreign missions for the month of June. We think the good Lord that you didn't resign from your job, and the good Lord only knows how happy we were made that you were going to help our children and Brother and Sister Merkh in setting up the work in Africa. We feel that this has been an answer to prayer. The Lord will really bless you. We are still hearing from our children every week and some times twice. Please pray for our boy you met at Tecumeh, Oklahoma. Lewis and I feel like he is beginning to realize the need for him to step out on God's will and do His will. May God bless you and yours is our prayer, and all your helpers. — Mr. and Mrs. Sparks.

"Enclosed you will find a money order for \$15.32 to go on Rev. Dave Frank's account. It was a happy privilege to have him in Southeastern Ohio. As president of Porter Youth Rally I want to thank the Lord for sending Dave this way. I enjoyed the Christian fellowship so much and was happy to have him in our home. May God bless you in your work for the Master."—Mary Smith.

"Inclosed you will find a check for \$15.15 from the Bethlehem Free Will Baptist Church to be used for foreign mission expense. Our church voted to send the offering every third Sunday that comes in through the Sunday school. We wanted to do a little in the great work.

"The pastor of the church is Rev. G. Hermon Griffin."—Floyd Sheets.

"The inclosed money order in the amount of \$51.00 was ear marked for our new mission field in Africa, by our children and teachers in vacation Bible school held the first week in June at Rock of Zion Church in Grantsboro, North Carolina.

"The Holy Spirit worked with us in a special way, kept us safe, we did not use even one band aid the whole week on 87 children."—Mrs. W. C. Eastwood.

"The intermediate class of the Rock of Zion Free Will Baptist Church in Grantsboro, North Carolina, would like for this \$2.00 to be used any way that would help the foreign missions."—Sharon Squires.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Jethro, A Practical Counselor

(Lesson for July 14)

Lesson: Exodus 18:13-24.

Golden Text: Exodus 18:9.

I. INTRODUCTION

This lesson opens with Moses engaged in teaching the people how to live with one another, "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening" (Vs. 13). It is not surprising that cases requiring judgment among these people were numerous when we think that, with our long experience of self-government, we still have not learned to live together in peace and treat our neighbors as we would like to have them treat us. Realizing that the work must be done, Moses was giving his best in seeing that justice was done among the people.

The undertaking was enormous. Throughout the entire experience of leading the children of Israel out of Egyptian slavery and directing their journey toward the Promised Land, the courage, strength and wisdom of Moses had been taxed every moment of the time. It was no easy matter to take approximately two million people who had a heritage of more than four hundred years as slaves, give them the new experience of freedom, weld them into a fighting force for defense against their enemies, teach them the laws and ways of self-government, and prepare them for life in the land which God had given for their home.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. The mount of God is a mighty good place for the people of the Lord to pitch their tents (Vs. 5).

2. The mount of God is a good place also for our loved ones to find us when they join us again (Vs. 6).

3. The occasion is always a joyous one when separated loved ones meet and greet one another again (Vs. 7).

4. The story of how the Lord has dealt with us is interesting news to those who care (Vv. 8, 9).

5. There is no better way to win the lost

to Christ than to tell them what He has done for us (Vs. 10).

6. Those who are yielded to the will of the Lord will, like Moses, put His service first (Vs. 13).

7. It makes no difference how great men may be, there are times when they need the counsel of others (Vs. 14).

8. The great men show themselves even greater when they listen to others and accept their good advice (Vs. 24).—*The Bible Teacher* (F.W.B.).

9. Even good advice should not be acted upon until God's approval has been obtained. Or, He may have something still better to offer.

III. ADDITIONAL TRUTHS

1. The older classes will acknowledge that one of the principal blemishes in our court system today is not injustice but delay. I have recently seen it stated that in some courts of our land, cases are piled up four years back; that is, a request for a hearing made in 1952 has not yet been acted upon in 1956. When these cases involve damages or hospitalization, or some unjust action which is being continued because the case is not settled, many people will suffer from inadequacy of income, from injustice from some corporation, from inability to pay hospital bills, etc. If the program of Jethro which we are about to study had not been introduced, cases calling for adjudication among these two million Israelites could have accumulated in such a way as to delay some hearings for ten years.—*Peloubet's Select Notes*.

If the United States had more genuine Christians there would be less crime and fewer lawsuits.

2. It appears that Moses took the advice of Jethro and carried it out to the letter. But as far as we know there were no results. The people did not appear to patronize or use the proffered services of this organization. For later, as we have said before, the Lord formed an organization of His own. This Jethro organization was wholly a man's organization, dependent on man's wisdom and power. When God gave Moses His organization, He took of the spirit that was upon Moses and put it upon the men who had been chosen for this work (Numbers 11:14-17). They were equipped by God for His service. There is a difference. We have known of churches that had good plants, large memberships,

sufficient funds, but they continued year after year and not one of their members ever went into direct Christian service. They had a worldly institution, destitute of the presence and power of the Holy Spirit.—*R. Clark, D. D.*

We have wondered if there were enough qualified people in this nation just out of slavery to fill all the positions created under the Jethro plan. A good plan may fail because of a lack of good men to carry it out.

3. Jethro's counsel, then, was wise and sagacious in this light. It is better to have many men doing the work than for one man to do the work of many. Great and wise men are they who know how to develop the skills and abilities of others. Moses could give himself to other matters of leadership when he had others sharing the arbitration of cases and making decisions of law. Organization is right and necessary in the Christian church so long as it is not a substitute for personal work and dedicated lives. So long as the true spirit motivates the people of God they can organize into groups to share the loads and work better together instead of watching one man attempt everything. Is not that the wisdom of our missionary forces and societies? There is an economy of force possible for work in the field.—*Gist of the Lesson*.

4. Observe one of the requirements of Moses' helpers: They were to hate covetousness. They were to serve "not for filthy lucre, but of a ready mind." How corrupting is the foul sin of covetousness! It is a disease of the soul. Whereas passions burn low, covetousness is a sin which tightens its grasp upon its victims into the winter of old age, and pierces them "through with many sorrows!"

5. A miserly rich man visited a rabbi who took him by the hand and led him to a window. "Look out there," he said. The rich man looked out into the street. "What do you see?" asked the rabbi. "I see men, and women, and little children," answered the rich man. Again the rabbi took him by the hand, and led him to a mirror. "What do you see now?" "Now I see myself," said the rich man. Then the rabbi said, "Behold, in the window there is glass. But the glass of the mirror is covered with silver, and no sooner is the silver added than you fail to see others, and see only yourself!"—*The Bible Expositor*.

Ninety per cent of the Christians in the world are English speaking people.

Ninety-one per cent of the world does not speak English.

Eighty-three souls a minute pass into eternity who never heard of Jesus. Does it mean nothing to you?—*First Church, Savannah, Ga.*

Caleb: Dauntless Faith

(Lesson for July 21)

Lesson: Numbers 14:6-9; Joshua 14:6-14.

Golden Text: Josiah 40:30, 31.

I. INTRODUCTION

We wonder if church members ever consider how their failure to accept and appropriate spiritual truth affects the heart of the minister who expounds the truth. His must be a courageous heart to continue preaching the truth when he sees so little of it practiced in the lives of his people. Joshua and Caleb had to watch their people reject the truth to their own tragic hurt because these people were afraid to trust God.

These leaders were moved with deep emotion. In this moment of crisis, Joshua and Caleb stood firm in their convictions, despite the fact that they were in the minority. God had led the Israelites from Egyptian slavery, promising to give them a good land for their permanent inheritance. Through Moses, God had led the people to the Jordan River which was the border of the Promised Land. Moses had sent twelve men across the river as spies to bring back a report on their findings. Ten of the spies had reported the land to be all that could be desired, but had caused the Israelites to fear the military strength of the peoples who inhabited the land. Joshua and Caleb, the other two spies, had made a good report on the land and urged the Israelites to cross over and occupy the land immediately. However, the Israelites were inclined to be afraid because of the reports of the other ten spies. Joshua and Caleb were disturbed by the attitude of the people, "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched out the land, rent their clothes" (Vs. 6).—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. When dissension arises in the camp of Israel, it behooves the leaders to set the people right (Vv. 6, 7).

2. There is no reason to be afraid when we have the Lord's orders and know what they mean (Vv. 8, 9).

3. Those who sincerely want to do the right thing are glad to be reminded of their verbal obligations (Vs. 6).

4. While God's servants try to lead His people into Canaan, worldly-minded unbelievers try to turn them back to Egypt (Vv. 7, 8).

5. There is always a blessing in store for those who dare to wholly follow the Lord (Vs. 9).

6. The Lord will always fulfill His promise, no matter how long it takes to bring it to pass (Vv. 10, 11).

7. The Lord can also keep His servants able to accomplish the work He has reserved for them (Vs. 12).

8. The secret of success in the service of the Lord is faith in His promise and obedience to His Word (Vv. 13, 14).—*The Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. Caleb wholly followed the Lord when he was in the minority. There was a time when he was to stand almost alone against the hostility of the whole people. Only Joshua and Moses were with him. That was the occasion of the report of the spies. Ten of the twelve that were sent out brought in an evil report and discouraged the people from entering into the land of their inheritance. But Caleb stood like a rock before the whole nation and said that they were well able to go in and possess it. God had promised to give it to them (Numbers 13:30). His stand and testimony almost cost him his life.

2. Like Abraham, Caleb believed God. One thing which God had said was that Caleb would live to enter the Promised Land (Numbers 14:24); it would be a matter of forty years (Vs. 34). Another thing which God had said was that Caleb should have as his inheritance the place which he had visited on his journey to the land of Canaan. A third thing which God had said was that Caleb would be able to drive out the giants, not alone, but by God's help.

What is especially noteworthy is that Caleb waited for forty-five years for the fulfillment of these promises. Instead of complaining that he was too old to have any satisfaction out of possessing his share of the Promised Land, he made special mention of his physical strength. He evidently waited in the right spirit, and that was an advantage to his physical well-being.—*The Bible Expositor*.

3. Caleb said of his companions that they "made the heart of the people melt"; that is, by their report of unbelief, they discouraged them and made them afraid. It is very serious business to lead others into unbelief and doubting God, for these men were smitten by the plague (comp. Numbers 14:37). The unbelieving spies made the heart of the people melt by bringing up an evil report of the land, and exaggerating the difficulties in connection with Israel's entrance into it and taking possession of it (comp. 13:31, A. S. V.). They ruled God out and thus lost sight of the supernatural, which always entered into Israel's history from the very beginning. This is exactly how the destructive critics and modernists make the hearts of some people melt today; they reduce everything to mental processes and bring it down to the level of human reason and the mind

and understanding of man.—W. S. Hottel, D. D.

4. In modern warfare there is no advantage in being a giant, but in Caleb's days physical size counted for much. Think, for example, of the way Goliath terrorized the entire army of the Israelites for thirty days on a later occasion. Indeed, the description of Goliath sheds light upon the difficulties which Caleb faced. We are told that Goliath's height was six cubits and a span, or about nine feet nine inches. The bedstead of another giant, Og, the king of Bashan, was over thirteen feet long (Deuteronomy 2:11). Verily it would take some faith in God for an old man to attack giants of such enormous size and strength! But Caleb had the faith, and he succeeded. We are informed in Joshua 15:14 that he drove out of Hebron the three leading giants, who were the sons of Anak; and very likely this means that he drove out three tribes of families of giants of whom they were chiefs.—*Selected*.

5. Aaron Anderson in his book, *Full Surrender to God*, tells of hearing the last public message of the famous English preacher, F. B. Meyer. It was a moving experience. The service was held in London. At that time Dr. Meyer was so weak and so crushed with sorrow and loneliness because of the recent death of his wife that he was unable to stand in the pulpit. He sat in a chair as he delivered his message in the power of the Spirit and with the love of a father in Christ. And that last message was on a theme which had long gripped the heart of Dr. Meyer and had been the key to his own success. It was a plea to his hearers to surrender themselves fully to God. Truly this is what the church needs if it is to move forward and become in God's hands the vehicle of mighty spiritual conquests.—*Selected*.

6. Caleb wholly followed the Lord in the lean years of the wilderness journeyings. Through no fault of his own he was compelled to sojourn with the nation until the older generation who had been unbelieving had passed away. He had to wait for his inheritance for forty years. Yet he was not soured in disposition. God was his help and joy.

Caleb followed the Lord in the day of his prosperity. He was wonderfully blessed. The Lord gave him inward peace, joy, and contentment. He gave him a vigorous old age; he gave him an active growing faith, a lifetime of service and a name among the immortals.—*Selected*.

In taking revenge, a man is but even with his enemy. In passing it over, he is superior, for it is a prince's part to pardon.—*Selected*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Woman's Auxiliary Conference

A woman's auxiliary conference will be held August 12-17 at Cragmont Assembly, Black Mountain, North Carolina, with Mrs. L. E. Ballard as the director and Mrs. A. R. Warrick as co-director. Teachers for the conference will be as follows: Mrs. Ruth Hersey, stewardship and prayer; Mrs. Bruce Barrow, missions and child evangelism; Mrs. A. R. Warrick, Bible study and morning devotions; and Mrs. L. E. Ballard, auxiliary forum and inspiration moments each day.

Planned recreation for the group will be trips to Asheville, the Biltmore Estate, Cherokee and Mount Mitchell.

The bus schedule and fares will be as follows: New Bern, 6:00 a. m., \$12.50; Kinston, 7:00 a. m., \$11.75; Wilson, 8:00 a. m., \$11.25; Raleigh, 9:30 a. m., \$10.50. Other expenses will be room, board and insurance, \$15.00; registration fee, \$2.00; extra bus fares for planned trips according to mileage. Those attending the conference should bring soap, notebook, pencil, Bible, personal needs, and no linens unless they would like to take some and leave as a gift to the assembly.

Those who are planning to attend are requested to register early by sending the registration fee of \$2.00 and the bus reservation fee of \$5.00 to Mrs. L. E. Ballard, Box 83, Selma, North Carolina. Mrs. Ballard urges everyone to be registered by August 1. Those who wish to may use the following blank when registering:

Name _____ Age _____
Mailing Address _____
Home Church _____
Conference _____
Where will you board the bus? _____

(Nearest Place Listed in Schedule Above)

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Church met at the home of Mrs. Clara Morris on June 14. The meeting was called to order by the president, and the roll was called with 15

members present. The business session was then held. The group made plans to hold services with the shut-ins.

The program was then given and also a Bible quiz. Following the dismissal prayer, the hostess served refreshments. A social hour was enjoyed by those present.

The auxiliary requests the prayers of everyone that they may be used of the Lord.

Dunn, N. C.—The G. T. A. of Robert's Grove Church met Thursday night, June 20, in the home of Ted West, who has been a shut-in since last October. There were 14 members and 2 visitors present.

The meeting was opened by the singing of choruses. The director, Mrs. James Spell, gave the devotions. Miss Marie Starling was in charge of the theme and the watchword. She read some Scripture in connection with the watchword.

The president, Jerry Honeycutt, presided over the business session. The roll was called and a new member was added. The minutes were read and approved, and the business taken care of.

Miss Betty West was in charge of the program. Those participating were Elaine Holland, Judy Peters and Linda Starling. Miss Brenda Holland was in charge of the sword drill. The group prayed together the Lord's Prayer as the benediction. The hostess then served cake and ice cream.

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	98
Mrs. J. J. Blizzard, Deep Run, N. C.	71
Mrs. Lester Mills, Greenville, N. C.	69
Saint Mary's Woman's Aux., New Bern, N. C.	47
Mrs. Reuben Greene, Nashville, N. C.	32
C. L. Patrick, Walstonburg, N. C.	29
C. J. Harvey, Camilla, Ga.	26
M. B. Hutchinson, McArthur, Ohio	25
Mrs. Gladys S. Deans, Sims, N. C.	24
A. B. Bryan, Benson, N. C.	23
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Prayer of St. Francis

O Lord, our Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.—Hull Road Church, Snow Hill, N. C.

He that careth for a wounded brother

Watcheth not alone;

There are three in the darkness together,

And the third is the Lord.

the Free Will Baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 17, 1957

JUL 16 1957

M. P. July 10

DURHAM, N. C.



THE HILLS OF HELP

*I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the LORD, which made heaven and earth.
He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The LORD is thy keeper: the LORD is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The LORD shall preserve thee from all evil: he shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in from this time forth, and
even for evermore.—PSALM 121.*

EDITORIAL

CHRISTIAN BAPTISM

It is the hope of the editor and the writers of the daily vacation Bible school materials for 1958, *The Bright and Morning Star*, to teach the ordinance of Christian baptism as Free Will Baptists interpret the teachings of the New Testament on this subject. We sincerely believe that our children should be given emphatic instruction concerning Christian baptism because, as they grow older, they will be subjected to much erroneous teaching relative to it.

Concerning Christian baptism, *A Treatise of the Faith and Practices of the Original Free Will Baptists*, 1953 Edition, says: "This is the immersion of believers in water, in the name of the Father, the Son, and the Holy Spirit, in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day." This is the premise upon which we stand with reference to Christian baptism.

The mode of baptism which we practice is that of completely submerging the body of the believer underneath the surface of water. We shall see that no other method could adequately represent the fundamental tenets of eternal truth which we emphasize through our manner of Christian baptism. We believe that this is the way Christ was baptized by John the Baptist in the Jordan River. Therefore, in addition to the representations named above, we are following Christ, our Saviour, in this respect as we strive to follow Him in all others.

Christian baptism, as we practice it, is a confession of our belief in the Holy Trinity. To us it is significant that all three members of the Trinity were present at the baptism of Jesus, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:20-22). Therefore, we baptize all candidates in the name of the Father, the Son and the Holy Ghost.

We believe that Christian baptism is our confession or testimony to all people that we have been made new creations in Christ Jesus and are now identified with that grand fellowship of believers in the church, the institution for which Jesus shed His precious blood. It is a representation of our faith in the following principles of eternal truth:

(1) The burial and resurrection of Christ. Concerning the gospel which he preached, Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4). Certainly we feel that baptism is representing the very heart of the gospel when it attests to our faith in the death and resurrection of Christ.

(2) The death of Christians to the world. The *old man* was of the earth and minded the things that this world had to offer; but the *new man*, so made by God upon one's faith in Christ as Saviour, should be dead to the world and alive unto God, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

(3) The washing of their souls from the pollution of sin. The Christian realizes that before he accepted he was a hopelessly lost sinner, but that in regeneration he was washed and made clean by the blood of Christ, "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

(4) Their rising to newness of life. The Christian is reminded that, after his death to the world and his burial, as symbolized by his being completely submerged under the water, his being raised again from the water should keep him ever mindful of his new status in Christ Jesus.

(5) Their engagement to serve God. They know that whereas in times past they walked according to the course of this world according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, they should now present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.

(6) Their resurrection at the last day. The most important of all hopes of the Christian is for his resurrection from the dead to an eternity with the Christ whom he loves and serves. He is thrilled with the promise of the apostle, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

In conclusion, we do not believe in baptismal regeneration. We believe that regeneration is a work wrought wholly by the Lord in the heart of the person who repents of his sins and turns in faith to Christ for his salvation. Baptism is not a part of the plan of salvation. Therefore, we say that baptism is not essential to regeneration, but is essential to the obedience of the new-born babe in Christ to the will of the Lord who has regenerated him.

Let us re-emphasize that we believe baptism to be representative of that which the Lord has already done in regenerating the soul, that which the Christian holds as elements of the most precious truth on earth, and that blessed hope which he has for the future fulfillment of Christ's promises of life with Him beyond the grave. Surely we can find great joy in the exhortation of the apostle, "Wherefore comfort one another with these words" (1 Thessalonians 4:18).

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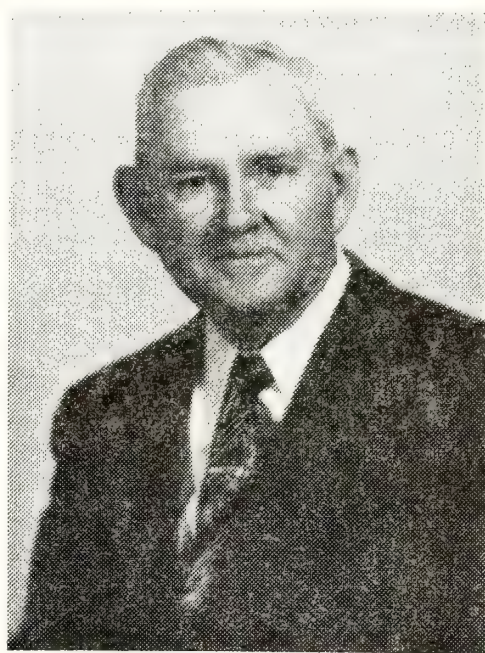
N. C. State Convention
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The Cragmont paper, *The Cragmont Courier*, which has been published and mailed out for more than a year, has been discontinued. We feel that it filled a mission and was profitable during its short life. However, it has been deemed advisable, since publishing and mailing is expensive and in view of the fact that a building program is being planned for the near future, to channel all available money into a building fund. We are now in urgent need of more housing facilities and accommodations. It is impossible for us to care for all who wish to come to the youth conferences.

It is our hope that we shall be able to reach the people generally with Cragmont news regularly through other means. So please read *The Free Will Baptist* and look for Cragmont news each month in its columns. Don't just read about Cragmont, but come to see and learn for yourself. The invitation is extended to you personally.

Our June conferences for this year are now in the past. The ministers of the state, directed by Rev. E. E. Edwards, held their annual conference the first week of the month. They were followed by the first Sunday school youth conference, directed by Rev. L. E. Ballard. The next was the league conference, directed by Rev. C. H. Overman, and the last conference of the month was the second Sunday school youth conference, led by Rev. L. E. Ballard.

Space will not permit a detailed report of any of the conferences mentioned above. However, we can truthfully say that they all were splendid. The ministers enjoyed an inspirational fellowship together, and were bound closer to one another and to the Lord through their Biblical studies and discussions and the inspirational messages delivered. The young people had a wonderful time and experienced great personal joy together in Christ. The same was true in the case of every conference group. The directors of all the groups had fine Christian instructors and counselors to assist them in their efforts to teach, train and prepare those in their charge for useful and effective Christian service. Their words and conduct give expression to the inspiration and benefits they received while here. We believe that these young people, with proper encouragement and wise counseling, will become a mighty force in the work of Christ in their local churches and boost the



J. E. Wooten, Manager

spiritual life of their communities to a higher level.

In addition to our summer conferences, the young people of this section of the state hold regular youth for Christ rallies every second Sunday afternoon. They are enthusiastic in their activities for the Saviour, and their programs are well planned and forcefully presented. It is a real joy to attend their services. The attendance at these meetings is good and they are moving forward in the Kingdom work and accomplishing great things for the Lord.

There are numerous items concerning things which are being done and going on here this summer, and some things which have already been done of which we would be pleased to tell you, but we can do little more than merely mention them now.

The woman's auxiliaries have donated a nice electric water cooler, and it is installed in the lobby. Fine, we say, and everyone is deeply appreciative and humbly grateful. Then, too, we have had a deep freeze donated and installed. But we will let Mrs. Wooten tell us about it in her own words, as follows:

"I wish I could find words and put them together in such a way as to express my sincere appreciation to each one of you who sent one dollar or more to be applied to the purchase of our deep freeze. I would like

to thank each one individually, but since I can't I am using this means to express my heartfelt thanks to everyone.

"We asked for one hundred dollars to be used as a down payment, but God answered our prayers in a marvelous way. Within about three weeks after we sent out our first letter our deep freeze was installed, and today it is all paid for. It is a nice large one—capacity about six hundred pounds. It has already been a great help to us. Unless you have worked here and served in the kitchen it is hard for you to understand just what it means to us to have one. Pray that it may be used to God's glory in the serving of His people.

"Again, I say *thank you*. Your dollars, along with many others, have made our freezer possible. May God bless you in a really special way."

We are now operating in the first week of July. Although we have no regularly scheduled conferences for the month, we are expecting quite a busy month. Family groups of from two to seven are already asking for reservations. Five family groups are here or have been here as guests already this week, and we are looking for others before the end of the week. Friends and acquaintances meet here unexpectedly and enjoy inspirational fellowship. We are looking for some groups of Sunday school classes and other church groups during the month. The month of August is already filled with scheduled conferences. Turn to "Coming Events" column in this issue, and note the dates. September will be a fine time to visit the mountains of western North Carolina. Make Cragmont Assembly your headquarters while you visit in this section and enjoy nature's beauty and loveliness.

Let's Be Different

Pick out the good points in the church and talk about them whenever you get a chance; and like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively, but all of this is different from fault-finding. Criticism to help, not to hinder! Let the Spirit of Christ Jesus govern even here. He came not to destroy, but to save, to complete, to make perfect.—Winterville, N. C., *Church Bulletin*.

You cannot spell gospel without "go"; neither can you say "brothers" without saying "others."—*First Church, Albany, Ga.*

The Liquor Question

Its Effects Upon the Home, the Church
and the Individual

Roby D. Hollis, Hamburg, Arkansas

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "Who hath woe? what hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-32).

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drinks. Enthralled, degraded, and even when awakened to his senses of his misery, he has not the power to resist and break loose from its mighty snare; he will seek it yet again.

No argument is needed to show the evil effects of drinking on the individual—his bleared eyes, his benumbed mind, his loss of self respect, his brutish nature, his disrespect for his home, his family and his friends. These are the things that follow in the path of the drunkard.

Just think of the wretchedness, the agony, the despair that are hidden in the drunkard's home. Think of the wife, often delicately reared, sensitive, cultured and refined joined up with one whom drink transforms into a demon. Just think of children robbed of home, comforts, education and training, living in terror of him who should be their pride and protection, thrust into the world bearing the brand of shame, often with the heredity of the curse of a drunkard's thirst.

With a liberal hand, God has bestowed His blessings upon men. If His gifts were wisely used, how little the world would know of poverty or distress. It is the wickedness of men that turn His blessings into a curse. It is through the greed of gain and lust of appetite that the grains and fruits for our sustenance are converted into poisons that bring misery and ruin.

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent

in buying wretchedness, poverty, disease, degradation, lust, crime and death. For the sake of gain, the liquor seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.

When his victim is dead, the rum seller's exactions do not cease. He robs the widow, and brings children to beggary. He does not hesitate to take the very necessities of life from the destitute family to pay the drink bill of the husband and father. The cries of the suffering children, the tears of the agonized mother, serve only to exasperate him. What is it to him if these suffering ones starve? What is it to him if they too are driven to degradation and ruin. He grows rich on the pittance of those whom he is leading to perdition and ruin.

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor seller's work. He is dealing in souls and slaves of men. Behind the liquor seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power.

More terrible still, the curse is striking the very heart of the home. More and more women are forming the liquor habit. In

many a household, little children, even the innocence and helplessness of babyhood, are in daily peril through the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of the terrible evil. What is the outlook for their future but that they will sink even lower than their parents.

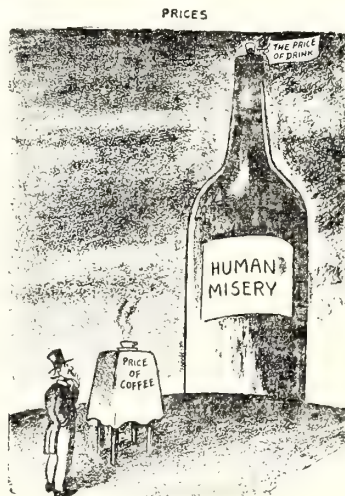
The liquor interest is a power in the world. It has on its side the combined strength of money, habit, appetite. Its power is felt even in the church. Men whose money has been made directly or indirectly, in the liquor traffic are members of the churches, in good and regular standing. Many of them give liberally to popular charities. Their contributions help to support the enterprises of the church and to sustain its ministers. They commend the consideration shown to the money power. Churches that accept such members are virtually sustaining the liquor traffic. Too often the minister has not the courage to stand for the right. He does not declare to his people what God has said concerning the work of the liquor seller. To speak plainly would mean the offending of his congregation, the sacrifice of his popularity, and the loss of his salary.

But above the tribunal of the church is the tribunal of God. He that declared the first murderer, "... the voice of the brother's blood crieth unto me from the ground" (Genesis 4:10), will not accept of His altar the gifts of the liquor dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with the blood; a curse is upon it.

The Liquor Traffic Opposed to Christ

"... when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1:15). There are many who spread forth their hands in Pharisaical self-righteousness and self-importance, who yet deny the principle of the law of God in their daily actions. Let not those whose hands are full of blood think to find acceptance with God because of their form of worship.

Those who sell intoxicating liquor to their fellow men come under this reproach. They receive the earnings of the drunkard and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. He exchanges his reason at the bar of the liquor dealer for a glass of rum or brandy; and under its influence, he may cruelly beat his wife and children, and may even kill them outright, or do so bit by bit, piecemeal, through neglect, through failure to supply them with the necessities of life. Because of a lack of proper food and sufficient clothing, because of discouragement



and degradation, sickness and death come upon his family, and at last their misery is over.

But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor dealer is written in the records among those whose hands are full of blood. He is condemned for keeping in hand the poisonous draught by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard who has lost all moral power and who had sunk his manhood in drink. Through indulgence in sin, the world is becoming as corrupt as it was in the days of Sodom and Gomorrah, and as it was in the days that were before the flood. Jesus said that this condition of society would be a sign of His coming. He said, "... as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). The very sins that brought upon Sodom the fire of destruction are practiced today, and are fast ripening the world for the day of final doom. Indulgence in intoxicating liquor and in licentious practices is common in all our cities and villages, and the last great day is hastening upon the world.

With the awful results of indulgence in intoxicating drink before us, how is it that any parent or person who claims to be a Christian, and claims to believe the Word of God, can venture to touch or taste or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of

the LORD of hosts, and despised the word of the Holy One of Israel" (Isaiah 5:20-24).

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, the pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. Therefore, my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, . . . But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isaiah 5:11-16).

Dear reader, isn't it a shame to hear parents of children say that they don't believe it is harmful or dangerous to take a dram of liquor. Many children have been reared in this kind of atmosphere. Others will argue that it is best to license liquor dealers on the plea that they bring revenue to the public treasury. But what is the revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers that are the fruit of the liquor traffic. A man under the influence of

liquor commits a crime; he is brought into court; and those who legalize the traffic are forced to deal with the results of their own work. They authorize the sale of a draught that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows, while often his wife and children are left destitute to become the charge of the community in which they live.

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children reduced to pauperism and degradation?

May God in His infinite wisdom show parents the evil of strong drink, and may they become alarmed over this great enemy of the soul who is drowning men and women in perdition with the thought that it is no harm to drink a little. This is against the law of God. One might as well say I don't believe it is any harm to steal a little, lie a little, curse a little, or do anything else a little contrary to the Word of God.

We have just scratched the surface in highlighting the evils of liquor. We don't know a single argument in its favor. It is degrading physically, morally and spiritually. It makes its subjects unfit for society in this life and robs them of life eternal. So through the grace of God, let's fight the liquor traffic with all our might.

South African Campaign Now Underway

SIX HUNDRED EIGHTY-ONE THOUSAND gospels in 10 languages together with enough men and sound trucks to preach the gospel to everyone who receives a copy of Scripture, is the initial goal of The Pocket Testament League in its opening assault on Southern Africa. This is but the first installment of what International Director Alfred A. Kunz says will be one of the league's most important and largest campaigns to date. The Union of South Africa, with Southern and Northern Rhodesia, represent the largest concentration of people on the whole continent of Africa. Although South Africa is wrestling with many important and serious problems, her greatest need is a spiritual one.

Pocket Testament League evangelists are receiving wholehearted cooperation from mission boards and individual missionaries in the area. Christian African nationals are also showing keen interest in these campaigns and are serving as interpreters, personal workers and Scripture distributors in the mass meetings.

Mammoth open-air meetings are being

held in the cities, mining compounds, prisons and African locations with the aid of the high-powered public address systems mounted on every Pocket Testament League gospel sound truck. Gospels will be distributed in the English, Afrikaans, Zulu, Sotho, Xhosa, Portuguese, Bemba, Shona, Nyanja and Gujarathi languages.

Permission has been granted The Pocket Testament League by the government of The Union of South Africa to preach and distribute gospels in all of the union's Bantu public schools, (of the total population of 14 million, approximately 9 million are Bantus). Pray for South Africa.

•
Talk faith. The world is better off without your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, say so. If not, push back upon the shelf, of silence, all your thoughts, till faith shall come; no one will grieve because your lips are dumb.—*Ella Wheeler Wilcox.*

•
Musician: Do you enjoy good music?
Guest: Yes, but go right ahead.—*Selected*

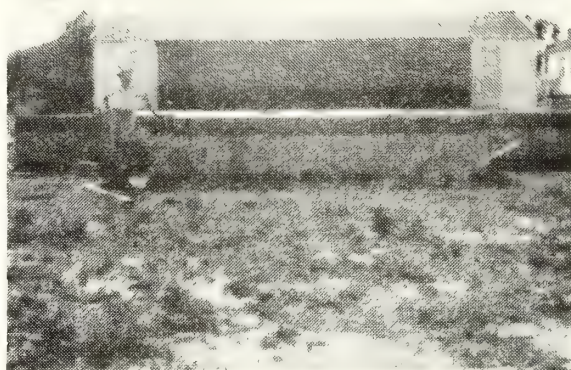
NEWS NOTES

Crab Point Church Constructs Educational Building

Pictured above is the educational building being constructed at Crab Point, North Carolina, a little fishing village located two miles north of Morehead City, North Carolina. The Crab Point Free Will Baptist Church had its beginning as a mission in June of 1956 under the leadership of the Rev. Noah Brown with about eight Christians. The mission was organized into a church by the Executive Board of the Eastern Conference of North Carolina on May 24, 1957, with 47 charter members.

The church is located in the center of the small village.

The church paid only \$900 for their lot, and everything they have is paid for. They are now building their auditorium. The church has a full-time program, with 125 in Sunday school. The Rev. James E. Howard of Newport, North Carolina, is the pastor of the church.



Report from Faith Church Morehead City, N. C.

The Faith Free Will Baptist Church of Morehead City, North Carolina, was organized in October of 1956 by the Executive Board of the Eastern Conference of North Carolina with 69 charter members. Pictured above is the church which now has 100 on roll with 178 in Sunday school.

This property was purchased for \$16,000. It has three baths, eight Sunday school rooms, two offices, a large fully equipped kitchen, and an auditorium which is 70 feet long. The building has all the modern conveniences.



The pastor, the Rev. Noah Brown, states: "This church has great potentials. The Board of Education of Carteret County has bought a large tract of land behind the church upon which to build a new high school. We have a full-time program and would like to have the prayers of all God's people in behalf of our church."

First Church of Morehead To Erect New Sanctuary

The Rev. Seldon Bullard, pastor of the First Free Will Baptist Church of Morehead City, North Carolina, announces plans for building a new church sanctuary in the near future.

In a regular church conference held Wednesday night, June 19, the board of trustees composed of Asa Cannon, Willie Marks, Charlie Barker and Henry Goodwin, along with the pastor, was elected as a building committee. The pastor is to serve as the chairman and Mr. Goodwin

as vice-chairman. This committee was given authority to proceed with plans to begin construction of the new building in the near future which will be valued at approximately \$35,000.

On Monday night, June 24, the building committee had its first meeting and it was decided to begin disassembling the old building July 1 and to start the new one as soon as possible. The new structure will be of Solite block and brick. The building will be 40 by 60 feet with a balcony that will seat 100 people, while the auditorium will seat approximately 275 including the

choir which will have a seating capacity of 32.

In making the announcement, Rev. Bullard states that it is of utmost importance that the new sanctuary be erected as soon as possible to take care of the rapid growth of attendance. He states that since coming to the church as pastor last October, 51 persons have united with the church—31 by baptism, 22 by letter, and 2 now awaiting baptism. He also states that the Sunday school attendance has grown considerably.

Since last October the congregation has paid off a sizeable indebtedness, and at the same time has supported almost all of the different phases of the denominational causes, completed the educational building, and raised enough funds to justify starting work on the new building.

Beginning with July 7, all services will be conducted in the educational building on 10th Street. This building was erected about five years ago and is valued at approximately \$22,000. Therefore with the addition of the new sanctuary, the church plant will be valued at approximately \$55,000.

The church states: "Many friends have contributed to the building fund during the regular church services. The league attendance is about 60, and the church membership number 195. The prospects for a strong church in Morehead City are very good."

Tommy Steele Holding Evangelistic Services

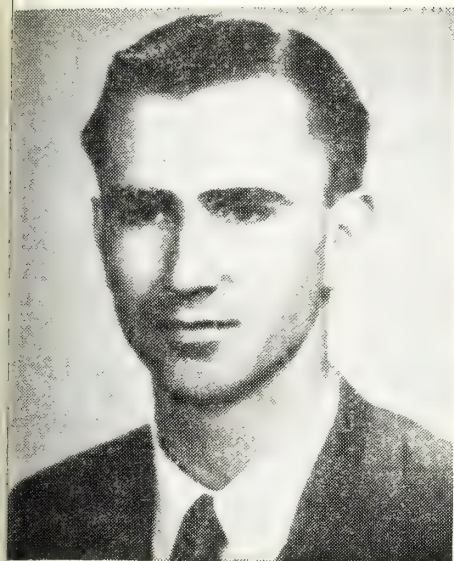
Tommy Steele, producer of the "Daily Devotional" radio program over a Raleigh, North Carolina, station, is now conducting evangelistic services at the Free Union Free Will Baptist Church, Tyrrell County, North Carolina. These services began Sunday night, July 14, and will continue through Sunday night, July 21, beginning each evening at 8:00 o'clock.

Everyone is cordially invited to attend the remainder of these services.

Coming Events

- August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.
- August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.
- September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

Rev. Nathan Eason Pastoring Hope Church



The Hope Free Will Baptist Church of Scotland Neck, North Carolina, was organized in January of this year with 26 charter members. It has been reported that the church now has more than 70 members and that the Lord is adding members almost daily. Mr. Nathan Eason, a licensed minister who is to serve the church under the supervision of the Rev. Frank Davenport, led in the early stages of the formation of the church.

It has also been reported that during a one-week revival conducted at the Hope Church by the Rev. Bobby Jackson in the month of May more than 30 persons were saved and added to the church.

Rev. Bobby Jackson Conducts Revivals

In revivals conducted by the Rev. Bobby Jackson with the Rev. Frank Davenport, the following results are reported:

At Hugo Free Will Baptist Church, Lenoir County, North Carolina, there were 50 decisions (36 first-time) and 14 rededications.

At Faith Free Will Baptist Church, Lenoir County, North Carolina, there were 39 decisions (20 first-time) and 19 rededications.

Warden's Grove Church Announces Revival

The Warden's Grove Free Will Baptist Church, Pamlico County, North Carolina, announces that the Rev. T. O. Terry, pastor of Pleasant Acres Church, New Bern, North Carolina, will be the evangelist for its revival, beginning July 22 and continuing for two weeks. Rev. Terry will be assisted by the pastor of the church, the Rev. John Grimsley.

The church requests the prayers of all Christians that it may have a real spiritual

revival. Everyone is cordially invited to attend the services.

Reports from West Wayne Church

The West Wayne Free Will Baptist Church, Wayne, Michigan, closed a ten-day daily vacation Bible school on June 28 with a program in the evening at 7:30. The school averaged 110 in attendance for the entire 10 days, with 125 as the highest attendance for the two weeks. The attendance fell under the 100 mark only one day with 95 in attendance that day. The church reports that there were 27 decisions for Christ and 8 rededications made during the school.

The church also recently closed a two-week revival with 17 decisions for Christ. The Rev. Milton Hollifield, Canton, North Carolina, was the evangelist for the meeting. The Rev. Max Allbritten, Highland Park, Michigan, is supplying pastor of the church.

Rev. Ronald Creech Completes Alabama Revival

The Rev. Ronald Creech of Florence, South Carolina, was the evangelist for a revival at the First Free Will Baptist Church, Dothan, Alabama, June 17-26.

The church reports the following: "We closed our revival services with a greater determination to see souls saved the rest of our lives. We feel that God certainly gave us our 26 conversions, one dedication to tithing, and 12 consecrations to greater service for Christ. This revival shall ever be with us."

N. C. Superannuation Report for June

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for June, 1957:

Balance on Hand, June 1	\$2,918.35
Receipts	
Albemarle Conference	\$ 2.50
Central Conference	15.40
Cape Fear Conference	12.50
Eastern Conference	15.57
French Broad Association	20.48
Piedmont Association	5.00
Western Conference	17.10
N. C. Auxiliary Convention	120.10
Total Receipts	208.65
Total to Account For	\$3,127.00
Disbursements	
Operating Expense	\$ 22.00
Ministers' Monthly Checks	237.50
Widows' Quarterly Checks	335.00

Hollis to Conduct Soundside Revival



The Rev. M. L. Hollis of Amory, Mississippi, will conduct a revival at the Soundside Free Will Baptist Church near Columbia, North Carolina, beginning Wednesday night, July 24, and continuing through August 2.

Rev. Hollis requests all of his many friends in North Carolina who can to attend this meeting. All Christians are urged to pray for the success of the revival that many may come to know the Lord as their Saviour during these days of special effort by the church.

Paid to National Board	17.67
Total Disbursements	622.17
Balance on Hand, June 30	\$2,504.83

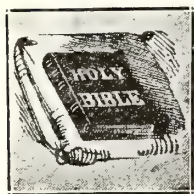
Children's Home Report for June

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for June, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

Central Conference	\$ 749.46
Cape Fear Conference	60.27
Eastern Conference	1,057.49
Western Conference	457.25
Albemarle Conference	74.25
French Broad Association	23.26
Piedmont Association	97.00
Yadkin Valley	50.00
Jack's Creek Association	188.42
Pee Dee Conference	11.50
Miscellaneous	860.49
Dining Room Tables and Chairs	75.00

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Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: In your opinion what kind of a person was (Jacob's son) Joseph? I have always admired him and somewhat regarded him as an ideal character, but in preparing my Sunday school lesson for last Sunday I found that one commentator depicted him as being arrogant, boastful and proud. Could this view come from a correct understanding of the Scriptures?—Mrs. M. S., Nashville, Tennessee.

Answer: I can see nothing in the Scriptures that would lead us to any ill criticism of his behavior either before or after he was sold as a slave and carried by the Midianites or Ishmeelites into Egypt. Instead of this, that you got from the commentary, being the correct view, it was the disobedient, rebellious brothers who sold him that displayed a wrong spirit or attitude, yes, even one of pride and of arrogance. If they had not already disqualified themselves by their sin in misconduct, any one of his older brothers may have been given the position that fell to Joseph's lot, viz., that of being next to Jacob in authority and at Jacob's death the highest position in the tribe or klan. Reuben the first-born and first in line for the honored position disqualified himself when he committed adultery with his father's wife. For this story see Genesis 49:3, 4 and Genesis 35:22. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Leviticus 20:10). It was the Christlike love and mercy of Jacob for his son Reuben that spared him to live after he had committed this hideous act of sin.

Levi and Simeon had both made themselves unfit in their deception of Hamor and his son Shechem when they covenanted with the heathen contrary to God's covenant with Abraham, Isaac and Jacob; in a promise they made to Shechem and Hamor to add this heathen tribe to the people of the covenant. When the people of Shechem were physically disabled to resist military aggression because of the males just having been circumcised in an effort these heathen had put forth to meet the requirements of the covenant, Simeon and Levi came upon the city of Shechem and brutally slew all the men and boys and took all the women

and girls for slaves and all the wealth for booty. Compare Genesis 34 with Genesis 49:5-7.

Judah disqualified himself (1) when he married Shuah's daughter, a Canaanite woman. See Genesis 24:3; 28:1; and (2) when he committed adultery with Tamar, his sons' (Er and Onan) widow that he had promised to be wedded to his third son, Shelah, but had not kept his promise. Read the 38th chapter of Genesis. In the marriages contracted between Tamar and Judah's sons Judah also broke the covenant for she was a Canaanite.

When Joseph was 17 years old he was placed in a position as herdsman with the sons born to Jacob and two of his slaves and most likely as overseer to these sons of Bilhah and Zilpah. Bilhah was Rachel's personal maid whom Rachel gave to Jacob as a concubine or slave wife when Rachel was barren. Zilpah was Leah's personal maid that Leah gave to Jacob as a slave wife or concubine when she quit bearing children. If Jacob had had no other children than those borne by the slave wives they would have filled the place as would the children of the wife of a man's choice, but since Reuben was the eldest son and by Leah, a wife of Jacob's own social standing, that gave him the pre-eminent place in the esteem of the heathen, but since his conduct had, according to covenant, made him unfit, Joseph could be assigned the place as overseer when working with these half brothers whose mother were slaves. Since such an arrangement was in keeping with tradition or custom this would most likely, have been accepted by the brothers if Joseph had not been such a stickler for honesty, justice, virtue and integrity that in the estimation of his father he was justified since his father too, possessed and condoned these virtues.

Since these evil brothers were devoid of such traits of character they were tired of such a pest as Joseph appeared to them to be. Regardless to what Joseph knew of these brothers, whether good or bad, that and that alone was what would go into his report to Jacob his father. This was just what a true hearted person like Jacob wanted of the son that he had placed in the position to give a report on his herdsmen even though they were his own sons so, that

an unbiased reader may readily see, the trustworthiness merited distinction for Joseph. Therefore nothing could better synbolize such distinction and authority than the robe or coat of many colors which Jacob gave Joseph. This robe translated "coat of many colors" in the King James version translated "a long coat" in Smith-Goodspeed's translation of the Bible and in the Catholic version "a coat of divers colors."

Robert S. Candlish, in his commentary on Genesis, Volume 2, Pages 116-119, praises Joseph for being unselfish to the degree that he told both of his prophetic dreams to both his father and his brother rather than to keep them to himself and use them or the suggestions in the dream by which to cunningly gain a superior position over either his father or his brothers. I heartily agree with Mr. Candlish. A careful and prayerful study of the story of Joseph has eliminated from my mind all questions concerning character that others have suggested. Now I think of him as I did before I heard of these criticisms and as I have always thought of Daniel and the three Hebrew children that proved themselves to be characters beyond reproach.

Instead of Joseph being a tale bearer Candlish says of him, "Rather he was a truth teller." As one who was always "in simplicity a child, he naturally told his father the incidents of each passing day."

We pass from the kind of life displayed to his father and brothers where he was beyond the shadow of doubt exhibited loyalty, integrity and godliness in simplicity where we view him, not as the beloved son and despised brother, but as a foreign slave in the household of Potiphar. Potiphar was Pharaoh's chief executioner; his office was one of rank and distinction. Here Joseph's Godlike virtues manifest themselves in such an unmistakable way that his heathen boss sets him over all the affairs of his domain even including his household; his wife only being excepted. In this new and exalted position Joseph proved himself the same virtuous man as before for greatness was never more perfectly manifested than in his behavior when this temptation was placed before him by Potiphar's wife. The least lack of forethought and godly fear could have rendered the most godly man alive ineffective for the purpose for which God had chosen, trained and preserved Joseph. But God's foreknowledge made Him to know that Joseph would remain the same true Christlike saint under such a cardinal test of character, so that he suffered him to pass through this experience. Joseph gives his tempter the reasons why he cannot commit the sin of adultery that this treacherous woman is trying to entice him into. Her husband is Joseph's friend and has trusted him so he cannot sin against him, but a

(continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matthew 19:21).

I believe that in this verse we find directions as to how to put the things God entrusts to us to their proper use. Here was a young man who had let riches stand between himself and eternal life. Earlier he had asked, "Good Master, what good thing shall I do, that I may have eternal life?" This indicates that he, as so many people today, was depending on the good things he could do to secure a place in the Kingdom of God. After directing the young man to keep the commandments, which the Jews relied upon for practically their whole religious existence, and after being told by him that he had faithfully kept them all his life, Jesus told him very plainly that the answer lay in his worldly wealth. *Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.* Now, I do not believe that Christ is teaching that we cannot have of this world's possessions in order to be Christians. Some of the greatest Christian men I know are men of great wealth, but they are men, also, who will not let what they have stand between them and God, or between them and their service to God. They are men who rule their wealth instead of their wealth ruling them. We have many examples in the Bible to teach us that the proper use of wealth will greatly promote the spiritual interests of those who possess it. The more we give the more we become like the Giver of every good and perfect gift.

In the message last week I tried to show what we ought not to do, and what we ought to do with whatever God entrusts to us. If we take proper heed to the admonitions given in the text used for that message we will be *laying up in store for themselves (ourselves) a good foundation against the time to come, that they (we) may lay hold on eternal life.* Christ taught that men are not to lay up for themselves treasures upon the earth where, while out of use, they will be corrupted by moth and rust, and where thieves will steal them, but, instead, that our treasures should be laid up and reserved in heaven: "For where your

treasure is, there will your heart be also" (Matthew 6:21).

Covetousness is one of the great sins of the age. Every man is in danger of becoming a covetous man, but the divinely appointed method of forestalling the spirit of covetousness is to give, and to give as the Lord prospers. He who refuses to adopt this plan, let him be rich or just making a living, will inevitably become covetous. Christians ought to remember that we may make such a use of our worldly possessions as to promote our growth in grace—our greater spirituality—our greater likeness to Christ. I here refer to the spiritual advantages accruing to us in this life from the proper use of all that God gives us. But there are advantages reserved for the world to come; and they, doubtless, infinitely exceed the advantages restricted to this life. *Laying up for themselves a good foundation against the time to come, that they may hold on eternal life.* How important to have a good foundation—not only at the present time, but against the time to come, and to lay hold on eternal life. The idea is not that we may by the proper use of wealth merit eternal life. The merits of Christ alone are sufficient for this purpose, and these merits are appropriated by faith in Him. But this faith is a living faith, and good works are its legitimate fruits, and the proper evidences of its genuineness.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

In Memoriam

I would like to submit the following in memory of my brother, Mr. M. A. Moore of Moore Beach, North Carolina. He was a member of the Free Will Baptist church.

Oh, brother, how I miss you;
Never will your memories fade.
I will often go and linger
Around your earthly grave.

His Only Sister,
Mrs. M. D. Miller

Mrs. E. B. Joyner

Mrs. E. B. Joyner of Alma, Georgia, departed this life on December 14, 1956.

She was born in Tattnall County, Georgia, in 1890. She was very active in church work for many years, helping her husband, the Rev. E. B. Joyner, who has been an active Free Will Baptist minister of the gospel for 47 years.

Surviving are her husband, Rev. Joyner; two daughters, Mrs. Clifford Melton, Jacksonville, Florida, and Mrs. Edward B. Cook, Fayetteville, North Carolina; two sons, Joseph E. Joyner, Fernandina Beach, Florida, and Aldine Joyner, Glennwood Springs, Colorado; and three grandchildren.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Saviour's power.

Mrs. R. L. Franklin

Mrs. R. L. Franklin Sr. passed away into the great beyond on March 27, 1957. She did not go alone; Jesus with His strong arms of love guided her safely to the holy angel band.

She was a faithful member of the Ebenezer Free Will Baptist Church, Glennville, Georgia. Funeral services were conducted by the pastor, the Rev. Tom Hamilton. Burial took place in the church cemetery. Her life was like a messenger of love sent as a comforter directed to sorrowing hearts from the Father's throne above.

She is survived by her husband, R. L. Franklin Sr.; one son, R. L. Franklin Jr.; two sisters; and five others.

May God bless her family that their hearts may be knit together in love and filled with the knowledge of His will in all wisdom and spiritual understanding.

Mattie, Oh Mattie, how we loved you;
Tho' our hearts are sad and broken
We will cherish your sweet memory
As we would a precious token.

Lovingly Submitted,
Mrs. Kate Cowart

Personal Touch

Edward Kimball was a very modest New England Sunday school teacher. He had a desire to lead all of his scholars to Christ. One day he sought out and spoke to a very unpromising boy, an under-clerk in a shoe store. He presented Christ as a personal Saviour. The boy responded to the appeal and accepted Christ. That boy became the greatest evangelist of his day: D. L. Moody. How many possible Moodys are there in Sunday school classes today, awaiting the personal appeal of the teacher, the word that will bring them to give themselves to a life of service for the Master? —G. O. March.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Stoney Creek Vacation Bible School

The Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, held its annual vacation Bible school June 10-14. The director of the school was Mrs. Claxton Sasser; song leader, Mrs. Leroy Howell; pianist, Mrs. Lillie Mae Sasser.

The total enrollment was 141, with an average attendance of 132. The teachers for the school were as follows: Nursery department, Mrs. Foy Futrell and Mrs. Ray Gardner; primary department, Mrs. Henry Matthews and Mrs. Mattie Jones; intermediate department, Mrs. Dessie Kennedy and Mrs. Johnny Pate; junior department, Mrs. Clifton Horne and Mrs. Clifton Sullivan; senior department, Mrs. Charles Beamon and Mrs. Carson Futrell; adult department, Mrs. Ruth Killelte.

The commencement exercises were held the following Sunday at which time an offering was taken for Mount Olive Junior College, Mount Olive, North Carolina.

Vacation Bible School At Morehead Church

The Daily Vacation Bible School of the First Free Will Baptist Church, Morehead City, North Carolina, got underway on Monday, June 10, after holding its registration day on the Saturday before. There were 96 enrolled with an average attendance of 93 for the six days.

During the school 18 young people were won to Christ and several united with the church. The entire group enjoyed a picnic on Saturday, and the commencement exercises were conducted on Saturday night. Many of the young people gave their reports of what the school had meant to them, how Christ had taken control of their lives, and their desires to serve Him. Others participated in a program based around the lessons taught.

The school was under the direction of the Rev. Seldon Bullard, pastor, with Mrs. Willa Bullard serving as pianist and Mrs. Ruth Springle as chorister. The instructors for the school were as follows: Intermediate department, Molly Barker and Dorothy Pospisill; junior department, Nodjia Collina, Mary Ellen Rice and Louisa Sopshier; primary department, Ruby Barker and Drusilla

Roberson; beginners' department, Violet Morris and Nina Saratoskwi; nursery department, Louise Swanson. The refreshment committee Myrtle Pittman, May Springle and Iola Purifoy. Mrs. Cyrus Hunter served as general secretary.

Hull Road Vacation Bible School

The Vacation Bible School of Hull Road Church, Snow Hill, North Carolina, held its commencement program on Sunday night, June 16. This brought to a close another period of fruitful study and hard work for the pupils and workers who attended this year. It was a most successful effort when compared to the past achievements in vacation Bible school work at Hull Road.

This was the second year that the school was held for two weeks. And again this year the attendance during the second week was greater than that of the first week in spite of very warm temperatures each day. The average attendance during the two-week period was 205. The total enrollment during the two weeks was 253. Each of these 253 pupils and workers had to be present for at least three days in order to be counted as enrolled.

The school was very fortunate to have two visiting ministers as teachers of the adult class this year. The Rev. C. L. Patrick, pastor of Free Union Church in Greene County, taught the adult class during the first week, and the Rev. W. B. Raper, president of Mount Olive Junior College and a former pastor of Hull Road Church, was the instructor for this class during the second week. The school was highly favored by the services of these two men.

The director of the school this year was Mrs. Elizabeth Hill. She deserves much credit for the efficient manner in which the entire program of the vacation Bible school was carried out. There were 64 teachers and workers who labored in various capacities in the school this year. These volunteer workers gave freely of their time and talents toward helping the pupils in the different departments to understand better the message of the Bible as outlined in the literature.

The offering received each day during

the school was given to Mount Olive Junior College for the fund to erect a girls' dormitory on the new campus. The amount of the offering for the entire two weeks was \$73.60.

The pastor of Hull Road Church, the Rev. Michael Pelt, expresses his hope that the program of vacation Bible schools at Hull Road in the coming years will continue to make a spiritual impact upon the lives of the people who are served by Hull Road Church.

College President Commends Mount Olive Junior College

The Rev. Cecil W. Robbins, who delivered the commencement address at Mount Olive Junior College, Mount Olive, North Carolina, this year, returned his honorarium check to the college with the following letter:

"I have your letter of June 27 enclosing a check in connection with my visit to your college at commencement. I am endorsing the check and returning it and want you to use it as you see fit. I am very glad to be of any service I can to you and the people of Mount Olive in your work at Mount Olive College. I have been greatly impressed by the high standards of your faculty and staff, and the keen interest of the citizens of the community in the college. You have my prayers and best wishes. If we here at Louisburg can be of any help, let us hear from you."

The Liquor Menace

There has been a controversy over the liquor menace in our area. We drys have made some efforts and now the wets have made some come back. It is amazing how many wets and sympathizers they have who filter their own philosophy into the Sunday schools, leagues and general opinions among church people.

A liquor dealer is like a politician. The devil also uses the same tactics. They would have us believe that if we speak against them we do a great evil. The plea is therefore, "Hush, don't say anything. Let the other fellow's business alone; if you can't be a help to a fellow, don't hurt him. You may go too far in righteous zeal and offend." Others are no doubt familiar with this seducing line; it reminds me of the "Joe Marsh" column put out by the Brewers' Association of America.

My plea is this: Please don't be afraid to speak against this abominable curse—alcohol in any form or quantity as used for drink.—Whitt G. Lawrence, Bonifay, Florida.

NOTES — AND — QUOTES

By J. C. Griffin



THE WHITE STONE OF REVELATION 2:17

Recently we used the first part of Verse 17 of this chapter as it has to do with the *hidden manna*, and now we are using the latter part, showing what the promise is to the overcomer. “. . . To him that overcometh . . . and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

We want to notice that the white stone is a gift. Salvation is a gift, even though we meet the terms as set forth by the Lord. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8). We could not have faith were it not for the grace of God. Paul says, “It is not of yourselves.” It is all of God, and it is up to us to meet God’s conditions and accept His gift. So as this is true in our salvation, it is also true in our rewards.

The rewards that the Lord offers are a matter of God’s grace. Even the air that we breathe is by the grace of God. I could not touch the keys of my typewriter were it not for God’s grace. I could not think without the grace of God. By the grace of God I have lived to see my seventy-eighth birthday and am now on the seventy-ninth stretch of years. If I see another birthday, it will be by the grace of God. So we poor, weak human beings are allowed the natural blessings of life by the grace of God. But there are special blessings that are set forth by the grace of God for those who will meet the conditions set forth by the grace of God. We are talking now of the proposition made to the overcomer. The reward in this instance is a white stone.

The Revelation

The first verse of the first chapter of Revelation says, “The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” So Christ is revealed to us as the *White Stone*.

Peter, in addressing the Sanhedrin, said, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.

This is the stone which was set at naught of you builders, which is become head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:10-12).

When Jesus was making Himself known to John on the Isle of Patmos, He said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death” (Revelation 1:18). Thus Christ is revealed as the living stone, the living Christ. He died; He was resurrected; He lives; He is coming again. What a glorious revelation! The eighth verse of Chapter 1 says, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the almighty.” Jesus says while here on earth, before His death and resurrection, when Peter had confessed that He (Christ) was the Son of God, “. . . Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:17, 18).

We are told by Dr. Scofield, author of Scofield notes and helps, that there is, in the Greek, a play upon the words, “Thou art Peter (Petros—literally a little rock) and upon this rock (Patra) I will build my church.” He does not promise to build His church on Peter, but upon Himself as Peter is careful to tell us (1 Peter 2:4-9). Now get what Peter says, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion (Hebrew Zion) a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner” (1 Peter 2:4-7). Peter did not claim that the church was built on him. He said it was built on Christ. Now we call on Paul to witness, “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11).

A White Stone Used by the Ancients

There is a symbolical use of the white stone, we are told. When a person had been arrested and carried into the courts, if for any reason the accused was set free, the trial judge, would break an oblong stone into two pieces. One piece would be placed in the files of the court and the other piece

given to the person set free, meaning acquittal. When we overcome our timidity, and shame, and a lack of faith, and leave it all in the hands of Christ, with a complete confession of our guilt and believing Him to be the Son of God and our Saviour, we are acquitted of all the accusations of Satan and every crime that we have ever committed against God is blotted out; we are acquitted. The accused with the white stone, could say, when being told that he had been before the court, “Here is the white stone, saying that I was acquitted; I am a free man.”

When the devil or his henchmen say to the person who had been set free by the Lord Jesus, “You are a condemned sinner,” the saved one can say, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). The born-again child of God who has been made free from the guilt of sin can look the world and the devil in the face and say, “I am free; Christ freed me.”

The white stone was the symbol of victory. Christ in our life says, “You have won a victory.” Paul says, “But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57). Notice that the victory comes as a gift. So he that overcometh receives a gift. That gift is Christ who said, “I will not leave you comfortless: I will come unto you” (John 14:18).

It was the symbol of friendship. A white stone being broken, one man taking one piece, the other keeping the other piece.

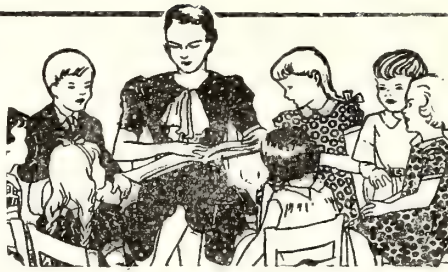
The white stone entitled one to an inheritance. It was the same in substance as a will in our day, only there was no way to break the agreement. Sometimes in our day wills are broken. But in that day the white stone was guilt edge as to the rightful persons to receive the inheritance. So when the holder presented the white stone, there was no other stone that could be fitted to the piece held by the heir. So it is when Christ is accepted and we accept the body that was broken for us and Christ fits us into His likeness, we have an inheritance. “And for this cause he is the mediator of the new testament, that by means of his death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Hebrews 9:15).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Peter 1:3, 4).

STORIES

—FOR OUR—

BOYS and GIRLS



AH KIM

Mildred Hollingsworth

MY name is Ah Kim. You think that is an odd name, don't you? In my country it is a very common name, for I am a Chinese boy. One day a missionary came to see us. He came from your country, America, and I would like to tell you what he did for us.

In our family there were four little girl babies. If I were to ask you if your fathers and mothers loved their little girls as much as they do their little boys, I am sure you would laugh and tell me they loved them all the same.

It wasn't that way in my country. Our parents loved the boy babies lots more than they did the girl babies.

Our fathers and mothers didn't know about the real God, so we worshiped ugly idols. Sometimes our father took our food and left it to spoil before an ugly idol, while we went hungry.

A big stone god was in the temple, on top of a high hill, and my mother would walk many long miles to climb the hill and take gifts to the stone god. When we were sick our mother would kneel and beg the stone god to make us well again. Do you think the stone god heard her? Of course not. No more than the little stones that you see in the yard.

After I was born four little girl babies came to our family. My father would be very angry. He would do cruel things and make my mother cry.

When San Yen, the fourth little girl was born, what do you think my father was going to do? He took little San Yen under his arm and started for the river. He was going to drown little San Yen. My mother cried loudly, but she didn't dare say a word to my angry father.

On the way to the river my father met someone. Can you guess who it was? It was the missionary from your country.

When the missionary saw my father carrying the baby he asked my father what he was going to do. When he found that my father was going to drown the little girl the missionary asked if he might have her.

My father was glad to give the little girl away. Then the missionary told my father that he wanted to visit us, he wanted to

tell us about a wonderful Friend. My father was surprised, he told the missionary he didn't know any good friends, but he would like to hear about one.

This is how the missionary came to visit our home. It is a little home and the missionary had to sit on the floor while he talked to my father. He read from a Book. Of course, you know it was the Bible and probably you have one for your very own, but it was the first Bible we had ever seen.

The missionary told my father about the wonderful Friend, the Lord Jesus Christ. How surprised my father was. He called my mother and they asked a lot of questions. The missionary would close his eyes

MY name is Kamu and I live in a land far over the sea. My house is a mud hut with a thatched roof. Today all about our huts we can see the ashes left by the big fires that were built by the medicine man.

For awhile the flames leaped so high it looked like the skies were on fire. All because the medicine man said the devils had got into our little Seenya.

Little Seenya was very sick. For days she had taken no food. I bathed her in water in which I had soaked much lode-stone and gray moss, but the baths did Seenya no good. I gave her large doses of salt water, but still she only moaned and lay still.

At last her father went for the medicine man. He came, making much noise, and he carried many different kinds of animal bones and beaks of birds.

The medicine man put little Seenya in a hut. He built a fire and filled the hut with gray smoke, trying to smoke the devils out of little Seenya, that were causing her to be ill. But little Seenya only coughed and cried bitterly and the devils must have laughed at the smoke, for Seenya did not get any better.

Finally the medicine man had the en-

and talk to this wonderful Friend right there in our little house.

The missionary came back again and again to visit us. One day a wonderful thing happened. My father began to cry. Do you wonder why he cried? It was because he had been so sinful. He remembered how angry he had been when the little girl babies came to our home.

So my father did what everyone else must do when they let the Lord Jesus come to live in their hearts. My father asked God to forgive him for all his sins. My father asked the missionary to bring little San Yen back to us. He wanted his little baby girl. How happy we were to be together again. My mother gave her heart to the Lord Jesus and I and my sisters asked Him to come into our hearts.

We do not worship idols anymore. My mother does not take long, weary walks to the temple, on the hill, any more. We worship the real God because we know He loves us and will never leave or forsake us.

That is why we love the people who sent the missionary to us. If you had not saved your pennies and sent the missionary we might be still worshiping the idols and little San Yen would not be living today. —My Pleasure.

LITTLE SEENYA

Mildred Hollingsworth

tire village assemble. We shouted and danced while beating the ground with our sticks to drive the devils away. The medicine man put little Seenya in the middle of a huge branch. He waved it over the body of a rooster that had been slain, and even put some of the blood on little Seenya's forehead to drive the devils away.

We were sure that would cure little Seenya of her illness, but still our little girl would not eat. Her hands were like little claws and her lips could no longer smile at us. Sometimes she did not know me, Kamu, her mother, or Looloo, her father, or any of her brothers and sisters.

We did not know what to do. Little Seenya was only four and the youngest of our children. We did not want little Seenya to die. So the medicine man made strong medicine. He killed our goat, the only one we had to give us milk. He took the skin of our goat and wrapped it about little Seenya and we danced harder than ever and shouted for the devils to leave.

When the medicine man took the goat skin off from little Seenya she was very still. She did not move. She did not cry or reach out to us with her little hand.

The medicine man threw her from him. He said the devils had taken our little Seen-

ya. We must bury her at once, for now that she was dead the devils might cause her to rise up and torment the village.

They buried little Seenya in great haste. I had to stand by and I must not weep or let the devils know that I cared. If I did my husband would beat me, for then the devils would see that I cared for little Seenya and they would destroy our other children.

So I stood by. I smiled as much as I could, but my heart was heavy and I could scarcely fight the tears back. Finally little Seenya was buried and I turned away. That night we had a great feast. A fawn was slain and we feasted till the day dawned. Everyone was happy because no one had cried over little Seenya or let the devils know that we cared.

I did not cry, but when I slipped into our hut I lay down in a corner. I covered my head and the tears came and I could not stop them. My body shook and the pain

in my heart was so great that I thought it would tear apart.

When my husband came in I pretended to be asleep, and though he looked at me sharply, he did not say a word and I heard him breathing deep and hard like he, too, had a great pain in his heart.

Today I am lonely. I have been friendly and gay with everyone, but little Seenya is still in my heart. I cannot get her out. I wonder what love is. No one seems to know. Maybe that is why it hurts so much, maybe it is love in my heart.

Once I heard a strange tale about a wonderful Man called Jesus. They told me that Jesus died that I might have life. They said that was love, but they left the village and have not returned. They promised to come, how I wish they would hurry and come back. I want to hear more about this Jesus and His love. Do you suppose He would understand the pain in my heart? Would He let me cry for little Seenya?—*My Pleasure.*

members, Mrs. Madge Van Horne and Mrs. Elsie Sawyer, were received. Plans were also made for the 1957 vacation Bible school to begin August 1. During the social period, the hostess served ice cream, cookies and drinks.

Nashville, N. C.—The Woman's Auxiliary of Mt. Zion Church held a study course at the church May 6, 1957. Mrs. Earl Bass, study course chairman, spoke on the manual of auxiliary work.

During the week of June 10-15 the church sponsored the annual vacation Bible school. Mrs. Perry Bass, youth chairman, was the director. The auxiliary reports a very successful week of study, singing and playing. There were 28 enrolled for the week with an average attendance of 73. The offerings which amounted to \$22.78 were sent to Mount Olive Junior College, Mount Olive, North Carolina. On Friday evening, a picnic supper was enjoyed by the children and their parents, and on Sunday evening the commencement exercises were held. The climax of the week was a very inspiring sermon on Friday night by the Rev. Johnny Eason, sponsored by the Y. P. A.

Selma, N. C.—The Y. P. A. of Branch Chapel Church held its regular monthly meeting on June 1 in the home of Mrs. H. P. Price, leader of the group. Shelby Phillips presided over the meeting in the absence of the president.

Following the discussion of the program, an offering was taken and the group then adjourned. Games were played and refreshments served during a social hour.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

North Carolina State Declamation Winners



Miss Suzanne Mallard, left, and Miss Sandra Wiggs, right, were winners in the North Carolina State Declamation Contest sponsored by the North Carolina Woman's Auxiliary Convention at Mount Olive Junior College, Mount Olive, North Carolina, in May. These candidates will represent North Carolina in the national declamation finals to be held in Birmingham, Alabama, in July.

Miss Mallard, G. T. A. winner, is the daughter of Mr. and Mrs. E. A. Mallard, New Bern, and is a member of St. Mary's Church. Miss Wiggs, Y. P. A. winner, is the daughter of Mr. and Mrs. Bob Wiggs and is a member of Stoney Creek Church, Goldsboro.

The declamation contest was a part of a general Free Will Baptist Youth Day held at Mount Olive Junior College with a large attendance of young people from various parts of the state. Present plans are to make the youth day program, including the declamation contest, an annual event at the college.

W. Burkette Raper

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Church met June 27 at 8:00 p. m. in the home of Mrs. Oscar Sawyer. The meeting opened with the hymn, "The Light of the World Is Jesus," followed with prayer by the Rev. Winfred Brickhouse. The Scripture for the evening was John 1:1-5 and Matthew 5:16.

The president gave the introduction to the program, "Send Out Thy Light to Stewards of Thy Truth." Those taking part were Mrs. Neva Brickhouse, Mrs. Oscar Sawyer, Miss Vera Swain and Miss Mozella Brickhouse. Remarks on the lesson were given by Kathleen Swain.

During the business period two new

NEWS NOTES

(continued from page seven)

College Student Fund	45.00
Clothing	80.00
Raper, Concert Class	1,571.42
Farmer, Field Representative	1,565.33
Total	\$6,968.14

Report of N. C. State League Encampment

The Rev. C. H. Overman, director of the North Carolina state league encampment at Cragmont Assembly, Black Mountain, North Carolina, June 17-21, gives the following report concerning the encampment:

"We had a very successful week with a total registration of 58. Assistant director for the week was the Rev. Adam Scott of Saratoga. As instructors we had Mrs. Adam Scott and Miss Shirley Graves.

"In planning the week's program special emphasis was placed on the work of the

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Notice

The National Home Mission Board, in cooperation with the bulletin service department, will now furnish free to all new churches one quarter's bulletins. Please write the National Home Mission Board and tell us how many bulletins you can use each Sunday. They will be mailed free and postage paid for thirteen weeks.

In cooperation with the Sunday school department we will also furnish free one quarter's Sunday school literature to new churches. All new churches and missions are urged to use Free Will Baptist literature and supplies.

H. E. Willis, Secretary

Promotional Secretary Visits Mexico

The promotional secretary of the National Home Missions Board, the Rev. Homer E. Willis, recently visited the missionaries and missions in Old Mexico. His report is most encouraging.

Our church at Monterrey, Mexico, is going good. The pastor, an ordained Mexican Free Will Baptist preacher, is Sr. Juan Lopez. Mr. Willis preached at his services two nights.

The missions in other places are doing well, considering the amount of workers and money Free Will Baptists have been able to put into Old Mexico work. He reports that the opportunities are great, and that we need to open a school in the near future. Miss Bessie Yeley and Rev. and Mrs. James E. Timmons are the American missionaries to Mexico.

From the Field

FOREIGN MISSIONS

"We had a wonderful service at Howard's Grove last night with Brother Dave Franks. After services last night I talked with my young people and they agreed to give up our radio program beginning August 1 and give the twenty-five dollars a month toward Dave's salary when he goes on the field.

"More than ever I realize the necessity of getting the gospel to those who have never heard. More and more I believe with Oswald Smith that no one has a right to hear the gospel twice until everyone has heard it once."—Charles B. Craddock.

"Enclosed you will find our check in the amount of \$22.28 which is one-half the amount received in our vacation Bible school here at First Church. We are sending the other half to national home missions. We are happy to report that the Lord is blessing us here in a great way. We have been here eight months and have received 65 into the fellowship of the church, paid off several thousands of dollars on the educational building including finishing the building, and are getting ready to start our new sanctuary right away. For all this, we truly praise the Lord. Please pray that God will ever lead us in the way He would have us go."—Seldon Bullard.

"Enclosed is a check for \$22.65 earmarked for the truck to be used in Africa. The children in my Bible clubs here at Ruth's Chapel have earned and given this money themselves. May the Lord use it to further His Kingdom in Africa. We are praying for you and the promoting of foreign missions."—Juanita Dunn.

"Enclosed you will find a money order for \$12.00. This is given to Brother Carlisle and Sister Marie Hanna's children.

"The daily vacation Bible school from New Prospect Free Will Baptist Church is donating this money especially to the Hanna children.

"This was the request of the school girls and boys."—Mrs. S. J. Jones Jr.

HOME MISSIONS

"Please accept this small offering for home missions. My prayer is with you, and the home mission department."—Mrs. O'Briant, Durham, N. C.

"Enclosed is a small offering for home missions from our league."—Mrs. James Burner, Crestview, Fla.

"Enclosed is \$12 from our league for national home missions."—D. W. Barrow, Snow Hill, N. C.

"Enclosed you will find a check for home missions. Every month is mission month at our church."—Rev. John Cansler, Paintsville, Ky.

"Enclosed is a check for \$30 from the Woman's Auxiliary of Bethany Church. May God bless our mission work."—Mrs. Vause, Timmons ville, S. C.

"I have moved to Omaha, Nebr., and cannot find a Free Will Baptist church. Please let me know if one is near here."—W. W. Hunt, Omaha, Nebr.

"I am glad to join the dollar per month group. Here is my offering."—Jerry W. Williams, San Francisco, Calif.

"Enclosed is \$4 for home missions. Give credit to the Thayer Church."—Edith Cantrell, Louisville, Ky.

"Enclosed is money to be applied on Bibles for missions."—Ava Freeman, Bendavia, Mo.

"Enclosed is \$15 for missions from the Warden's Grove Church. The reports in the Baptist sound good!"—Pearl Lewis, Lowland, N. C.

"We, the students of Mount Olive Junior College, wish to send this \$6 for home missions."—Winnie Gillikin, Secretary, Mount Olive, N. C.

"Enclosed you will find a check in the amount of \$22.27 from our daily vacation Bible school here at Morehead City."—Rev. Seldon Bullard, Morehead City, N. C.

"I am enclosing a check for \$2 for home missions. Our church is only three years old, but it is growing."—Richard D. Howard, Miamisburg, Ohio.

"Please send me 200 tracts entitled 'Who Are These Free Will Baptists?' We definitely feel that this tract can and will do much good for our denomination."—Clifton J. Bates, Educational Director, Turley, Okla.

"Enclosed is our pledge offering for national home missions."—Elsie Bernard, Rogersville, Tenn.

"Enclosed is a check for \$10 from Beech Springs Church."—Mrs. Edgar Stembridge, Saltillo, Miss.

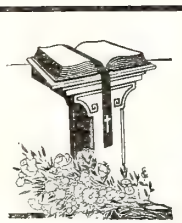
"Please send me 1,000 of the home mission census cards."—Rev. Redford Meadows, Ashland, Ky.

"Enclosed you will find \$4 from members of our church who have signed pledge cards."—Rev. Elvie Johnson, Auburndale, Fla.

"We are really thankful that we can give to home missions. This state is truly in need of the gospel."—Orel Carroll, Aurora, Minn.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Gideon: Combating Paganism

(Lesson for July 28)

Lesson: Judges 6:25-32.

Golden Text: Exodus 20:3.

I. INTRODUCTION

Any person, no matter how courageous he may be, needs assurance before undertaking a stupendous task like the one before Gideon. However, from reading the Bible account of Gideon, one gets the impression that Gideon needed extra persuasion. In the conversation which he had with the angel at the time of his call (Judges 6:11-20), he underrated his own courage, talents and position. The fact that he underestimated his righteous standing with the Lord is evident in his extreme fear when he discovered that he had been talking with an angel instead of a prophet, as he had supposed.

God was selecting a man for a gigantic task. When He needs a service performed, He always has the person who can do it. He will make the fact known to that person at the proper time, giving sufficient evidence of the call. The tragedy is that so many whom God calls refuse to surrender themselves for the work.

Gideon was to attack the problem of leading the Israelites from worshiping idols to their former faith and trust in God. The people had become so steeped in the worship of Baal that God had permitted them to be overcome and enslaved by the barbarian Midianites. And even under this judgment of God, the people still worshiped Baal in every city. The task of Gideon was great, but no greater than that which faces the Christian leaders of our time. The paganism and idolatry of our day are sure to bring severe judgments from God upon us if we do not return to sincere worship in America.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. There is no better place to begin the Lord's work than in our homes and among our own people (Vs. 25).

2. When a stronghold of Satan has been thrown down, an altar to the Lord should be raised on its ruins (Vs. 26).

3. The time we select to do a work of God will oftentimes determine the success we will have (Vs. 27).

4. If the work we do promotes the Kingdom of God, it is sure to injure the work of other gods (Vs. 28).

5. Those who dare to overthrow the work of Baal today will be censured by many as public enemies (Vv. 29, 30).

6. The Lord expects His people to witness for Him, but He alone can defend His mighty power (Vs. 31).

7. The greatest weakness of the gods of the world is their lack of power to compete with the Lord (Vs. 32).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The Impotency of Idols.—When Pomare, King of Tahiti, gave up heathenism, he ordered a chief to chop his gods in pieces. The priests threatened divine vengeance, but beginning with a trembling hand, and finding no evil result, he completed the work heartily. After the last decisive battle, Pomare told the people to commit Cero (the god of war) to the flames. Instead of entering the temple, some bold spirits fired into it, saying, "Now, ye gods, if ye be gods, and have any power, come forth, and avenge these insults!" The gazing multitudes were amazed, both at the rashness of the assailants and the impotence of the gods. At last the house was pulled down, shots were poured into the idols and they were burnt to ashes.—*Selected*.

2. Some people are too eager and act with extreme haste in their efforts to become recognized through credentials and ordination ceremonies as full-fledged workers for the Lord, but Gideon moved in such direction with extreme caution. "And he said unto him, O my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house" (Judges 6:15).

The least fit are usually the most forward in their eagerness to be recognized and approved of men, but the best qualified are humble and reluctant. Let all beware of those who press personality for license and ordinations. Their zeal, faith and testimony should cause others to request such matters. Gideon was willing, but he wanted definite assurance from God before he acted. (See Judges 6:36-40).—*The Advanced* (F. W. B.).

3. Perhaps one of the most serious problems that God has had with His people

since sin first entered the world has been people's proneness to worship idols. God made man a dependent creature so that man, in reaching for power outside and above himself to help him with life's problems, might worship God as both Creator and loving Father; but, instead of reaching up to God, man has contrived and invented myriads of other sources of supposedly divine help. He has done this because, to receive help from God he must conform to God's conditions of righteousness; therefore, he has invented his gods and ascribed creeds for them which would not condemn his lustful desires.

Gideon is but one in a long list of servants whom God has called to fight man's paganistic tendencies and activities. However, his zeal and the extent to which God's power was manifested through him serve as one of the outstanding Bible examples for us in combating paganism.—*The Bible Student* (F. W. B.).

4. Here is an extract from a letter written by a minister to a brother minister whose faith was failing through illness: "Are you not making the mistake of examining your faith rather than the promises upon which that faith should rest? If you were traveling a new public highway and should approach a bridge of whose strength you were not satisfied, would you stop to examine your faith in that bridge, or dismount and examine the structure itself? Common sense would tell you to examine the bridge, and then, when satisfied of its strength, you would cross over with confidence. So now I beg you, dear brother, look away to the promises that were made by God whom you have served so long, and trust Him though He slay you. Remember the bridge."—*Sunday School Times*.

5. The land of India was invaded by a great general many, many long years ago. When he went in one of the famous temples of that land, he found a great, big ugly idol. The priests who worked in that temple said they would give him a lot of money, if he would only let the idol alone and not destroy it. This general did not believe in idols, or in worshiping ugly things made of stone, or marble, or ivory, or any substance, for that matter. He would rather that people would know he broke up such things, than one who sold them to make money. So he gave this idol an awful crack. He hit it as hard as he could. Then the soldiers in his army did the same thing, so that it was not long until the idol was smashed and broken open. Guess what they found inside this idol? Many, many precious stones and gems—far more valuable than what the tricky, wicked old priests had offered him if he would let it alone. He obtained a big amount of wealth from the idol which he smashed.—*Selected*.

Questions and Answers

(continued from page eight)

greater reason is that such would be a sin against God. "There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" (Genesis 39:9). Read all of Chapter 39.

Without character a person in Joseph's predicament would be baffled and left in a dilemma that would increase with meditation and thought, for to not commit the sin would displease his one rival for his boss's affections and make the lady of the house his enemy and place him in a dangerous position as she guarded him with her suspicious eye each day. To commit this act of sin would reveal him to her as being less trustworthy than the generosity of her husband had judged him and sooner or later Potiphar would most likely become aware of the truth concerning the incident. Joseph's way was the only one worth-while. The right way should be the only one even considered for one instance by a Christian for even though it may result into a temporary handicap as was true in Joseph's case when he found himself serving a prison sentence for a crime of which he was not guilty, yet the end placed him into a pleasant and happy situation.

Since it came from a genuine heart of devotion to God, Joseph's behavior was ever the same even in the prison where he served a sentence on a false charge. Here he is soon made, not only a trustee of the prison, but also is put in charge of his fellow inmates. Notice here a note of deep sympathy as he inquires of Pharaoh's imprisoned butler and baker the cause of their sadness. "... Wherefore look ye so sadly today?" (Genesis 50:7). What a different note of human sympathy to that expressed by his ungrateful, jealous brothers who sold him to strangers for money.

Then when he has been forgotten and entirely neglected for two long years by the butler whose good fortune he had predicted, he responds as a real gentleman and a true servant of God. "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" (Genesis 41:16). If Joseph had been inclined toward arrogance he could have either refused to interpret the dreams of Pharaoh or he could have taken the credit for it, but to the contrary is seen here for he is glad as he has been heretofore, to let

God use him and also to give God the praise for the accomplishment; no bitterness at all is to be detected here. How wonderfully different Christendom would be if I and all other professing Christians were like that all of the time.

Joseph is no different when he becomes prime minister of Egypt for here, lead by the mighty hand of God, he bought all surplus grain produced throughout the seven years of plenty and stored it, and then in the seven years of famine he distributed it to the hungry people every where including those in the surrounding countries including Canaan. "... Joseph opened all the storehouses, and (distributed) sold unto the Egyptians; ... And all countries came ... to Joseph for to buy corn; because that the famine was so sore in all lands" (Genesis 41:56, 57).

When Joseph's brothers came from Canaan he first tested them to see if they were now loyal to Jacob and to God, but with only a short delay did he retain them before sending them to their father with grain for which he received no money in return. When their short test of integrity was over he received them as true brothers that God had used by which to send him into Egypt to be a means of saving them as well as the whole household of Pharaoh and all of Egypt. Notice these kind, sympathetic words coming from the lips of the greatest man in the whole world, "... I am your brother, whom you sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ... And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt ... And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty" (Genesis 45:4, 5, 7, 8, 10, 11). Could any of this have come from the arrogant, proud heart of an egotistical, selfish person? What might the brothers have done in such a place of power in such a time of need? "Man looketh upon the outward appearance, but God upon the heart."

NEWS NOTES

(continued from page thirteen)

league throughout the state. Rev. Scott taught both the seniors and intermediates in the league manuals. Mrs. Scott kept the interest of all the young people by promoting and practicing with them in sword drills. On the last morning a contest was held and again the winner was Vicki Proctor. She has proven twice to be the winner. Vicki is only 13 years old, and with three more years to work at it, who knows, we may have a national winner! Bible courses were taught by Shirley Graves, and each day all would meet together for a period of singing.

"During the week there were five young people who accepted Christ as their personal Saviour, and several others dedicated themselves anew to Christ. It was certainly a time of spiritual refreshing.

"The greatest promoters of such an encampment are the young people themselves. We would like to share a few of the testimonies with others who have been to Cragmont, and with others who may be going in the years to come:

"'Cragmont is the most wonderful place I have ever been. I sincerely hope I will be able to come here again. I was saved here two years ago. If there is any place where you can feel the Lord's presence it is here at Cragmont.'—Linda Murray, Arapahoe, North Carolina.

"'To me Cragmont is the greatest place in the world, for here, I received the call of God to go to the mission field. Here the Lord caused me to see the needs of a world dying without Christ. Through the fellowship with Christians I was drawn closer to God and was graciously blessed.'—Thomas Hughes, New Bern, North Carolina.

"'I have truly enjoyed this week at Cragmont. I feel that it has been a great blessing to me. My prayers will be for Cragmont and the young people that will come in the future. May their week be as full and enriched with the grace of God as this week has been.'—Vivian Beaman, Walstonburg, North Carolina."

Were half the breath now vainly spent,

To heaven in supplication sent;

Your cheerful song would oftener be,

"Hear what the Lord has done for me."

—Ruth's Crapel Church, New Bern, N. C.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 24, 1957



BRIGHT LIGHT FREE WILL BAPTIST CHURCH

The new Bright Light Free Will Baptist Church of Bryan, Texas, pictured above, is the third church structure to be built on the same site. This new church was dedicated on Sunday, April 28, 1957, with the Rev. Charles Sapp, pastor of the First Free Will Baptist Church of Bryan, delivering the dedicatory message. Special music was rendered by B. T. Giesenchlag of Bryan. The Rev. H. R. Berry, pastor of the Fellowship Free Will Baptist Church, led the benediction.

The pastor of Bright Light Church is the Rev. Alvin F. Halbrook. (For a short history and description of the church, see the News Notes section of this issue.)

EDITORIAL

TITLES FOR BELIEVERS

(EDITOR'S NOTE: The following is a clipped editorial from *The Gospel Herald*.)

Believers in the Lord Jesus Christ, in the days when He walked upon this earth, were known also as disciples, friends, witnesses, soldiers, messengers and simply as His own. These titles can be carried into our day and life, thus the believers of today also may be known by these titles.

As disciples of the Lord Jesus Christ, we must obey Him. In John 15:8 we read, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The pathway to fruit-bearing is obedience. An unsaved neighbor cannot be won to Christ unless his Christian neighbor is obedient to every opportunity God gives him to witness of the saving power of Christ. Obedience to Christ results in bringing glory to the heavenly Father.

When we keep the Word of God, we are known as friends of the Lord Jesus. Again we turn to John 15, which reveals this fact to us: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (Vv. 15, 16). Real friends are true to each other, not failing or letting down each other. Friends of the Lord Jesus are true to Him and keep His Word. They do not fail Him. Of course, the Lord Jesus will never fail His followers. He will ever be near His own, and will be true to them.

A real witness is one who gives a firsthand report of some happening, able to report because he was there and saw the details he is reporting. A believer in Jesus Christ can claim the title witness, because he can witness to the saving power of Christ. The witness will confess Jesus Christ. Jesus Christ told His disciples, "And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). They confessed Christ as the Saviour, following His death on the Cross of Calvary, in the various Gospels written by the disciples, and also in the epistles written by the disciples or close followers of Christ. Today we are encouraged to confess Jesus Christ as Saviour. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10). Every believer can be a witness to what God through Christ has done for him.

2 Timothy reveals to us the fact that believers in Christ are also soldiers. Although the word was not used in the days when Jesus Christ lived among men, in regard to His followers, Paul wrote to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:3, 4). Who besides the Lord called believers to be soldiers? True soldiers in the nation's life are called upon to protect their country, even giving their lives if necessary. True soldiers of Christ are called upon to fight for the right, or in other words, surrender themselves completely to their Captain (Christ) to be used in whatever way He sees best. Soldiers of Christ should ever remember that they re-

present the heavenly country; thus they are not to entangle themselves in the affairs of this life.

As messengers of the Lord Jesus Christ, believers are to be faithful in preaching the Word of God. The Word of God is powerful, *sharper than any twoedged sword*. The true messenger presents the Word of God to unbelievers. The mere Word with the power of the Holy Spirit, can break down any resistance against Christ. It is not necessary for man to preach his own words, apart from the Word. His words are powerless. Preaching the Word of God is honoring to the Lord, and brings glory to His name.

Then, as His own, believers are to be kept clean for Him. He speaks to his own and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Corinthians 6:17). Also, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfectly holiness in the fear of God" (2 Corinthians 7:1).

SUNSHINY CHRISTIANITY

Obedience to Christian duty is the secret of Christian happiness. Whatever conflicts with Christian duty can only be a source of remorse and distress. The worldly pleasure, so tempting in itself, snatched in defiance or disregard of our duty to Christ will inevitably prove one of the most painful and regrettable experiences of life. On the other hand, the simplest, apparent slightest enjoyment, if accepted with the sanction and approval of conscience, will disclose undreamed-of possibilities of delight. The pure, unclouded pleasure of enjoyment, sanctioned by duty, often amounts to a kind of rapture which we cannot explain otherwise than by the sunshine of God's approval falling upon it.

How true it is, then, that the line of beauty—which is, morally, the line of happiness—does not follow us only when we are following the line of duty. Duty goes first and happiness follows after it. To do right, at all times and in all ways, is the sovereign secret of enjoyment. And the happiness which we realize in this way is holy and enduring, such happiness as incorporates itself into character and adds to it the attractive winning qualities of sunshiny Christianity.—Stephen Merritt.

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The Blood of Jesus Christ

Mrs. J. T. Quick, Richton, Mississippi

LET US turn our minds back to the Old Testament from the beginning of the creation until after the flood. After the flood was over, Noah built an altar unto the Lord, offering up a burnt offering by shedding blood.

"For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23).

All of the old prophets, Abraham, Isaac, Jacob, Moses, Joshua etc., were forgiven their sins through the shedding of blood for a burnt offering. From Genesis to Revelation there is the *blood line*. Blood represents life.

"And they stripped him, and put on him a scarlet robe" (Matthew 27:28). The scarlet robe our Saviour wore represented a way of forgiveness for sins through His blood. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34). "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Genesis 32:24 tells us that Jacob wrestled all night for his blessing. Many times we Christians of today find ourselves choosing the rough way instead of the *knee route*. The sweet, satisfying road is the *knee route*. So many times God's children go about with burdened hearts and tear-stained eyes, praying to God for their loved ones, and then when a trial comes along they choose the thief instead of Christ.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their

land" (2 Chronicles 7:14). Sometimes it may require going to someone and asking for forgiveness in order to have the salt in our lives or the blood applied to our hearts.

Sunday Observance

James H. Hunter

A GOOD MANY people feel that the Lord's Day Alliance (of Canada) is fighting a losing battle, dedicated as it is to the preservation of a restful Sunday. Some even venture the opinion that the alliance occupies an "incongruous" and perhaps slightly "hypocritical" position. The annual report of the alliance, just issued, however, marshals a good many facts to disprove these ideas.

There is something to be said for the basic statement of the report that "Sunday rest and worship are pertinent to the needs of every generation. They are benefits no less desirable in the busy mid-twentieth century than in earlier and more leisurely days." Few could dismiss that logic. "The times," the report contends, "are demanding more of nervous stamina than thousands of Canadians are able to supply. Sunday observance, therefore, assumes a more important role than ever."

The annual report of the alliance makes an interesting comment on the recent controversy surrounding the matter of symphony concerts in Toronto on Sunday afternoons. The report refers to the "nervous excitability and even vituperation" with which the alliance has been attacked because it drew attention to a discrimination in the law—the total extent of alliance action in the matter. "Why Ontario law should allow baseball to do what it denies to Bach, as someone has put it, is not for this alliance to say." Indeed, the alliance says, some of its members and friends would themselves prefer Bach to baseball!

The alliance makes no attempt to conceal the fact that a review of Sunday law is in-

We must get right with others before that still, small voice can speak to us.

How would you explain prayer? I agree with the little boy, John, who said to his mother, "I think that praying is like talking to you through the telephone, Mother." "How so, dear?" she asked. "Because," he replied, "even though I cannot see you, I know you are there and I know you hear me. And I know that you'll do what I ask if you think it is good for me." "Yes, it is all that, dear," said Mother, "and much better, for I may be far away from you, but God is always near and can hear even your softest whisper."

evitable in view of complications which have arisen with the advent of radio and television.

According to the Rev. A. S. McGrath's report, the alliance is not satisfied with the disregard of the law that is being shown in too many instances of Sunday selling in drugstores and in shops which remain open because they stock ice cream and soft drinks. Complaints have been received by the alliance from other business men on the score of unfair competition in drugstores for selling music records, electrical appliances, television tubes, and for arranging service to television sets. Small shops likewise selling everything from toys to magazines, newspapers, stationery, gifts and groceries. The alliance believes, the report indicates, that a stricter enforcement of the Lord's Day Act is in order, or that a system of licensing must be devised whereby greater control may be exercised over those businesses which, for the sale of some commodities, may remain open legally on Sundays. (Copr. ERA, 1957)

Why not be useful in the Master's service? Why not serve Him wholeheartedly and be a blessing to others in trying to win some for Him in these last days? How much nicer and better that would be, than to be only saved ourselves and then half the time not truly serving the Lord because we were not treated quite rightly by someone. Oh, for Christians to be above that! Do right and treat others rightly no matter how they may treat you, then and then only you will be happy.—*Selected*.

Why Be Discouraged?

Colonel Pendleton

(Dedicated to My Forty-Ninth Year as a Minister)

IN Deuteronomy 1:28 we read, "Whither shall we go up? our brethren have discouraged our heart, saying: The people is greater and taller than we; the cities are great and walled up to heaven and moreover we have seen the sons of the Anakims there."

Dear friend, are you discouraged? You may feel that life is so full of adverse situations and the seemingly unsolved problems that very few are able to live without experiencing discouraging moments. They seem to come to all of us, but the children of God should attain such a measure of faith and grow so strong spiritually that discouragement should become a forgotten word.

You may think that is an absurd statement, but we believe it is rational and logical. Do you? If you had an unlimited source of money, you would not become discouraged when you made a bad bargain, were swindled out of some of your money, or lost some of your possessions in a sudden disaster. Why? Because you would know you had a source of wealth so great that you could just shrug your shoulders and say, "Oh, well, what do I care? I've got plenty in reserve to replace what I have lost." You would go on as if nothing had happened; at least you would be no more than slightly perturbed, but not really worried or discouraged. You would probably welcome the opportunity to replace your loss with something bigger and better.

Literally there is no such unlimited resource of material wealth, but how about spiritual possibilities? Has Almighty God's storehouse of blessings been exhausted? Does our heavenly Father ever go on such a long journey that He is not able to hear an urgent prayer? Is there danger that God might forsake us or get tired of being a benefactor to us? Is our Father so temperamental or whimsical that no dependence can be placed in Him? Does He delight to see those suffer who love Him? Does he practice favoritism or partiality? Are you doubtful that God can do for you in the future the things He has done for you in the past?

Now if we can unhesitatingly and confidently answer "No" to all these questions, and I for one can, why should there be any reason for being discouraged? If there is the least bit of doubt or skepticism on your part in regard to these questions, you have failed to read God's Word carefully enough.

Now let us read the following Scriptures. They should help you to set aside any doubt you may have about these questions: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). Then Isaiah said, "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isaiah 59:1).

"The eyes of the LORD are upon the righteous, and his ears are open unto their cry" (Psalm 34:15). Then Jesus said in Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Then in Psalm 149:4 we read, "For the LORD taketh pleasure in his people: he will beautify the meek with salvation."

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). Again we hear David, a man after God's own heart, saying, "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22). Malachi 3:6 says, "For I am the LORD, I change not; . . ." Then in Hebrews 13:8 we read, "Jesus Christ the same yesterday, and today, and forever."

Remember, these are but a few of the many verses of the Scriptures which reveal that our kind, loving, heavenly Father can and will give good things to all His saints who love and serve Him. Yes, God will give assistance every time it is needed if the plea comes from one who believes and whose life is consecrated and dedicated to His service. Although many do not seem to realize it, every saint has the most

abundant and accessible storehouse of wealth from which to draw that can be imagined. All this is in the form of divine help—wisdom, guidance, inspiration, strength, comfort, healing, patience and love.

One is prone to give up when he becomes discouraged. Remember, that is just what Satan wants. No one would get discouraged if he kept looking up. Some of the greatest victories have been won after people have been flat on their backs, so to speak, completely overwhelmed with difficulties and troubles.

Is it not a fact that if anyone ever had reason to doubt God, get discouraged and give up, it was Job? He suffered what must have seemed to him to be an unreplaceable loss. He lost all he had—his children and all of his possessions—and then he was afflicted with terrible boils; but did he give up? No! He endured and remained firm, saying, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an hypocrite shall not come before him" (Job 13:15, 16), and God restored to him twice as much as he had before. (Read the whole book of Job.)

Present situations always look different. They often leave us without an answer. I am reminded of a story I once read: "One day John Wesley was walking with a troubled man. He said, 'I do not know what I shall do with all this worry and trouble.' At that moment Mr. Wesley saw a cow looking over a stone wall. 'Do you know,' asked Mr. Wesley, 'why that cow is looking over a stone wall?' The man who was worried said, 'No.' 'The cow is looking over the wall,' said Mr. Wesley, 'because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it.'"—Selected.

We may even feel that God has forsaken us, but this is where past experiences can be a great blessing to us. When troubled we should be like Moses, "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:27). When we meet with things that seem to hinder and discourage us, let us sing a song that a young man wrote after being crippled so that he could never walk again. "Tho' my plans and my hopes may seem blighted, I will love Thee and trust in Thee still, for I know all is well that Thou doest, and my heart says amen to Thy will." Instead of his infirmities being stumbling stones, he made them stepping stones. He lay on a cot the rest of his life and was the author of several fine songs and good books.

When we remember that our heavenly

Father has dealt wisely with us in the past, it should strengthen our faith in the present. If our faith in God has not diminished nor our desire to let Him have His way in our lives lessened, we have every reason to believe that He will continue to prove to us that He knows best. If you will hold fast to God and not give up any of your beliefs or spirituality, you will live to rejoice that you held firm, regardless of what may come to pass. Let us realize that God forsakes only those who forsake Him. (Read 2 Chronicles 15:2.)

Dear friend, if you will completely submit yourself to the Lord and believe with childlike faith, you will find that even though you have to wait and endure some hardships, sorrows and pain, you will never be sorry. You will thank and praise the Lord that He gave you the courage and will to do so.

Beloved, if we believe that God does all things well, that He is always within reach, and that He is more willing to give than we are willing to receive, there should never be any cause for discouragement. To permit

oneself to become discouraged is to manifest doubt in God.

Dear saints, please remember that, regardless of how dark the hour may be, the words of the Holy Spirit through Peter in 1 Peter 5:7 are still true: "Casting all your care upon him; for he careth for you."

May we all be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8).

Let us sing together: "When I pass to that heavenly country, and my soul with its glory doth thrill; this forever shall be my rejoicing, that my heart said amen to Thy will."

Then through all eternity we can sing: "When we've been there ten thousand years, bright shining as the sun; we've no less days to sing God's praise than when we first begun."

Why Are Free Will Baptists Poor?

W. Burkette Raper, President
Mount Olive Junior College

WHEN I was a boy, I heard one of our ministers say that Free Will Baptists bore three marks of the early Christian Church. Of Free Will Baptists he said, "Silver and gold have they none," they are "unlearned and ignorant," and "there is among them envying, and strife, and divisions." (See Acts 3:6; 4:13; 1 Corinthians 3:3.)

I have forgotten the name of the minister who so characterized our denomination, but eleven years as an ordained minister have not let me forget what he said. My conclusion is that one of the reasons why we do not have silver and gold and are frequently so contentious with one another is because we are *unlearned and ignorant*.

Education and Earning Power

Studies have shown that there is a strong relationship between one's education and his earning power. The average four-year college graduate has a lifetime earning capacity of \$100,000 more than the average high school graduate. The United States Chamber of Commerce has clearly

shown that education increases one's earning power. In 1950 the median annual income for persons at different educational levels was:

College Graduates.....	\$5,500
High School Graduates	3,700
Eighth Grade Education	2,850
Four Years Elementary Ed....	1,700

Now, how many active laymen in the Free Will Baptist denomination do you know who are college graduates? I venture to say that we do not average one male college graduate, who is active in his local church, for each church in our denomination. I exclude our preachers in the above statement.

What explanation can we offer for this situation? The answer is not to be found in saying that Free Will Baptists are idiots and cannot learn. Our young men and women are as intelligent as those of any denomination. Neither is the answer to be found in saying that our high school graduates do not attend college. I know of one state supported college that enrolled

two hundred (200) Free Will Baptist students last year.

Christian Colleges and Denominational Loyalty

Without exception, the denominations that have large numbers of college graduates active in their churches are the denominations that provide colleges for their young people. The reason why Free Will Baptists have so few college graduates is because we have not provided our youth with an adequate educational program beyond high school. Other denominations have educated our sons and daughters and now they are rightfully receiving their services and contributions.

The Free Will Baptist denomination is as old as the Southern Baptist and is older than the Methodist, but the Southern Baptists outnumber us about 16 to 1, and the Methodists outnumber us about 20 to 1. One reason for the growth of these denominations beyond ours is to be found in their educational emphasis. Southern Baptists maintain about 75 colleges and universities and the Methodists maintain about 125 institutions of higher learning. Free Will Baptists have two colleges!

Thousands of Free Will Baptist young men and women who would gladly have attended a college of their own church, had it offered what they needed, have been forced to go elsewhere for an education. Having been educated by other denominations, many of these college graduates have joined their churches.

The result is that Free Will Baptists in general have lost the members who possessed the greater potential in earning power, namely our college graduates—*Silver and gold have we not* because we are *unlearned and ignorant*. If our denomination is ever to rise, it must first build a sound program of Christian higher education.

Not By Bread Alone

I would not want to be understood to say that the main reason we need Christian colleges is to train our young people so that they can make more money. The financial advantages of a college education are insignificant when compared with the spiritual and cultural values. The objective of Christian colleges should be to train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, the church, the school, the community, the nation and the world. This objective is the goal of Mount Olive Junior College.

But the truth remains that Free Will Baptists are poor because we are continually losing our college graduates who possess our greatest earning power. A sound program of Christian higher education is a

(continued on page twelve)

NEWS NOTES

Porter Youth Rally At Long Run Church

The Long Run Free Will Baptist Church of Clarktown, Ohio, was host to a Porter Youth Rally on June 15, 1957, with the president, Mary Smith, presiding. The service opened at 7:30 p. m. with the song, "Since I Have Been Redeemed." The Rev. Russell Cantrell led the group in prayer. Then the president read Chapter 14 of St. John.

The minutes of the May meeting were read and approved. Robert Hancock tendered his resignation as treasurer, and Faye Rose of Scioto Church was appointed to fill the vacancy. The Madison Church was named as a possible site for the youth revival. The offering was then taken with Faye Rose leading in prayer. Special songs were rendered by Scioto, Long Run and Dailyville youths.

The Rev. Franklin Harness, pastor of the Long Run Church, spoke on the subject, "The Lord of Hosts Is with Us." An altar call was given and the service was adjourned with prayer.

The next meeting was scheduled to be held at the Dailyville Church of Waverly, Ohio, on July 20.

White River Conference Meets with Allen Chapel

The White River Quarterly Conference of Free Will Baptists of Arkansas met in conference with the Allen Chapel Church of Batesville, Arkansas, on June 28, 29. Fourteen of the fifteen churches belonging to the conference were represented by letter and a delegation of nine ministers, eight deacons, seven church clerks and thirty-four delegates. The committee on membership reported that the conference has a resident membership of 851. During the quarter the conference had received six, dismissed twelve, and lost three by death. Those who had left this group to be with God were "Granny" Richardson and Charlie Webster of Allen Chapel Church and Brother Elva Crafton of Mt. Harmony Church.

The average attendance of the thirteen Sunday schools for the quarter was 727. Eight leagues had an average attendance of 247. Two woman's auxiliaries had an average attendance of 21.

Mr. Gaylord Huckaba of Blackland Chapel Church was ordained to the ministry during this meeting. The next meeting of the conference will be held with the Weaver's Chapel Church of Route 2,

Batesville, Arkansas, with Elders J. W. Blanks and Jimmy Richardson in charge of the introductory message Friday evening, September 27.

Ordination Council to Meet At Saints' Delight Church

The Ordination Council of the Western Conference of North Carolina will meet Friday, July 26, at 10:00 a. m., in the Saints' Delight Free Will Baptist Church near Louisburg, North Carolina. All board members are urged to be present; however if unable to attend, represent by a qualified proxy.

All candidates for license approval or for ordination examination are requested to meet with the board at that time. Each is asked to please bring recommendation from his own church.

Corinth Church, Host to Zion Rest Association

The Corinth Free Will Baptist Church, Wayne County, Mississippi, was host to a quarterly meeting of the Zion Rest Association on June 29, 30. The Rev. J. D. O'Donnell read the constitution and by-laws to the group. Three churches came with letters and delegates: Old Love Well, Thompson Creek and Lee's Chapel. The letters were read and adopted. All ministers and delegates were seated.

The quarterly meeting purchased a mimeograph machine to make posters for advertising revivals, etc. It has also decided to buy a typewriter for the work of the association. Delegates were appointed to the national association. An offering in the amount of \$100.00 was received for the improvement program of the Free Will Baptist Bible College, Nashville, Tennessee. An offering in the amount of \$26.50

Coming Events

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

was received for a sick member, and an offering in the amount of \$126.00 was received for home mission work.

The association has the Rev. and Mrs. J. D. O'Donnell on the field working full time in Laurel, Mississippi, with a good prospect of a new church soon. A big tent was put up Saturday, July 13, for a revival which began July 21 and will continue through August 2. The association desires the prayers of everyone for its work in South Mississippi.

14th Annual Session of Piedmont Association

The Piedmont Association of Original Free Will Baptists of North Carolina will convene with the Independence Square Church, Kannapolis, North Carolina, on August 2, 3 for its fourteenth annual session. The Rev. Harold Goforth will be the host pastor. The theme for the meeting will be "Letting God Be First," and the aim will be "To seek the Kingdom of God first and His righteousness."

The following is the scheduled program for the meeting:

Friday Morning Session

- 9:00—Devotions, Rev. George Bullard
- 9:05—Welcome Address, Rev. Harold Goforth
- 9:10—Response, Rev. Alfred Absher
- 9:15—Moderator's Remarks, Rev. R. J. Reynolds
- 9:20—Worship in Song, D. D. Hunsucker
- 9:25—Introductory Message, Rev. Howard Taylor
- 10:00—Intermission
- 10:15—Business Session, Moderator
 - Rules of Decorum
 - Welcome of Visitors
 - Report of Credentials Committee
 - Call for Petitionary Letters
 - Report of Executive Board
 - Report of Ordaining Council
- 12:00—Luncheon and Fellowship

Friday Afternoon Session

- 1:30—Devotions, Claude Vannoy
- 1:35—Business Session, Moderator
 - Report of Nominating Committee
 - Filling of Vacancies
 - Report of Ministers' Conference
 - Report of Woman's Auxiliary Convention
 - Reports of Other Boards and Committees
- 3:30—Dismission

Friday Evening Session

- 7:30—Worship in Song
 - 8:00—Message, Rev. Burkette Raper
 - 8:30—Announcements and Benediction
- ### *Saturday Morning Session*
- 9:00—Devotions, Rev. J. W. Wooten
 - 9:05—Unfinished Business, Moderator
 - Report of Treasurer
 - Partial Reports of Boards and Com-

mittees Completed
—Installation of Officers
—Adjournment and Benediction

Piedmont Association Ministers' Conference

The Ministers' Conference of the Piedmont Association of Original Free Will Baptists of North Carolina will be held with the Independence Square Church, Kannapolis, North Carolina, on August 1. The Rev. Harold Goforth will be the host pastor. The theme for the conference will be "Making Full Proof Gospel Preachers." The following is the scheduled program for the conference:

Morning Session

9:00—Congregational Singing
9:05—Devotions, Rev. Ralph Willis
9:10—Welcome Address, Rev. Harold Goforth
9:15—Response, Rev. N. B. Perkins
9:20—Moderator's Remarks, Rev. Billy Yawn
9:25—Election of Officers
—Business Session
9:45—"The Full Gospel Defined," Rev. W. O. Williams
10:05—"Necessity of Full Gospel Preachers," Rev. Glenn Russell
10:25—Singspiration
10:30—"Responsibility of Full Gospel Preachers," J. C. Richardson
10:50—"Equipment of Full Gospel Preachers," Travis Huffman
11:10—"Characteristics of Full Gospel Preachers," Beecher Helms
11:30—"Full Gospel in Song"
11:35—"Rewards of a Full Gospel Preacher," Rev. M. T. Sparks
12:00—Luncheon and Fellowship
Afternoon Session
1:00—Singspiration
1:05—Devotions, Bill Correll
1:10—Business Session, Moderator
1:50—"Testimony Time for Full Gospel Preachers"
2:00—"Blest Be the Tie That Binds"
—Adjournment

Bright Light Church Bryan, Texas

The New Bright Light Church of Bryan, Texas, pictured on the front page of this issue of "The Free Will Baptist" was dedicated at a service on Sunday, April 28, 1957, at 11:00 a. m. The following is a description and short history of the church: Exterior walls are of white asbestos slate hinges with ornamental grille work of black wrought iron.

The vestibule is paneled with antique finished pine. Swinging doors lead to the sanctuary, fresh with new wood and paint. Pews and pulpit furnishings given by members of the church are of limed oak. Walls are of antique finished wainscoting

and sheet rock and ceilings are of modern acoustical tile. Modern aluminum lights hang from the ceilings.

Floors are of tan rubber tile and the pulpit is covered with rose colored carpeting. A maroon velvet curtain divides the choir section from the pulpit.

Folding slab doors at the rear of the room close off classrooms which can also be opened for church services.

There are five classrooms in all, two restrooms and a bright gray and yellow kitchen. The nursery has a green carpet and blonde wood beds and play pens.

The church was organized in 1886 and first meetings were held under the huge oak trees which surround the new building.

A. B. McSwain and M. G. Buchanan hauled materials for the first church from the East Texas saw mills by wagon to an acre plot of land donated by Mr. and Mrs. Buchanan.

The first building was razed in the 1900's and another one was built on the same plot. The Woodman Lodge of Harvey donated their hall to the church in 1946. The building was moved to a five-acre tract adjacent to the cemetery and remodeled into a parsonage. Members of the congregation contributed labor and money for this remodeling. In 1947 the pastor, the Rev. Alvin F. Halbrook, and his family moved in.

During the church's 71-year history, it has been served by 18 pastors, the first of whom was the Rev. P. H. Adams.

The present pastor was called in August of 1945. He visited the community week ends for a year and a half before assuming full-time duties. The church moved from half-time services to full-time services last October.

The first vacation Bible school was held in 1947.

During the past three years the Sunday school enrollment has jumped from 40 to 70 and the Free Will Baptist leagues have an enrollment of 30. The woman's auxiliary has an enrollment of 15.

During the time when the new building was under construction, the congregation met in the old school building which is now used as the Harvey Community Center.

The Bright Light Church is the only rural Free Will Baptist Church in Brazos County and one of the oldest Free Will Baptist churches in the State of Texas.

Children's Home Representative Visits Following Churches

Miss Bonnie Farmer will present the story of the activities of the Free Will Children's Home of Middlesex, North Carolina, through color slides at the following churches on the dates listed. All programs will

begin at 8:00 p. m.

Eastern Conference

Juniper Chapel, Monday, August 19
Washington (Albemarle Conference),
Tuesday, August 20
Vanceboro, Wednesday, August 21
Lane's Chapel, Thursday, August 22
Gethsemane, Friday, August 23
Friendship, Sunday, August 25
May's Chapel, Wednesday, August 28
Indian Springs, Thursday, August 29
Grant's Chapel, Friday, August 30
Northeast, Sunday, September 1
Long Ridge, Monday, September 2
Rooty Branch, Tuesday, September 3
Snow Hill, Wednesday, September 4
Cabin, Thursday, September 5
Sandy Plain, Friday, September 6
Lanier's Chapel, Sunday, September 8
Bethlehem, Monday, September 9
Mt. Zion (Onslow County), Tuesday,
September 10
Whaley's Chapel, Wednesday, September
11
Smith's New Home, Thursday, September
12
Christian Chapel, Friday, September 13
Gray Branch, Sunday, September 15
Piney Grove, Monday, September 16
Dailey's Chapel, Tuesday, September 17
Pilgrim's Home, Wednesday, September 18
Core Creek, Thursday, September 19
Wintergreen, Friday, September 20
Moseley's Creek, Sunday, September 22
British Chapel, Monday, September 23

Youth for Christ Rally At Ruth's Chapel Church

The Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, will be host to a Youth for Christ Rally on Saturday night, July 27, at 8:00 o'clock. The Rev. Melvin Everington will be the guest speaker for the rally.

Everyone is invited to attend the rally.

Washington Church Reports June Revival

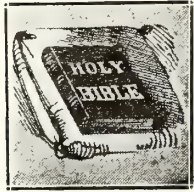
The Rev. Guy Owens of the Free Will Baptist Bible College, Nashville, Tennessee, was the evangelist for a revival at the Washington, North Carolina, Free Will Baptist Church held June 16-26.

The church reports the following: "There were large crowds at the services. The Holy Spirit was present in great power at every service. There were twelve saved, several transfers from other churches, and many Christians were drawn closer to the Lord."

National Superannuation Report for June

The following is the report of the Rev. K. V. Shutes, promotional secretary of the
(continued on page thirteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Does the Bible teach that God forgets anything including a person's sins? I always thought that He knew and remembered everything, but of late I have heard it said of two different ministers that we should forgive others that have wronged us and completely forget the offense for that is what God does when He forgives us of our sins.—P. G., Nashville, Tennessee.

Answer: God has the ability to know everything and He does know both the past and the present. He also knows the future including every detail of every event, but He also has the ability to forgive or forget in the sense that He will neither bring in the forefront or into His remembrance any past sin that has been confessed, forsaken and forgiven. He treats the sins that He forgives as if they had never been committed, and us who commit the sins that have been confessed, forsaken and forgiven as though we had never sinned. These are truths that are so wonderful that we who have such inclination to sin find them hard to comprehend and believe, but this in no way diminishes ought from their validity.

According to Webster's unabridged dictionary to forgive means "(1) a. To give over; b. to give up; to cease to indulge or entertain. (2) To cease to feel resentment against, or account of wrong committed; to give up claim to, requital from or retribution up (an offender); to absolve; pardon. (3) To give up resentment or claim to, requital on account of (an offense or wrong); to remit the penalty of; pardon."

The following are some of the several meanings Webster ascribes to the word forget. "... To lose the remembrance of; to let go from memory; to be unable to think of or recall; ... to treat with inattention or disregard; to slight; ... to cease remembering or noticing."

The dictionary gives some references and quotes some verses of Scripture in connection with these definitions which suggest that the Bible use of these words in part suggested these definitions or influenced the author in forming them, therefore we may allow them to help in solving the Biblical problem before us.

For me to have forgiven a person then would mean that I forgot the grievance, act or incident, at least to the extent or degree

that on no circumstance or condition would I ever let myself feel differently toward him from what I formerly felt or would feel if he had never committed the offense. So when God forgives us of a sin, He forever regards us as though we had never committed the act. It will never be viewed in judgment as standing against us. "He that covereth his sins shall not prosper; but who-so confesseth and forsaketh them shall have mercy" (Proverbs 28:13); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God's Holy Word reveals the following concerning Israel's sins, "... thou wilt cast all their sins into the depths of the sea" (Micah 7:19); "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25); "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22); "... for I will forgive their iniquity and I will remember their sin no more" (Jeremiah 31:34); "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

Accepting the above as being correct, let us not forget that we are required a God-like spirit that expresses itself in forgiving those who have sinned against us or wronged us before we are eligible to seek God's forgiveness. God wants everyone to be in line for His forgiveness, but has so arranged that they of their own will must want it enough to meet His requirements. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15).

This does not mean that we need to forgive a person once only, but we must forgive as many times as he sins against us and asks forgiveness of us. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matthew 18: 21, 22); "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:4).

Some Scripture seem to indicate that we are not able to pray while we foster an unforgiving spirit. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15); "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:13); "And ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

How wonderfully gratifying it is and how thankful we poor sinners should be to know that we do have in our God a great loving heavenly Father always ready to forgive us of our terrible sins and forget them forever so far as the judgment of the unrighteous is concerned, but that is only one side of the question of forgiveness for it was Jesus His Son that paid the penalty for us. It was He that became our propitiation. It was He that was tempted in all points like as we are tempted and yet without sin. And it is He who pleads our case and cause at the right hand of God where "He ever liveth to make intercession for us." It is He that will come for us when the last soul has been added to the church as a member of His body.

Suppose

Suppose your church membership was limited to fifty members. Would you be in or out?

Suppose you had to run for church membership as a candidate does for office. Would you win or lose?

Suppose that memberships were good for one year and that re-election depended upon the good you had done during that time in the church. Would you be re-elected or not?

Suppose that every member of the church did as much for the church as you are doing. Would more seats be needed or would the doors need to be shut and nailed?

Suppose that the church had this set of rules: All dues must be paid in advance; regular attendance at all services definitely required, sickness being the only excuse accepted. Each member must serve in one of the following capacities: Sunday school teacher, league teacher, auxiliary or Master's Men official, member of church board or participating in some prayer band and visitation team. How long could you qualify?—*Goshen Church Bulletin, North Belmont, N. C.*

One man working with you is worth a dozen men working for you.—Selected.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

THE CHURCH

Dr. Charles Forbes Taylor

The Church As An Organization

There is too much loose talk about the church being an expensive luxury—not really necessary to our way of life. Is the church an organization we tolerate, but which we could easily do without? I believe I know the church of all denominations as few men living today know it. I know its faults and its failings; its might and its majesty. It is true that, because it is run by humans, it is not perfect. It is true that many people in it are not what they ought to be. But just as it is unfair to condemn the legal profession because some lawyers ought to be behind the bars instead of at it, or to say all bankers are rascals because occasionally a banker absconds with the bank's funds, or to complain that the medical profession is full of frauds because of quack doctors, or to run all real estate men out of town because some have occasionally sold lots a foot under water—so it is unfair to condemn the church because of some of its members, or even some of its preachers.

I believe the church is a divine organism, that Jesus Christ is its head, and that it keeps the world out of hell on earth. Therefore, every believer in Christ ought to be a part of it and fight for it. The question is often asked me, "But can't I be a Christian outside the church?" I answer, "Did you ever try to light a fire with one stick?" Try it sometime. It can be done, but it is not easy.

The Church Needs You

No one should join a church who does not believe that God for Christ's sake has pardoned his sins, but if that includes you, then it is your Christian privilege and duty to be baptized, join some church where Christ crucified is preached, and show the world that you are on Christ's side. And why is all this necessary? Because the church is fighting for its life and needs you.

We still have more than 70,000,000 Americans unchurched. We still have 25,000,000 children who have never seen the inside of a Sunday school. We still have 50,000,000 who joined the church in their youth, but have not worked at it since.

You may claim to go to church by radio

or television. All hail to the sincere and genuine radio and television preachers, but radio religion will not save the world. If it would, the world should have been saved long ago. Hundreds of millions of people all over the earth listen to religious broadcasts every week, but the church is still fighting for its life.

"But what can I do?" you may ask. "I have no great amount of money, no outstanding qualities of leadership, or no major talents. I would be just another name on the church roll." In a war, we have tall soldiers and short soldiers, fat soldiers and lean soldiers, bright soldiers and dull soldiers, courageous soldiers and timid soldiers, but they all help. If you were ordered to go out against the foe in a battle, would you not rather have soldiers of all kinds around you to help, than fight alone? So the church needs every Christian in the battle against the world, the flesh, and the devil.

You Need the Church

There are many Americans who consider the church unnecessary to them. This is fallacious reasoning. Be you a Christian or a non-Christian, if you are what might be termed a respectable citizen, from the cradle to the grave, you need the church.

For example, when a baby comes into almost any home, the first thing the parents do is to take it to church and list it on the cradle roll of the Sunday school. In fact, the Sunday school is the greatest moulder of childhood character in America.

Most couples are married by a preacher. When your girl decides that you and she were going to be married, she wanted you to say your vows before a man of God, over the Word of God, in the house of God. She knew, as all sane women know, that marriage vows said in such circumstances mean more than those taken before a civil servant. And she is so everlastingly right that records show that ten times more couples stay married who are married in the church than those who are married outside the church. This does not mean that a civil marriage is not binding or holy, but that the church is the best place in the world to begin to build a happy home.

Some day death will come to your home. Believe me, the church has a real mission in the hour of sorrow. When a society-loving couple who have no time for the church suddenly find their flaxen-haired little daughter killed by an automobile, they do not call their friends for a cocktail party around the casket of the little girl. No, they call a preacher they have never heard, from a church they have never attended or supported, and say, "Preacher, our hearts are broken, our little girl has

been killed. We have not been to church much, but would you come to say a few kind words?" And because he is a Christian, the preacher goes, and in the words of his mighty Lord says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

You think the church is not necessary to you? Wait until your heart is broken, and you will find that no other organization on earth can offer what will turn despair into hope like the church of Jesus Christ.

Is it fair to leave the church alone until you are in desperate need? Is it fair to let someone else build it and support it? Why not join it while you can put something into it as well as get something out of it?

The Church Is Necessary

Finally the church is necessary because of that for which it stands. I am not speaking of Mohammedanism, Buddhism, Confucianism, or any other "ism". I am talking about the church of Jesus Christ. The church that believes Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary. The church that believes He lived a perfect, holy, sinless life and died upon the Cross as the Saviour of sinners. The church that believes He rose again from the dead and ever lives at the right hand of God, interceding for those who put their trust in Him. The church that believes that some day He will come to judge the quick and the dead and be crowned King of kings and Lord of lords. The church that teaches and believes these things also believes that Christ remakes, rebuilds, remolds, recreates every individual who will accept Him as Saviour and Lord. These churches stand for the highest ethical principles, exalt the noblest lives, uphold the purest morals, and build the cleanest and finest communities.

Your church is a necessary and vital part of your life and that of your community. Visit a church in your community to learn first hand of its blessings.—*American Tract Society.*

"Footprints on the sands of time are never made by sitting down."—*Selected.*

"One rarely finds the 'milk of human kindness' in the would-be 'cream of society.'"—*Selected.*

You can't see the flaw in the bridge until it falls down—or the flaw in a man's character until he meets temptation.—*Selected.*

CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

The Memorial Educational Loan Fund

The following is a description of a new educational loan fund that has been established at Mount Olive Junior College, Mount Olive, North Carolina:

The Memorial Educational Loan Fund was established to meet the expressed desire for some plan whereby many small contributions might be combined into a living tribute to those who have labored in our churches. We believe this plan will meet this desire.

There are many worthy students who look to us for assistance in furthering their education. Some of these worthy students will find it impossible to continue unless we can help them. In many cases a small loan would make it possible for them to complete their training. After graduation the student would repay the loan which would then be made available to others. Thus, by creating this loan fund, the memory of relatives and friends will help to meet the objective of Mount Olive Junior College, which is "To train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, the church, the school, the community and the world."

We believe, by virtue of your position, you will be able to pass this information on to those who are interested in this matter. There may be some organization or individual in your church who would like to make a contribution to this loan fund now, and from time to time there will be others who will be interested. You can help us by passing this information on to them.

Gifts to this fund should be mailed to Mount Olive Junior College, Mount Olive, North Carolina, and clearly marked so that proper credit may be given.

The following expresses the purpose, the recommended program of support, and the administration of this loan fund:

I. The Memorial Educational Loan Fund was established for the purpose of making educational loans to worthy and needy students attending Mount Olive Junior College and is intended as a living tribute to

the memory of deceased relatives and friends.

II. The following program of support for this fund is recommended:

a. Gifts in any amount may be made to this fund in the memory of deceased relatives or friends.

b. Gifts in any amount may be made to this fund in lieu of flowers that might be sent to the funeral of a relative or friend.

c. Other contributions may be made to this fund by interested friends.

III. The administration of this loan fund shall be in the hands of the college officials, but these general rules will be followed:

a. The college will keep a permanent record showing the name of each donor and the name of each person in whose memory gifts are received.

b. The college will send an appropriate message of notification to the family of each person in whose memory a gift is received and an official receipt to each donor.

c. The college will endeavor as far as possible to make this loan fund available to worthy students who could not otherwise attend college.

M. L. Johnson
Treasurer

15 Enroll for Summer School

Fifteen students enrolled June 3 for the first summer session at Free Will Baptist Bible College, Nashville, Tennessee. Nine of these were dormitory students and the remaining six were outside students. Six were regular students at the Bible College the past year.

Daily classes were held in Ennis Hall with the following serving as the faculty: Dr. L. C. Johnson, Rev. Leroy Forlines, Rev. Robert Picirilli and Dr. J. P. Barrow. Mrs. J. P. Barrow, librarian, supervised library study. Dr. Johnson conducted daily chapel services, also held in Ennis Hall.

Ray Turnage, food service manager, supplied delicious meals for those residing at the college.

Courses taught were pastoral problems, Free Will Baptist doctrine, and Hebrews.

Testimonies from the students indicated that the three-week session was not only

profitable from a standpoint of learning but was enjoyable as well.

Rev. Robert Crawford, Greenville, North Carolina, minister, stated: "The time I have spent in summer school at the Free Will Baptist Bible College has been of great help to me. There has been the re-studying of Free Will Baptist doctrine in the light of Holy Bible. The spiritual and intellectual atmosphere of the classroom has warmed my heart. The high Biblical and scholastic standards of our college have caused me to have the highest appreciation for our Bible College.

"I honestly believe that any or all Free Will Baptist ministers taking work at one of these summer sessions would be greatly helped in living their lives to a greater glory of the Lord, and it would be a real spiritual feast."

Mrs. Ruth Thompson, mother of three children, attended summer school with her husband and had this to say about her stay at the Bible College: "This summer session at Free Will Baptist Bible College was worth every sacrifice we made to attend.

"I feel that this short study has helped me to be a better pastor's wife and a more effective witness for Christ."

Rev. H. Ray Berry, pastor from Bryan, Texas, took time out from a busy schedule to take in the summer school. Mr. Berry said: "The opportunity to study, pray and meditate afforded here at Free Will Baptist Bible College is indeed a great blessing. The atmosphere of the school and the humility of the instructors are such as to strengthen one spiritually."

The following students enrolled: H. Ray Berry, Bryan, Texas; Archie F. Burress, Granby, Missouri; Harmon Herndon, Aliceville, Alabama; Tillis Walley, Rich-ton, Mississippi; Lonnie Palmer, Ft. Worth, Texas; Freemon Edwards, Pink Hill, North Carolina; James McCully, Neosho, Missouri; Harold Harrison, Weleetka, Oklahoma; Donald Sexton, Coeburn, Virginia; Robert Crawford, Greenville, North Carolina; Joe Hurst, Midwest City, Oklahoma; Gordon Hart, Ayden, North Carolina; Ruth and Lawrence Thompson, Salem, Missouri; D. L. Sharp, Nashville, Tennessee.

Yearbook Dedicated to Mr. Hall

A sustained applause went up from the student body of Free Will Baptist Bible College, Nashville, Tennessee, approving the dedication of the 1956-57 yearbook to J. B. Hall Jr., superintendent of the college plant.

Ralph Hampton, editor of *The Lumen*, presented the book to the student body at chapel services May 20.

(continued on page sixteen)

NOTES — AND — QUOTES

By J. C. Griffin



QUOTES FROM HERE AND THERE

Several months ago we read an article entitled "Boy Shoots Bosom Friend." This article stated: "A teen-age honor student blasted his *bosom* buddy twice at point-blank range with a 15 guage shot gun after joking about killing him as the two youths drank a quart of wine. The shooter remarked, 'I don't know why I did it, unless it was the wine.'"

God's Word says, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:31, 32). We are sure that to the last day of the natural life of this boy who shot his *bosom* buddy, the biting of this serpent and the sting of this adder will cross his mind and soul with worry. God warns us against strong drink, but human beings are so foolish and unreasonable that they will go against the warnings of God and commit all kinds of crimes while in a drunken rage, and then say, "I don't know why I did it." The crime was committed because the transgressor disregarded the warnings of God. Men and women whom we believe to be intelligent citizens get hold of wine, beer or hard liquor, then get under the wheel of an automobile driving it wrecklessly, thereby becoming a potential murderer. But when a drunk kills himself or his family or his friend, we should place the blame in a large measure upon the shoulders of our lawmakers, along with the distillers, brewers and wine makers and all who advocate the use and manufacture of the stuff that kills men and women, robs young women of virtue and respect, makes vagabonds, liars, thieves and criminals of all classes.

You who vote for the manufacture, sale and use of alcoholic beverages are guilty before God of putting your approval on the business of damning the souls of men. You may be respectable so far as the eyes of the world sees, but in the sight of God, you are guilty of aiding and abetting in the business that is sending people to untimely graves and to a devil's hell!

The Scandle Committed in North Carolina

Of all the lawmaking bodies of the United States, I have never heard of a greater scandle caused by the liquor forces of the

country than in the liquor scandle that came to light when a Baptist minister made it know that he had seen nine cases of liquor being unloaded at a hotel in North Carolina. It was found out that those who were interested in the spread of the liquor business for the gain of money were unloading weekly a load of liquor to be given to the members of the legislature. May I say here that every member of that body who accepted and drank that free liquor ought to be turned up in name and voting, and that the constituency of his district ought to see that he never gets the support of anyone at the polls. I have said over and over that it is foolish to vote for a wet man to go to the legislature and then expect him to vote for a referendum. The place to get the referendum is at the polls.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). I never saw a drunk who did not think that he knew everything about everything, but God has another thought. In the book of Galatians God classes drunkenness with idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, adultery, fornication, uncleanness and lasciviousness. All these sins are put in one category. God says that these shall not inherit the Kingdom of God. (Read Galatians 5:19-21.)

You may not be guilty of every sin described, but any one of them will keep you out of the Kingdom of God. And a drunkard is apt to engage in many of the sins described. Drunkards are in a state of mind to commit any sin, to steal, to lie, to beat up their best friend, to curse, to murder their own children, and then to swear that they were so drunk that they did not know what they were doing. Often we find that these criminals are favored by jurors and courts on the grounds of their inability to know what they are doing.

Alcoholism

We are so far advanced now as a nation that we endorse the manufacture, sale and use of that which makes alcoholics. Then we call alcoholism a disease. If it is a disease, it is brought on by the patient's disobeying Almighty God. It is a disease of sin that damns souls. Yet we make and sell the liquor to them under the guise of legality, and then tax the righteous in order to operate alms houses and institutions to take care of these wasted lives caused by the lawmakers and advocates of alcoholic beverages. How wise are the American people?

Some Arguments by Wets

Years ago the devil induced the minds of men to vote for what was called *legal liquor*, *good liquor*, and many other slogans advocated by the wets. I even heard

this said, foolishly of course, "There will be less drinking when people can get it openly, without sneaking around to some *blind tiger*." Another slogan was "More Liquor and Less Drinking." Some even said, "It will do away with *blind tigers*." Only this month I read a headline in one of our papers as follows: "\$27,000 Worth of Liquor Seized on Flowers' Farm." This seize and hundred of others make us know that the wets who said that *bootlegging* would be done away with when the people could get *good liquor* legally were entirely wrong.

One can see, if he notices the lines in front of the A B C stores, groups of Negro men, Negro women, white men and white women, all waiting for their turn to get their supply of liquor. But let me say, without fear of successful contradiction, that if church members would stay away from the A B C and liquor stores, that their business would dwindle down to nothing, and the high-paid employees of the liquor industry would be out of business. But as long as the men who are elected to high trust to make laws to govern us use the free liquor of the liquor industry, and the deacons, stewards, elders and other inconsistent, unconverted, hypocrites patronize and drink the damnable stuff, the devil will rejoice in the damning of souls by the disease of sin. Yes, alcoholism is a sin against God and a sin against innocent women and children who are not drunkards.

When I think of drinking, I think of men being drunkards for when I was a boy only the women who were harlots or of law character were drunkards. A woman who would drink was looked down upon by those who opposed her evil deeds or character.

NOTICE

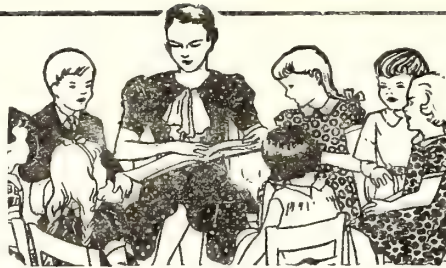
It has come to the attention of the Ordaining Council of the Central Conference of North Carolina that certain licensed ministers of this conference have been called to the pastorate of a church without the supervision of a regular ordained minister and without the expressed approval of the ordaining council. The council hereby serves notice that this action is contrary to the rules of the conference regarding licensed ministers. The rule is that a licensed minister may not serve any church without the supervision of a regular ordained minister who would be called as the regular pastor of the church and recognized as such. Violation of this rule will mean the suspension of license.

Rev. J. C. Lynn, Clerk

STORIES

—FOR OUR—

BOYS and GIRLS



THE BROKEN HAMMER

Silas Halvorson

JOEL looked all round. Where could his little brother, Andy, be?

He heard a crash. It came from Mr. Nelson's garage.

Had Andy run over there again? Had he broken something? Would he never learn to keep out of other people's things?

Joel ran to the Nelson garage. He found Andy sitting on the floor, crying, with nails and screws scattered all around him.

"What have you done now?" asked Joel.

"I knocked down a box," answered Andy between his sobs. "I was reaching for a rope. I hit the box. It fell down."

"Won't you ever learn not to play with things that don't belong to you?" asked Joel. "But it is too late to do anything about this now. I will help you get the nails and screws picked up again."

He began picking up things as fast as he could. Andy was so busy crying that he could not be of much help.

"What is this?" asked Joel, picking up a piece of wood.

"Part of handle of hammer," answered Andy. "Hammer in the box. Got broken when the box fell."

"Oh," said Joel. He found that the hammer had been broken into three pieces. It must have hit the cement floor just right to break that way. The pieces obviously could not be put together again. The hammer was ruined.

"I'm awfully sorry," said Andy.

"I'm sure you are, and I forgive you," Joel told him. "You run along now. I'll do what I can to get things straightened out here."

"You're nice," said Andy. He left.

Joel busied himself picking up the rest of the nails and screws. He stuck the pieces of the hammer into his overall pocket.

Just then he saw a shadow approaching the garage doorway. Mr. Nelson was coming! He felt like running away. No, he couldn't do that! It would not be Christian to do so.

He turned and faced Mr. Nelson.

"Joel! What are you doing in my garage?" asked Mr. Nelson.

"Your box of nails and screws fell down.

I am picking them up," said Joel.

"But what were you doing in my garage in the first place?" asked Mr. Nelson.

Joel swallowed hard. What should he answer? He didn't want to get Andy into trouble.

Mr. Nelson looked at him. "You have no good reason for being here, do you? That's what I thought. Just a boyish prank."

Joel swallowed hard again. Then he said, "Your hammer fell, too, Mr. Nelson. It got broken. But I'll buy a new one to replace it."

"Hm. If you really want to, I'll let you buy a new one," said Mr. Nelson. "Letting you buy a new one may help you learn your lesson better. You are old enough to know that you shouldn't play with other people's things without permission. If it had been your little brother, I wouldn't have been quite so surprised about this. But you!"

"I'll remember to stay out of your garage after this, Mr. Nelson," promised Joel.

The boy hurried home and up to his room. He took his billfold out of a drawer and opened it. In it was the money that he had been saving to go to scout camp. A new hammer would cost at least two or three dollars. That would make a big dent in his savings. But the hammer had to be replaced, and Andy, undoubtedly, did not have the money to buy one. Anyway, he loved his little brother so much that he was glad to give up something if doing so would help him. He felt sure that this time Andy had really learned his lesson to stay out of other people's things. That was all that he asked for in return for what he was doing.

Joel stuck his billfold in his pocket, ran downtown, and bought a three-dollar hammer. Then he hurried with his purchase to Mr. Nelson's place.

"Here is a new hammer for you, Mr. Nelson," said Joel.

"Thank you," said Mr. Nelson. "I see that you really mean business. I honestly believe that you have learned a good lesson today."

"Yes, sir," Joel said. He left.

As he was about to turn the corner, he saw Andy hiding behind a bush. Andy came out of his hiding place and joined him.

"I saw what you did," said Andy.

"Oh!"

"Yes. You took the blame for what I did. You gave Mr. Nelson a new hammer to take the place of the one I broke," said Andy.

"I was glad to do those things for you," said Joel.

"I will never play in Mr. Nelson's garage again," said Andy.

"I am glad to hear that," Joel said.

"You are a good brother," said Andy. "What you did makes me think of Sunday school. We learned that Jesus took our place. He died for our sins. You took my place. You paid for my mistake. After seeing what you did for me, I now understand what Jesus did for me better."

Joel smiled. "I see what you mean. But I am not anywhere near as good as Jesus."

"Do you know what I am going to do?" asked Andy. "I am going over to talk to Mr. Nelson. I am going to tell him that it was I, not you, that did wrong."

Before Joel could stop him, Andy was on his way. When he came back, he had Mr. Nelson with him.

"You surely are a good boy, Joel, to take Andy's place like this," said Mr. Nelson. "God bless you for it. But I cannot let you buy a hammer for me, now that I know the truth. I will pay for the new hammer."

Mr. Nelson gave Joel three dollars. Now he could go to scout camp after all!

"Thank you," said Joel. "But if I take this, then you are losing money."

"No, I am not," said Mr. Nelson.

"I am going to run errands for him," said Andy. "I am going to pay for the new hammer in that way."

"Now everything is really straightened out," said Mr. Nelson. "Andy has learned a good lesson, and we can all be happy."

Everyone was happy.—My Pleasure.

WHY ARE FREE WILL BAPTISTS POOR?

(continued from page five)

solution to this problem. In many ways, the best dollar our denomination spends is its educational dollar. Free Will Baptist Bible College and Mount Olive Junior College must be strengthened and enlarged. Your gifts to these schools are the soundest investment you can make in the future of our denomination.

"The Master is not responsible for any work but that which He commands."—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Piedmont Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Piedmont Association of North Carolina will convene with the Independence Square Church, Kannapolis, North Carolina, on August 1. The Rev. Harold Goforth is pastor of the church. The theme for the convention will be "Send Thy Light Through Sacrificial Living," and the aim will be "To Invest More Sacrificial Lives for Woman's Auxiliary."

The following is the scheduled program for the convention:

Afternoon Session

- 1:00—Registration, Independence Square Auxiliary
- 2:00—Singspiration, Sharon Benton
- 2:10—Moments of Devotions, Naomi Holt
- 2:25—President's Remarks, Mrs. William Calvert
- 2:35—Y. P. A. Time
- 2:50—Report of State Convention, Mrs. Carter
- 3:00—Report of National Convention
- 3:10—Special Music
—Congregational Song
- 3:20—Business Session, President
—Adjournment

Evening Session

- 7:30—Gospel in Song
- 7:45—Convention Message, Mrs. Ralph Staten
- 8:05—Master's Men Sing Sing
- 8:10—Ordination Message, Rev. Williamson
- 8:30—Adjournment, President

Mrs. William Calvert, President
Mrs. Hazel Brown, Secretary

West Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met July 4 at the home of Rev. and Mrs. Grays. There were nine members and one visitor present. The auxiliary sponsored a surprise pounding for the family. The meeting was opened with singing. Mrs. Jean Sullins led the group in prayer, and Mrs. Coleman read the Scripture. Mrs. Gray then presented a talk.

The minutes of the last meeting were read and the roll was called. Various other reports were given. A member of the auxiliary gave \$100 to the building fund and the auxiliary voted \$50 out of the treasury

for the building fund. The ladies also decided to fix a sunshine box for one of the elderly ladies at a nursing home. The meeting was closed with prayer by Mrs. Self.

Columbia, N. C.—The Woman's Auxiliary of the Gum Neck Free Will Baptist Church held its regular meeting on July 2 at the church with 18 members and seven visitors present. The vice-president, Mrs. Alleane Jones, presided over the meeting. Following the opening hymn, "Saviour Like a Shepherd Lead Us," Mrs. Sode Sawyer led the group in prayer. Mrs. Minnie Alexander then read the Scripture.

Those participating in the program were Mrs. Iris Jones, Mrs. Minnie Alexander, Mrs. Mary Cahoon and Mrs. Amanda Pairsher. During the business session a gift from each member was received in order to build up the treasury. This gift was a penny for each inch around each member's arm. After the business period, Mrs. Nacie Armstrong dismissed the group. Everyone then enjoyed a picnic.

Rocky Mount, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met at the church on July 9 with fifteen members present. Following the opening hymn, "Beneath the Cross of Jesus," Mrs. Hughes led the ladies in prayer. Mrs. Ora Dickerson presented the program, using "Send Out Thy Light to India" as her subject.

The reports of all officers present were given. The ladies decided to have a picnic supper on July 25 followed by a study course on missions.

Mrs. James Harrison, vice-president, presided over the meeting in the absence of the president, Mrs. Tripp. Mrs. Geneva Walker dismissed the group with prayer.

Cove City, N. C.—The Woman's Auxiliary of Core Creek Church met at the church on July 13. The meeting was called to order by Mrs. Harold Hawkins, president. The group sang "Send the Light," which was followed by sentence prayers. The business session was then held. Mrs. Woodrow McCoy, secretary, read the report of the last meeting, and Mrs. Revena Murphy gave the treasurer's report.

The Lydia Heath Circle was in charge of the program. Those taking part were Miss Linda Garner, Mrs. Revena Murphy,

Mrs. Nel Mitchell and Mrs. William Hill. The meeting was closed with prayer.

Eighteen young people met at the parsonage of the Core Creek Church recently to form a youth meeting. The meeting was opened with prayer by the Rev. A. L. Hines, pastor. The group decided that "Remember now thy creator in the days of thy youth" (Ecclesiastes 12:1) would be their motto. The chorus, "Let's Talk About Jesus," was chosen as the opening song for each Tuesday evening. After the dismissal prayer the young people played games on the church ground.

NEWS NOTES

(continued from page seven)

National Superannuation Board of Free Will Baptists, for the month of June:
Cash on Hand, June 1 \$1,065.59

Receipts

Cooperative Plan of Support:

Alabama	\$ 5.58
Arizona	1.19
Arkansas	6.22
California	9.65
Georgia	8.99
Illinois	4.64
Michigan	26.75
Mississippi	.40
Missouri	28.95
New Mexico	2.22
North Carolina	12.22
Ohio	.36
Oklahoma	22.00
Tennessee	12.23
Texas	18.00
Virginia	12.80

From States:

Alabama	12.45
North Carolina	91.19
South Carolina	2.53
Virginia	3.66

Other Receipts:

Premiums on Policies	192.68
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Total Receipts 497.27

Total to Account For \$1,562.86

Disbursements

Ministers' Life and Casualty Union	\$415.04
Traveling Expense of Board Members	182.76
Secretarial Service	40.00
Refund on Policy	41.24
Miscellaneous	8.28

Total Disbursements 687.32

Balance	\$875.54
Add Check No. 148 Returned from Ministers' Life and Casualty Union	41.24

Balance on Hand, June 30 \$916.78

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Prayer and Praise Letter

July 3, 1957

Dear Christian Friend,

We considered the idea of not sending our letter and report for this month, but actually, we have so much to praise the Lord for, and at the same time so many important prayer requests, that we feel you should know about them!

SAILING DATE FOR MERKH'S, JULY 31

Rev. and Mrs. Daniel J. Merkh and children are scheduled to sail for Switzerland on July 31. They will stay in language school in Switzerland for approximately one year before going on to Africa. The family consists of Rev. Daniel Merkh, Mrs. Margaret Merkh, Elizabeth, Age 8, Daniel Jr. (Butch), Age 3, and Timothy, Age 18 months. Surely, we will pray for this family as they take their leave from us.

TRUCK FUND IS SHORT

Speaking of Africa, we now have \$1,649.81 in the truck for Africa fund. This is less than one half of what we need to place the order for truck and trailer. Please do something special for this project as we hope to place the order before too long. Also pray that the Lord will provide a jeep for our field in Africa.

VISA FOR INDIA DENIED

The government of India has once again refused granting of visa for our candidates to enter. This time the official word has come refusing visa for Rev. and Mrs. Sammy Wilkinson. We had hoped so much that they could enter India as a replacement to Miss Barnard. Since this is not possible please pray for divine guidance concerning the South India work.

COMMUNISTS GAIN VICTORY IN INDIA

The Communists have just won a shattering victory in India. They have won the election and formed the government of the Indian state of Kerala. This state has 14,000,000 people. It is located at the southern tip of India and is composed of the best educated, and is one of the most Christian Indian states. Never before have the Communists been able to elect a government democratically. The camel has its hoof within the tent. Actually, what happens in India is extremely significant for the future security of our own country. Certainly, we should pray for the Christians in India.

How WILL YOU VOTE?

"How will you vote for your church to go this year? This is how one man voted:

"Last month I voted to close all mission stations. Not intentionally, nor maliciously, but careless, thoughtlessly, indifferently, I voted. I voted to close all orphanages, Christian schools and hospitals, which faithful missionaries have labored to build.

"I voted to recall the missionaries that have given their lives in answer to the call from God, to carry the gospel to those in darkness. I voted for every native worker supported by the church to stop preaching. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance and the curse of selfish greed once again to settle their damning load on the shoulders of an already overburdened world.

"I voted all this, not because I am opposed to what the missionaries are doing, or that I care that they have made the sacrifice to fulfill the burning desire of their heart. I voted all this because of my indifference to the command of the Bible, *Go ye into all the world and preach the gospel*, or the pleading of the minister to give to missions.

"Oh, I believe in missions, but I did nothing to further the cause of missions. I did not give to missions, thus I cast my vote against all that missions stands for." —Selected.

NEW SLIDES

We now have a very fine set of 35MM colored slides on Japan. They show pictures of the Japanese religion, customs of the people and our missionaries at work. There are thirty-six pictures to the set, and each picture is explained in a commentary. To better inform your church on the field of Japan, arrange for a missionary service and look on the field through these slides. Order well in advance and give first, second and third dates. A freewill offering for foreign missions is expected with each showing.

MISS WISEHART IS ILL

Miss Lucy Wisheart, missionary to Cuba, has been confined to her bed for several days. She is somewhat improved, but certainly needs our prayers.

HALF-WAY MARK IS REACHED

This year of 1957 is one-half gone. You will notice by the financial report that we have exceeded the half-way mark on our

total budget for this year. We Praise the Lord for this!

However, there are still nine states who have not yet reached the half-way mark. Then too, we trust that no state will let up on their foreign mission giving just because we are approaching a suggested quota. Remember, to keep the inlet open we must not close the outlet.

Yours in His service,
Rev. Raymond Riggs
Promotional Secretary-Treasurer

Financial Statement

BOARD OF FOREIGN MISSIONS

June, 1957

Cash in Bank June 1, 1957	\$26,943.02
Receipts	10,379.61

Total to Account For	\$37,322.63
Disbursements	10,051.76

Cash in Bank July 1, 1957	\$27,270.87
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STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 1,266.87	\$ 1,533.13
Arkansas	2,800	1,811.24	988.76
Calif.	2,800	590.66	2,209.34
Florida	1,800	1,339.87	460.13
Georgia	3,700	1,885.19	1,814.81
Illinois	4,000	2,238.92	1,761.08
Kentucky	2,100	516.59	1,583.41
Maine	300	100.00	200.00
Michigan	14,300	7,203.85	7,096.15
Miss.	1,700	611.11	1,088.89
Missouri	10,300	4,655.86	5,644.14
Nebraska	100		100.00
New Mex.	200	187.34	12.66
No. Car.	20,250	16,998.88	3,251.12
Ohio	2,900	2,185.85	714.15
Okla.	6,500	3,082.61	3,417.39
So. Car.	4,100	2,782.65	1,317.35
Tenn.	9,100	4,867.99	4,232.01
Texas	3,600	2,032.84	1,567.16
Virginia	3,600	3,110.68	489.32
West Va.	2,700	594.04	2,105.96
Misc.	3,565	1,727.80	1,837.20

Totals	\$103,215	\$59,790.84	\$43,424.16
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A suffering Christ is a stumbling block to many. They would say afresh today, "If Thou be the Son of God, come down from the Cross." They forget that to remain on the Cross required the greater power. They also forget that by His Cross Jesus has done more to cleanse the foulness of this world than all systems uninspired by His Spirit. He has proved Himself a King of greater vision and power than men imagined, and the rulers of the kingdoms of this world have wondered at His success.—John Macbeath.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Foreigner in The Midst

(Lesson for August 4)

Lesson: Ruth 2:8-13; 4:13-17.

Golden Text: Leviticus 19:34.

I. INTRODUCTION

Upon casual reading of the book of Ruth, one might assume that Boaz fell in love with Ruth at first sight, and that this was the reason for his attitude of friendship with her; but, upon careful reading, you will see that kindness and consideration were a part of his nature. These virtues of Godliness are not attained easily; they are the product of much effort born of a desire to be as nearly like God as possible.

Boaz respected people as individuals, no matter what was their station in life. This characteristic was brought out in his first encounter with Ruth, "Then said Boaz unto Ruth, Hearkest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens" (Vs. 8). Although he had never seen her before, and although she was a foreigner, he had compassion on her as a person and was anxious to make her life as peaceful as possible. No doubt, he knew how unkindly people of his day usually treated foreigners and how she, being a defenseless woman, would probably be imposed upon if she were not given his special protection.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who glean in the fields of their Redeemer will have no occasion to look for a better place (Vs. 8).

2. Those who keep close by the side of God's reapers will share His protection and provision with them (Vs. 9).

3. Why the Lord should look with favor on the strangers to grace is a mystery that He alone can explain (Vs. 10).

4. The Lord always takes knowledge of those who make Him their God and His servants their people (Vs. 11).

5. Those who put their trust in the Lord God of Israel will find sure protection under His wings (Vs. 12).

6. No matter how strange and different they may be, all believers will find a common Saviour in Christ (Vs. 13).

7. There's a happy time coming for all of God's people who will let Him have His way with them (Vs. 13).

8. When people are made to rejoice in the Lord, their godly neighbors will rejoice with them (Vs. 17).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The first scene of the book is laid in Moab, the territory immediately east of the Dead Sea. All the other events here recorded took place in Bethlehem, five miles south of Jerusalem, rightly called "the city of motherhood"; near this city Rachel died in giving birth to Benjamin, the city where David, years later, was to be born, and where centuries after the Virgin Mary was to give birth to the Lord Jesus, the Son of David. The name *Bethlehem* means *house of bread*. It is strange that in this very locality where grain fields were so abundant that Bethlehem was, as it were, the granary of that part of Palestine, there should actually be a famine. Because of this, Elimelech, one of the citizens of Bethlehem, took his wife Naomi and his two sons, Mahlon and Chilion, over into the country of Moab, a gentile territory on the east side of the Jordan River. One tragedy followed another. Elimelech soon died. ("Though he escaped famine by moving to Moab, he could not escape death."—*William M. Taylor*.) In the course of events Naomi saw both of her sons marry gentile women, Orpah and Ruth. Ten years went by; years about which we know nothing, but can easily imagine the loneliness of Naomi, a widow, far away from her birthplace and the people of her chosen race. Then her two sons died. Three widows now are bound together in a common grief; one Jewish and two Moabitish women; bound, at the same time, with cords of deepest love and devotion.—*Peloubet's Select Notes*.

2. The Levitical law allowed a stranger to glean in the harvest field, following the reapers. This common custom was new to Ruth and surprised her by its courtesy to her as a stranger. This was one way in which the Jews were taught to remember that once they were strangers in Egypt: now let them show kindness to the stranger within their gates. Harvest time is a busy period on a farm and when many laborers are employed there is the risk of trouble and insult among those who are rude and boorish. Ruth was exposed to that risk,

but the kindness of Boaz saw to it that she was unmolested and was given a place of honor. Gathering the sheaves, she worked hard and long to find sustenance for herself and Naomi in the land of her adoption. Many displaced people from other lands have come to America to find a similar opportunity. We who belong should assist them.—*Gist of the Lesson*.

3. Had the Jews obeyed our *Golden Text*, they would never have reached the place where they came to regard gentiles as dogs. But do not many Christians neglect or ignore some plain teachings of the New Testament?

4. A young lady in New Mexico had volunteered for foreign mission work. Her pastor was much pleased with her fervent testimonies from time to time. One day he said to the young lady, "I am thinking of some special mission work among the Mexican people in our town. I believe you are the logical one to help." The young lady flashed this reply, "But I simply cannot stand Mexicans! You will have to get someone else!" Her pastor looked at her thoughtfully and said, "If you cannot stand Mexicans, you certainly will not be able to work with Chinese or Negroes or any other race across the seas! You had better pray about this matter and find out whether or not you haven't been mistaken about your call to foreign mission fields!"

5. Thou hast left thy father and thy mother. Jesus said, ". . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18: 29, 30). This is sure: ". . . God is not unrighteous to forget your work and labour of love, . . ." (Hebrews 6:10). Leaving loved ones and the land of her nativity, Ruth, being steadfastly minded, clave unto her mother-in-law. How richly did God reward her for her steadfastness! Job said, "My record is on high."

6. The reward to a stranger was in the new home provided and the place in the messianic plan of God. Little do we know how God is working to include us! Ruth did not know then that she was related to Boaz, therefore he could marry her as next of kin. Love protected and guarded her when she claimed the rights to enter into marriage with him. She sought rest or asylum as promised under law. Boaz also was ready to redeem her and give her the place of honor in his home.

Later she became an ancestress of Jesus, the Messiah, and was given her place in the royal line of the King of kings. All this through kindness to a stranger! We little know what events are in God's plan for any life when we are kind to others for Christ's sake.—*Gist of the Lesson*.

CHRISTIAN EDUCATION

(continued from page ten)

The dedication read: "Seldom has a man endeared himself so much to young people as he. We thank him for the joy and Christian love we feel in his presence. By his outstanding love and testimony for our Lord we are challenged and encouraged. For the gentle understanding and help he has given we are grateful.

"His job here may be to maintain the buildings, but his greatest contribution to this college has been in helping to build better Christian lives. For his influence on our lives we gratefully and humbly dedicate *The Lumen* of 1957 to Mr. J. B. Hall."

Mount Olive College Treasurer's Report

The following is the treasurer's report of Mount Olive Junior College, Mount Olive, North Carolina, as submitted by the treasurer, the Rev. M. L. Johnson, for the month of June, 1957:

Balance on Hand, June 1 \$ 357.89

Receipts

Eastern Conference	\$ 685.91
Central Conference	486.95
Western Conference	245.52
Cape Fear Conference	120.92
Pee Dee Association	9.23
Piedmont Association	3.00
Albemarle Association	15.00
Blue Ridge Association	12.39
State-Wide Bodies	29.27
Mount Olive and Community	203.64
Goldsboro and Com- munity	315.00
Student Accounts	2,605.37
Bookstore	179.71
Lunchroom	318.55
Miscellaneous	21.20
Mimeograph and Secretarial Service	15.00
Endowment	74.00
Refund	65.03
Loan	1,000.00

Total Receipts 6,405.69

Total to Account For \$6,763.58

Disbursements

Salaries	\$2,870.10
Social Security Tax	34.56
Office Supplies and Expenses	29.19

Bookstore Purchases	193.25
Food	1,362.90
Insurance	355.03
School Supplies	1.68
Household and Kitchen Supplies	48.56
Equipment	19.95
Utilities	173.70
North Carolina Sales Taxes	7.68
Library	285.22
Work Scholarship	150.00
Other Expenses	57.00
Miscellaneous	361.03

Total Disbursements 5,949.85

Balance on Hand, June 30 \$ 813.73

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

Resolutions of Respect

We the members of the Second Union of the Central Conference of North Carolina Free Will Baptists pause to take note of the passing of two faithful members of this body, the Rev. M. A. Woodard and Brother Levi Hill, each of whom served for many years and in various positions according to their respective callings. Therefore be it resolved:

(1) That we give thanks to almighty God for their lives, their services, and their noble influence upon all of us.

(2) That we extend to the family of each our deepest love and sympathy.

(3) That a copy of these resolutions be recorded in the minutes of this body, a copy be sent to the family of each, and a copy to "The Free Will Baptist" for publication.

Respectfully Submitted,
Rev. Henry Melvin
Rev. Michael Pelt

Joseph H. Lamm

God in His infinite wisdom saw fit to take from our presence Joseph H. Lamm, our Uncle Joe, on June 2, 1957. He was a loyal and devout member of White Hill Free Will Baptist Church near Aurora, North Carolina, and contributed much to

the welfare, success and influence of the church by his keen interest in it and its members. The members of White Hill Church feel the great loss which was sustained in his passing very deeply.

We, the members of White Hill Church, pause in loving remembrance for Uncle Joe. We extend to the bereaved wife, brothers and sisters our deepest heartfelt sympathy.

Carlie S. Lamm

Reverend Ambrose J. Jenkins

The Rev. Ambrose James Jenkins, 83 years of age, died on May 17, 1957, while enroute to a hospital. Though he had been in ill health for some months, the final attack came rather suddenly. Rev. Jenkins was a native of Vinton County, Ohio. He was born in McArthur, Ohio, on February 2, 1874, the son of Presley and Martha Thacker Jenkins, and lived there at the time of his death.

Funeral services were conducted on Sunday, May 19, by the Rev. Kenneth E. Libby and the burial took place in the Elk Township Cemetery in McArthur. Surviving are his wife, Alice Mays Jenkins; and five sons, E. R. and L. F. Jenkins of Charleston, West Virginia; T. M. Jenkins of Missoula, Montana; John T. C. Jenkins of Dundas, Ohio; and Rev. William H. Jenkins of Dunbar, West Virginia. One son, S. David Jenkins, preceded him in death.

Rev. Jenkins held the M. A. and D. D. degrees as well as the Litt. D. He contributed many articles to "The Free Will Baptist" for publication. He was very proud of his calling as a minister of the gospel, and had served in that capacity for approximately 69 years. These words sum up his efforts as a minister: "... he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

A Son, William H. Jenkins

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

"A missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity."—Selected.

the Free Will Baptist

AUG 1 - 1957

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 31, 1957

DURHAM, N. C.



SUMMER DAYS

Summer days are happy days,
The days of singing birds,
The days to wake up early and
Listen to music's holy words.

And summer days are longer days
Than any season of the year,
To live outdoors with nature and
Enjoy her happiness and cheer.

And like the birds that sing,
And flowers that wake and nod,
We love to get up early and,
With grateful hearts, praise God.
—Junior Life.

EDITORIAL

DOUBLE TALK

At the recent session of the National Association of Free Will Baptists at Birmingham, Alabama, we would have been amused, if the matter had not been so serious as to distress us, at what we observed by way of what we term "double talk." Among several instances, perhaps the most noticeable ones were the discussions concerning the projects for the Sunday School Board and the report of the Sunday School Board. Let us consider what was actually written in these documents in the light of the discussion on the floor of the assembly and in the light of information which has been given us concerning the real plans of the board.

In the projects of the Sunday School Board there were three items which were in direct conflict with the contract which the Sunday School Board holds with the Free Will Baptist Press. We challenged two of these items and elicited explanation concerning them. Here is the exact wording of the items questioned under No. 3, "Projects of Sunday School Board" in the *25th Anniversary Advance Program, 1958-1960*:

"a. Employment of an executive secretary who shall be responsible (with the Sunday School Board) for the overall planning of the denominational Sunday school program.

"b. Furnishing of graded literature for lower departments.

"c. Placing of lesson outlines in hands of prospective writers for producing new and up-to-date Sunday school lessons (for lower departments)."

On the surface, and to one who has not been closely associated with developments, these goals seem to be commendable; but to one who is acquainted with the situation, they carry a different message. The contract of the National Sunday School Board and the Free Will Baptist Press carries a mutual agreement between the two parties in propagating the national Sunday school program.

At the beginning of this editor's service at the Free Will Baptist Press, and in keeping with the contract, the editor and the promotional secretary of the National Sunday School Board spent two days in conference, evaluating the literature which we already had and outlining plans for new publications for our program of Sunday school literature. The president and the business manager of the Press were also called into these conferences. And as a result, the number of Sunday school publications from the Press has practically doubled in three years. Furthermore, special attention has been given to every suggestion of the Sunday school board members to improve our literature offering. The conclusion arrived at in these conferences concerning graded literature was that, for the time being, the editor should instruct the writers of publications for the lower classes to follow the established outlines but grade their content as nearly as possible to the development level of the pupils for whom they wrote; then, when it was practical, further steps would be taken to publish strictly graded literature for these groups.

Now, according to the proposal adopted for the National Sunday School Board by the National Association, the Sunday School Board will elect an executive secretary to plan the program, employ writers, place *lesson outlines* in their hands, supervise production of *new and up-to-date Sunday school lessons*, and *furnish graded literature for the lower departments*. We ask you, what has happened to the contract which the Sunday School board has with the Free Will Baptist Press? This fact we tried to point out on the floor of the assembly in Birmingham, Alabama, but the body was told that these proposals were not in violation of the contract

which the National Sunday School Board held with the Free Will Baptist Press.

We had been warned, prior to our going to Birmingham, that a sinister plan would be presented to the National Association by a powerful group which would seriously affect the relationship between the Free Will Baptist Press and the National Sunday School Board. Details of the plan had been given us, and therefore it was not difficult to see what was really meant in the proposals. On one occasion during discussion on the floor, if our eyes and ears did not deceive us, one speaker was prompted by a person nearby and the trend of the explanation was immediately changed. We would have been interested in hearing a further elaboration on the original trend of that explanation. We are of the opinion that such explanation would have revealed further evidence on the centralization of denominational authority in the hands of a very few.

We might as well face the fact that those whose aim is to divert the denomination to a highly centralized organization, destroying the autonomy of the local churches and the rights of the several states, and placing all denominational institutions and agencies under their control, have marked the Free Will Baptist Press for destruction. Propaganda to this effect has already been spread over the denomination. And furthermore, we have concrete evidence that persons connected with other leading service agencies of the denomination are as equally apprehensive concerning this trend as we are. Therefore, we would not be true to our trust as editor of our national weekly publication, *The Free Will Baptist*, if we did not report the truth to our people as we see it.

Let us reassure our people that the Free Will Baptist Press, which has stood in the gap throughout the years when there was no other agency to do it, will continue, with your support, to publish fundamental Free Will Baptist literature that is true to the Bible, the doctrine of our denomination, the traditions of our congregational government and the faith once delivered unto the saints. We are sure that the Free Will Baptist Press, a non-profit sharing institution with every dime of its income dedicated to the furtherance of denominational causes for Christ, not withstanding information which has been spread to the contrary, offers the denomination the best opportunity for the most economical and constantly expanding program of literature which can be offered. We call upon you to help us preserve it. In our next issue we shall deal further with this matter.

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Number 3

THE FREE WILL BAPTIST

July 31, 1957

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Serving the

Living God

Mrs. E. L. Dunlap, Moultrie, Georgia

ABOUT two weeks ago I had an experience with my sewing machine. I have an instruction book that came with my sewing machine which tells how to thread the machine on top, then the bobbin, and how to pull the thread out toward the back. But I thought I'd do it my way, so I put my cloth under the needle and began trying to sew without pulling the thread back. My thread became so entangled within the bobbin that I not only couldn't sew, but I had to take six pieces off the machine to get the thread which had become so entangled out. It cost me a lot of time and patience. I had to search my instruction book to see how to put it back together, and then I had to call on my own for help.

Thus it is with Christians as they try to serve the living God. We have the instruction book, the Bible, and when we fail to use it we usually get into trouble and have to call for help. The story is told of a preacher who usually took his subject for his sermon from some event or some little incident that happened during the week. One Sunday morning nothing had happened so he had nothing to preach about. He didn't know what to do. When he opened his mouth to say something, a gnat flew in. So he preached, "Though a Stranger, I Took Him In." I guess he took his text from the Levitical law on how to treat strangers.

We might wonder how we may serve the living God. Deuteronomy 10:12 tells us "... what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul." Proverbs 9:10 reads, "The fear of the LORD is the beginning of wisdom: ..." Do we fear God in order to escape hell? Certainly that is wisdom to want to escape hell. A preacher once asked another preacher, "Why preach hell so hot and frighten the children?" The other preacher replied, "Poison bottles are labeled with poison signs aren't they?" I am in favor of preaching hell so not that everyone will want to escape. I'm

sure that Christians don't just fear God to escape hell, but really fear Him because He is God and He is all-powerful. He made the world—it is His and He holds everything within His hands and has power to do with us as He pleases. We are even warned against as small a thing as idle words (Matthew 12:36, 37) and jesting (Ephesians 4:29; 5:4).

A man cut his arm and had to have eleven stitches taken in it. That night he jokingly said, "Pray for me that I won't be able to work tomorrow." He went to work all right, but cut himself again and had to have six stitches taken. I have heard my mother tell of a preacher who prayed if there be a God that He would let lightning strike him. The lightning struck his wife instead. I wouldn't tell you these fellows sinned, but I say we have a powerful God—the fear of whom is the beginning of wisdom. We must work out our own salvation with fear and trembling. (See Philipians 2:12.) "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).

How to Serve the Living God

"O worship the LORD in the beauty of holiness: fear before him, all the earth" (Psalm 96:9). Daniel prayed three times a day (Daniel 6:10). Paul tells us to pray without ceasing (1 Thessalonians 5:17). Jesus Himself said that we ought to always pray (Luke 21:36). Galatians 6:9 tells us to not be weary in well doing for we shall reap our rewards if we faint not. Revelation 2:10 exhorts us to be faithful unto death so we may receive a crown of life.

Where to Serve the Living God

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25). We should worship together in our churches for Jesus Himself went to the synagogue on the Sabbath Day (Luke 4:16). Acts 13:14 tells us that Paul and Barnabas came to Antioch and went into the synagogue on the Sabbath Day.

Some people want to be missionaries and travel to spread the gospel like Paul, while

others can do like the man who wanted to follow Jesus but Jesus told him to go home to his friends. It is necessary for some to be faithful and stay with their home churches.

Do You Serve a Living God?

We always hear messages about the *Living Lord*, but if we measure some people by their zeal and enthusiasm we might wonder if their God was dead or alive. Some people can talk big, boisterous, loud and long about most anything; but when it comes to speaking or testifying for the Lord, they don't seem to be able to say anything. Have you ever figured out why? In Luke 12:34 Jesus said that where your treasure is there your heart will be also. Usually we are able to talk about that which is on our hearts, that which is dear or precious to us.

Have you drunk of the *living water*? There are many, many accounts throughout the Bible of people who did drink of the living water, who had the dross burned out with the holy fires of heaven. In Chapter 11 of Hebrews we can find many examples of those who did drink of the living water—Abel who prepared a more excellent sacrifice, Enoch who walked with God, Noah who prepared an ark for the saving of his household, Abraham who was called the friend of God. Then there were Isaac, Jacob, Joseph, Moses and many others.

The living God was with the Israelites as they passed through the Red Sea on dry land while the Egyptians were drowned. The living God was with Joshua and the Israelites when the walls of Jericho fell after they had compassed the city for seven days. At first Gideon had 32,000 soldiers, but God told him that if he used that many men he might vaunt himself up by saying that he had been saved by his own hand. By serving the living God, Gideon and 300 men took the Midianites who were without number! Think of Daniel in the lions' den, David and the giant, Paul and Silas singing and praising God while in prison.

We cannot fail to mention Elijah who prayed for God to send fire down from heaven to consume the sacrifice while the prayers of 400 false prophets failed—one man and one living God more powerful than 400 without God!

Do we serve a living God? Do we make God a little God or a big, powerful God with our prayers and expectations. Do we pray beyond the natural everyday things of life? There is a chorus which says:

Do you have any rivers you think are uncrossable?

Do you have any tunnels you can't tunnel through?

God specializes in things thought impossible;

He does the things others cannot do.

The Grandmother's Knitting Needle

THERE was once a French grandmother who was charged with raising her orphaned grandchild. He was a joyful companion, but, alas, infected with an evil habit which grew stronger and stronger. He stole.

He came home from school in the afternoon, pockets bulging with all sorts of things.

"Empty your pockets," the grandmother would command.

The boy did so. One by one the facts were made clear—a top, a penknife, a box of pens, balls, a rubber.

"Who gave you all these things?"

No answer.

"Reply! Where did you get them?"

No answer.

"Where did you find them? Answer me!"

"In the school boys' desks and pockets."

"Listen," said the grandmother, "this must stop! If I see again these enormous pockets, if you take things out of them and you cannot tell exactly where they came from, see what I shall do. I will get a knitting needle, one of those long and pointed ones I use knitting under the lamp while you are studying your home lessons. I will heat it red in the fire, red until it turns white. Then I will take your hand, your thievish hand, and I will pierce it with that burning needle. Do you understand me? You know I always do what I promise to do."

"But that is abominable," you say. "What! a woman threaten a child in that way! A scandal! To what barbaric principles of education have we now returned? What ancient and odious principles are you proposing? Who does not know that the psychology of deficient children has other secrets and other remedies? Let us hope that this story is one from the long distant past."

No, there is here neither barbarism nor outmoded pedagogy. This unhappy grandmother knew only too well to what sin leads. She was too firmly convinced of the consequences of a moral weakness, such as theft,

to remain herself weak for a moment with her charge. She knew that a petty larceny leads too often to graver deviations. Thus the prisons are filled. One begins with an insignificant incident. The end can be a frightful drama.

The child understood. For some time he came home, lighthearted and happy. But presently his pockets were filled anew. The grandmother noticed it, but dared say nothing. One day, however, she could stand it no longer. In pulling his handkerchief out of his pocket, the schoolboy drew out with it a knife and two balls, which rolled on the floor.

"Empty your pockets!" ordered the grandmother.

The child did so—a compass, a top, balls, an eraser, pennies.

"Who gave you these things?"

No answer.

"Tell me. Where have you got them?" Still no reply.

"Well, then, I shall do what I said I would."

She went after her knitting needle, slipped it into the fire by the grate of the open stove. She waited a moment. The steel reddened, whitened, paled. "Give me your hand," she said firmly.

White with fright, the child stretched out his hand. The grandmother took it and said: "Listen, so that you may understand the gravity of your wickedness, that you may comprehend it and never forget it. That you may be cured of it, an example must be made! Look now."

Saying this she loosened the fingers of her little grandchild. She opened her own hand, and, drawing the knitting needle quickly from the fire, plunged it through her own thin palm.

A little sizzling, a slight sharp odor, a little smoke. That was all. She drew it out again. Much moved, she showed the little thief her pierced hand. "Don't take your eyes from it," she said.

The child, grown to manhood, told me this story. "That finished it," he said. "From that day I understood. I realized

the seriousness of my offense by what it cost one whom I loved. I saw at a glance the consequence of my act. In the eyes of my old granny, for a moment overcome with pain which she had borne for me, I discovered that love was needed in self sacrifice in order to pardon and heal. That was the end. Never since have I touched anything that did not belong to me. I ever tempted, I thought immediately of the dear hand pierced for mine. I saw again the beloved face in the consternation of suffering, and turned back."

You understand why I tell this story. God also has promised suffering and death to the sinner, terrible punishments more terrible than sin itself. Has He not reason to be severe when one thinks to what evil leads—hatred, vengeance, misery, war and all its abominations?

But when the time came to apply punishment to those under His eternal curse when the sinner was brought before Him it was He who took the place of the sinner. And that great knitting needle which is called the Cross—it was He who was transfixed by it in order to be able to show us His torn hand, forever recalling to us the price of our shame and our wrong-doing.—*Christian Digest.*

My Daddy Thinks It's Nice

My daddy thinks it's nice for me to go to Sunday school, To hear the helpful lesson and to learn the Golden Rule. And if some Sunday morning something else I'd like to do, My dad looks very stern and says "I'm surprised at you!" So I dress up very neatly and I travel off alone, While dad hunts up his paper and decides to stay at home. Now I've wondered and wondered, yes time and time again. Why Sunday school's so good for boys and not for grown up men.—*Selected.*

Every atom in the universe can act on every other atom, but only through the atom next it. And if a man would act upon every other man, he can do best by acting, one at a time, upon those beside him.

If you have found Christ, go, like Andrew and Philip, and tell someone else about Him; that He came to save His people from their sins; that there is no other way of salvation. He is the Way, the Truth, and the Life. Believe on the Lord Jesus Christ, and thou shalt be saved.—*Selected.*

My People Perish For Lack of

Knowledge

Naaman Borders, Foley, Alabama

THE statement, "My people perish for lack of knowledge," is as true today as it was in the days of long ago. I don't believe there ever was a time when people knew so little about the Word of God. I was shocked when I asked a young man to name a dozen Bible characters. He could name more movie stars than he could great men of the Bible!

I was in a men's class in Sunday school recently when only about three men of a class of fifteen could or would recite one verse of Scripture. They couldn't think of even one verse. I venture to say there are grown men and women all around us who don't know the difference in the Old and New Testaments. I also venture to say that many people don't know whether Jesus Christ was born before or after Noah and the flood.

I read in the paper that a wealthy man rushed into the church to tell his pastor that he had some important business to look after so it would be impossible for him to stay for the services. The minister then told him that he was going to preach on Noah and the flood and would like very much for him to stay and listen to the sermon. The man said, "I cannot possibly stay, but here is \$100 for the refugees."

A Sunday school teacher once asked her students to repeat a verse of Scripture. One said, "The heavens declare the glory of God and the firmament showeth His handiwork." And another quoted a verse of Shakespeare!

You would be surprised, dear preacher, if when you get home from church you would find out how few remembered your text. Lots of people could tell you more about Jiggs and Maggie than they could about Peter and Paul. They could tell you more about Amos and Andy than they could about Jesus Christ.

A couple of young men were going through the country when it began to get dark and they had no place to stay. They were told that the next man down the road

always kept preachers overnight. So the boys decided to pass themselves off as preachers. When they asked the old man if he would let a couple of preachers stay overnight, the man replied, "Yes, brethren, come on in." Before retiring to bed, the old man said, "We always pray before going to bed so one of you brethren lead the prayer." The boys were shocked and said, "We've heard so much of your power in prayer that we'd rather hear you pray." So the old man prayed and the boys laughingly retired to bed saying, "We sure got out of that in a slick way." The next morning at the breakfast table, the old gentleman repeated a verse of Scripture, then his wife, then his eldest son, and right on down the line. So the boys began to think quick and fast for just one verse of Scripture. Finally the first one thought of the shortest verse in the Bible and said, "Jesus wept." His buddy stuttered and said, "He sure did."

Well, friends, these things sound ridiculous and surely enough they are. But when we think of how little Bible our folk really know it is enough to make us weep and lament. Yes, we live in a land of Bibles and know so little about them. People will buy costly Bibles and then won't read them; they build costly churches and then won't go to church unless there's a funeral; they pay large salaries to their preachers and then won't go hear them preach. They do all this and then sing, "God Bless America."

If you get a pretty good crowd to Sunday school, two thirds of them will leave before preaching. I even know of one preacher who told his folk that he would cut his sermon short in order to go to the ball game. He wasn't a Free Will Baptist, but some of our own preachers have been watering their sermons down until they have put out the old-time fire and have begun catering to the crowd. Are we drifting into snack-bar sermons, spiced with humor to edge their spiritual appetites and tickle

their fancy? Is the gospel losing its power? Have all the great soul-stirring preachers passed away? Are we just playing at religion? Are we hunting mice while lions devour the land? The weakness of the pew stems from the coldness of the pulpit.

There are more names on the church register than at any other time and less fire in the church. I would rather have a dozen in the church on fire for God than a hundred cold, formal members. I would rather worship in a tent where the Holy Ghost reigns than in a fine marble church where God is not felt. We talk of the model church, but alas how few there are. Have people forgotten how to pray? Surely our God is not dead. God has not forgotten us, but we have drifted and drifted until we are as cold as an iceberg. Oh, God, lift us out of the slough of despondency and give us a vision! Oh, God, revive us again that thy children may rejoice once more!

Chaplain Is Called "Billy Graham of the Pacific"

Around Pearl Harbor, Chaplain Harold F. Menges is known as "the Billy Graham of the Pacific" because he "packs 'em in" every Sunday at the Submarine Base Chapel. As of now, the number of Sunday school teachers at the chapel is greater than the membership of the entire congregation was two years ago when Mr. Menges became the Protestant chaplain. When he first preached in August, 1955, the congregation numbered 66. Today there are 75 Sunday school teachers and the congregation runs between 850 and 1,000. The chapel recently was doubled in size to accommodate the people.

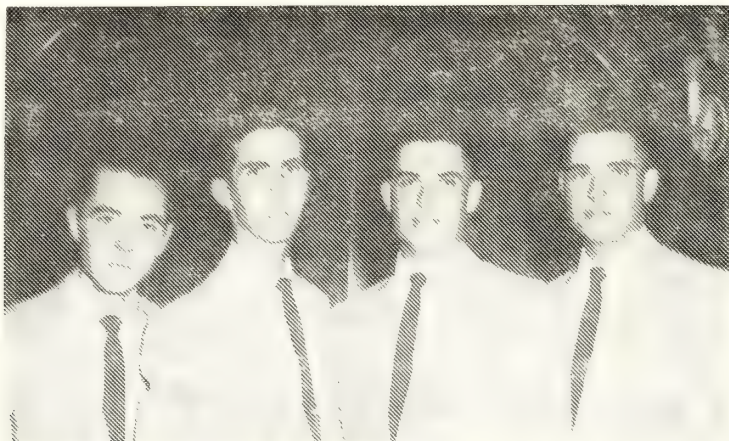
Explaining his technique, the chaplain said, "If you preach the Bible, your church will be overflowing with people. . . . People in the Navy don't want fiddle-faddle. They want it on the line, straight from the shoulder."

He added, "I don't think preaching the gospel should be a long-haired affair. I believe in the value of a good laugh in a sermon." He also believes in having programs for the whole family.

A Southern Baptist by denomination, Mr. Menges was a pastor in Fort Worth, Texas, before becoming a Navy chaplain in 1943. This is the fourth time in his 14-year Navy career that Chaplain Menges has taken over a small congregation and built it to overflowing. A year ago he organized a Sunday school in an old casualty aid station which had stood vacant for years. There are now over 400 children attending that Sunday school.

NEWS NOTES

Musical Messengers to Conduct Youth Revival



The Musical Messengers, pictured above, will conduct a week-end youth revival at the First Free Will Baptist Church of Kenly, North Carolina, beginning Friday night, August 2, and continuing through

Sunday night, August 4.

The pastor of the church, the Rev. Norman Q. Adams, says, "There will be special singing and preaching by the quartet. Everyone is invited to come."

Rev. Mark Lewis Completes Revival

The Rev. Mark E. Lewis, pastor of the First Free Will Baptist Church of Hazel Park, Michigan, recently completed a two-week revival meeting at St. John's Chapel Free Will Baptist Church of Stacy, North Carolina.

The Rev. Paul E. Lee, pastor of St. John's Chapel Church, says, "It was a great spiritual uplift to the community. There were three conversions and several rededications. We praise God for this wonderful meeting."

A baptismal service was conducted after the revival was completed and Rev. Lee baptized five candidates.

Maranatha Church Receives Check

The Maranatha Free Will Baptist Church, Greenville, North Carolina, was recently presented a check in the amount of \$250 by the Rev. Hubert Burruss, secretary of the Five Dollar Builders' Club. This check represented a portion of the contributions given by members of the club from the surrounding area.

The check was received by Mrs. Belva Sutton, treasurer of the church, and was then turned over to Mr. Wilton Evans, chairman of the building committee of the church.

Friendship Church Closes Revival



The Friendship Free Will Baptist Church, Flint, Michigan, recently closed a series of revival services with the Rev. Thomas Breshears, pastor of Harmony Free Will Baptist Church, Russellville, Arkansas, as the evangelist.

The Rev. Stanford Trigg, pastor of Friendship Church, states: "We had a very successful revival in our church here in Flint, Michigan."

In the above picture on the left is Rev. Trigg and on the right Rev. Breshears, the evangelist for the revival.

Greensboro Church Announces Revival

Carl and Ann Johnson of the Jacksonville North Carolina, Free Will Baptist Church will conduct a revival in the First Free Will Baptist Church of Greensboro, North Carolina, August 18-25. Mr. Johnson has completed his first year at the Free Will Baptist Bible College, Nashville, Tennessee. Mr. Johnson will render special music for each service during the revival.

The Rev. George H. Branning is pastor of the Greensboro church. He urges everyone to attend the revival services.

Youth for Christ Rally at White Oak Hill Church

The White Oak Hill Church near Bailey North Carolina, was host to a Youth for Christ Rally on July 27 at 8:00 p. m. The Rev. Paul Lee was the host pastor for the youth meeting.

The rally urges and invites the support of each pastor and church in the Second Western District of North Carolina.

Youth for Christ Rally At Dilda's Grove Church

The Dilda's Grove Free Will Baptist Church, Pitt County, North Carolina, will be host to a Youth for Christ Rally on Saturday night, August 3, at 8:00 o'clock. New officers will be elected at this rally. The following is the scheduled program for the rally:

8:00—Song, Led by President

—Prayer

—Devotions, Aspen Grove

—Choruses, Led by Albert Proctor

—Special Music, Saratoga

—Sermon, Dilda's Grove

—Business Session

—Benediction

Everyone is invited to attend this rally and to enjoy the Christian fellowship.

Coates to Conduct Mt. Tabor Revival

The Rev. C. M. Coates of Smithfield, North Carolina, will conduct a revival at

Coming Events

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

It. Tabor Free Will Baptist Church near Creswell, North Carolina, beginning Monday night, August 5, and continuing through Sunday night, August 11. Homecoming services will also be held on Sunday, August 11. All former pastors and members are invited to share in the homecoming worship services.

Rev. Coates urges all his many friends around Creswell to attend the revival services if possible. All Christians are asked to pray for the success of the meeting that many may come to know the Lord as theiraviour and that the church and community may be drawn closer to the Lord.

Serving Jesus

A little bootblack shined a gentleman's shoes very nicely and the gentleman said, "Do you think that will please me?"

"I don't know," replied the lad, "but I think it will please my Father in heaven."

"Then your father is dead, is he?" inquired the gentleman.

"Oh, no!" said the boy. "I don't mean that. My Father in heaven is God."

"Then," replied the man, "you think that blacking my shoes nicely will please God, do you?"

"Yes," replied the boy, "I think He is pleased to have us do everything the best we can."—Selected.

NEW YORK—A survey, made by two University of Pennsylvania sociologists and recently published in *McCall's* magazine, reveals that: one half of all U.S. church members marry out of their faith; half of all mixed marriages in the U.S. involve Catholics; the divorce rate among interfaith couples is more than twice as high as among those who marry within their faith (15.2 per cent, compared to 6.6 per cent).

It was C. H. Spurgeon, I think, who one day after a morning service was confronted by a lady who said to him, "Mr. Spurgeon, that was a wonderful sermon you preached this morning." He replied, "Yes, ma'am. The devil told me that ten minutes ago."

What we need in our churches today—urgently, desperately—is not that people should come to hear a preacher, and then tell him what a good (or bad) sermon he preached, but that they should leave the house of God saying, "What a wonderful Lord!" When all praise is given to Him and taken from man, a church rises in spiritual temperature and becomes irresistible.—Alan Redpath in "Victorious Praying" (The Fleming H. Revell Company).

The church has many critics, some of whom are outside the church. They do not worry me; I just stay away from them. The ones I do worry about are those whose names are on the church roll, but to whom that means nothing. Like the man at the pool of Bethesda, they wail that nobody will help them. They complain, "The preacher never comes to see me . . . I don't like the music . . . I go, but nobody shakes hands with me. . . the church is after my money . . . too many of the members are hypocrites . . ."

But I have noticed that when the complaining fellow begins to walk on his own within the church, to support it with his prayers, his presence and his gifts and his service, he finds joy and strength therein. One is made whole only when he begins some worth-while activity. The sickest people are usually those who have the least to do.—Charles L. Allen, in "The Touch of the Master's Hand" (The Fleming H. Revell Company).

Dr. Sam Shoemaker tells of a day when he sat in the rear of a church room while an official of a ladies organization told some forty women who were present how they might operate a church pantry, bringing in jams and jellies for the support of an orphanage and some other benevolent institutions in which they were interested. That very day, over the dining table, Dr. Shoemaker asked the lady who had given the pep talk how many of the ladies of her organization ever got out and did something for the street women in the notorious southern part of that city. She said, "You know, it's curious. There are several of those girls of the street in a hospital, and only yesterday I called up fourteen of our ladies to see if some of them could not go down and visit these girls, but they all declined." In telling the story Dr. Shoemaker applied the fiery lash as he said in conclusion: "Orange marmalade is a good deal easier to make than Christians."—Paul S. Rees in "Christian: Commit Yourself!" (The Fleming H. Revell Company).

We should all realize, by this time, that there is no one way of casting out the demons. The Congregationalists reason them out; the Lutherans stay them out; the Pentecostals shout them out; the Methodists sing them out; the Baptists drown them out; and the Presbyterians freeze them out! What does it matter, really, so long as we get rid of the devils? This conceit of method has harassed the church for too long; it is high time we conceded to each other a difference in method which is still well within the circle of God's will.—Louis H. Evans in "Make Your Faith Work" (The Fleming H. Revell Company).

What to Do with My Life

In his autobiography, Dr. Joseph Fort Newton maintains that there are four things, and only four things, that a person can do with his life. First, he can run away from it, or try to, as Jonah did. Second, he can run along with life, hunt with the pack, think with the herd, in obedience to the phrase, "Everybody's doing it, why shouldn't I?" This may be the very reason why he should not do it, if he has any standards or any character.

Third, he can take hold of life with singleness of purpose, and submitting himself to discipline, can run it to some end. Fourth, he can give himself up utterly in self-surrender to a Cause or a Person and let the Cause or the Person run his life. If lines of division were drawn, would we not find the majority group consisting of those who are running along with life, adapting themselves chameleon-like to their environment, taking on the complexion of their surroundings, molded by society, not its molders?—Robert J. McCracken

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now. John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct mid-week service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed, and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?—Alan Redpath in "Victorious Praying" (The Fleming H. Revell Company).

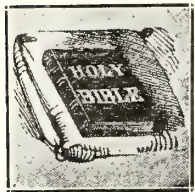
Opportunities are like millstones, they may drown a man or they may grind his corn.—First Church Bulletin, Savannah, Ga.

"The test of a person's strength is the knowledge of his weakness."—Selected.

The devil would rather start a church fuss than sell a barrel of liquor.—Selected.

"Say ye to the righteous, that it shall be well with him" (Isaiah 3:10).

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I have heard it said by some and I have read a great deal about obeying the Great Commission. What does it mean? Who all are effected by it and who are benefited by it?—Lee P. Perry, Tennessee.

Answer: The Great Commission might be regarded as or called the marching orders of our Lord and Saviour Jesus Christ given by Him to the church. It applies to and affects all believers throughout all the time from Christ's ascension until His second coming and is meant to benefit all the lost upon the earth from the time it was issued until its consumation at the judgment. Jesus wants everyone to hear and accept the gospel and thereby be saved. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9); "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15).

Webster's dictionary gives the following definition of commission: "... a formal written warrant or authority, granting certain powers or privileges and authorizing or commanding the performance of certain duties; ... authority giving to act for or in behalf of and in place of another; ... a thing to be done an agent for another ... a company of persons enjoined to perform some duty or execute some trust."

The church is a commissioned body called upon to act in Christ's stead or on His behalf while He is in heaven pleading their cause or representing their interest. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20).

Each of the writers of the synoptic gospels uniquely states the Great Commission. Matthew gives it as follows: "And Jesus came and spake unto them saying, All pow-

er is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20); and Mark, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16); and "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:47, 48); also "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

From the above it appears that on different occasions Jesus used different words to state this commission and I would judge that He chose the words in each instance that better fitted the occasion including the audience before Him when He gave it and that each evangelist quoted the words from the particular discourse of Jesus that were best fitted for his gospel account since each was inspired to write his book.

Robert Hall Glover, in "The Progress of World-Wide Missions," Page 21, says, "Christian missions is the proclamation of the gospel to the unconverted everywhere according to the command of Christ."

Miss Laura Belle Barnard, in "His Name Among All Nations," states some of the facts of and concerning this commission, on Pages 3 and 4, as follows:

"There is great significance in this choice of language. It indicates that in the plan of God the gospel is all inclusive in its outreach. It is necessary to every individual of every kindred and tongue and people and nation, as in Revelation 5:9. None is to be omitted from its scope.

"The command is given unconditionally, leaving no room for an 'if,' 'when' or 'provided-that' clause. The church of Christ is commanded to go with the message, regardless of difficulties and unfavorable circumstances. War and other interruptions

of normal life are not to give the church liberty to relax in the work of mission. Unconditional obedience alone can satisfy the demands of the Great Commission.

"The claims of the Great Commission are binding upon every individual who has experienced God's salvation.

"Finally, it should be observed that there has never been a repeal of this command. Neither has there been any amendment. It must be received and obeyed today just as it was received and obeyed in apostolic days, and indeed until all nations and all creatures have heard that Jesus saves."

The fact that the church as a whole throughout its entire history has come far short of all this, our Lord's command requires of a Christian, diminishes its authority none whatsoever. What is the attitude of our own denomination to this order or command? Are we doing the job requires? What of our own local churches? Are they as interested in carrying out as in carrying out their own plan? And finally, what of each as individual? Do we give this commission from the Kingdom of kings first place in our plans? "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak warning the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, he shall turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8, 9).

Graduation—What Then?

Rev. Eugene Waddell
Portsmouth, Virginia

DID you graduate a few days ago? Congratulations to you! Now what next?

Here's a verse to help you answer: "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17). One who doesn't know and do God's will is unwise. He may have a diploma or a degree, yet; he is unwise.

The answer then is: knowing and doing the will of God. The Bible pictures Christians as servants or slaves of Christ. The servant doesn't please himself, but rather seeks to please his master. Will you?

Whether you plan to marry soon, make some money, or enter college, be sure it isn't for selfish reasons, but His plan for you.

How can you know God's will? Commit all to Christ; confess and forsake all sin; read the Word; pray much and listen to the Holy Spirit.

The only place of happiness is the Lord's place for you.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNAHOA, N. C.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

The last four articles have been given to the subject of riches or worldly possessions, their dangers if possessed and used wrongly and how to use the things God gives us to His glory. In this message I want to direct your thoughts to the testimony of a great servant of God at the end of a life well spent. Next week we will look at rewards at, and after, death of a life and all he had given to the service of God and man.

It is interesting to contemplate the people of God at any point of their earthly pilgrimage, and it is especially so, to consider them in connection with the end of that pilgrimage. Then they stand on the frontiers of time—ready to launch into eternity. They look back on lives spent in the service of God—and forward to the mansions of glory. They exclaim, "Farewell, earth; welcome, heaven."

Let us consider the dying saint as reviewing his life as Paul was evidently doing in the two first verses quoted.

He said, *I have fought a good fight.* Paul was an humble man, and in using this language he did not intend to compliment himself. He intended rather to intimate that he had been engaged in a good cause and that he had fought well. The Christian life is not a life of ease, but of laborious action.

The world is a foe to the Christian. He must fight to overcome it. When we consider how fascinating its splendors, how seductive its pleasures; how alluring its honors; how attractive its riches we can understand why we might fight to overcome it.

In his dying testimony Paul said, *I have finished my course.* No stopping short of the goal was ever in Paul's experience. When he was taking leave of the elders of the Ephesian Church he said of the bonds and afflictions that awaited him, "But none of these things move me, neither count I my life as dear unto myself, so

that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). Now at the end of life he says, *I have finished my course,* and it was doubtless finished with joy. The Christian is called upon to lay aside every weight, and every besetting sin, and to run with patience the race that is set before him, looking unto Jesus, the author and finisher of his faith.

The last of Paul's great dying testimony was, *I have kept the faith.* Paul, at his conversion, gave in his adhesion to Christianity; and, while many others returned to Judaism and the world, making shipwreck of their faith, he adhered to the Christian system with unfaltering fidelity to the day of his death.

"Should all the forms that men devise,

Assault my faith with treacherous art,
I'd call them vanity and lies,

And bind the gospel to my heart."

Only by enduring to the end of life can the dying saint say, "I have kept the faith." And thus can we contemplate the dying Christian as reviewing his religious life. Happy indeed is that man and woman who can give the testimony of Paul, *I have fought a good fight, I have finished my course, I have kept the Faith.*

"But he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Dora Swain

On last Thanksgiving Day the Lord saw fit to call from our midst our beloved sister in Christ, Mrs. Dora Swain. Although our loss is felt keenly, we feel that it is her gain. A loving spirit which she possessed went out from her daily life to call those whom she met. We bow in humble submission to Him who doeth all things well.

She united with the Malachi's Chapel Free Will Baptist Church, Tyrrell County, North Carolina, in early life and remained a faithful member until death. She leaves to mourn their loss her husband, Charles L. Swain; three sons, Grady of Columbia, North Carolina, Joseph of Craddock, Virginia, and David of New Bedford, Massachusetts; three daughters, Esther Rhodes of Columbia, North Carolina, Vera Baker of Elizabeth City, North Carolina, and Katie of the home.

We commend them to Him in whom

she trusted and in whom can be found their every need for their souls.

Mrs. H. S. Swain

Mrs. Sudie Measley

On Friday evening, June 21, 1957, at 7:00 o'clock, God saw fit to take from our midst a dear one, Mrs. Sudie Measley, better known by all as Aunt Sudie. Aunt Sudie had been in ill health for some time. She was a member of Faith Free Will Baptist Church of Morehead City, North Carolina. All was done for her at the last, but we could not stay the hand of death.

The funeral was held Sunday, June 23, in the First Free Will Baptist Church, Kinston, North Carolina, by Rev. Jordan of Raleigh, Rev. Hansley of Kinston, and Rev. Noah Brown of Morehead City. She was laid to rest in the Kinston cemetery.

She is survived by her husband; one sister, Mrs. William Lovick, Morehead City, North Carolina; Mr. Abner Rouse, Belgrade, North Carolina; Mr. Joe Rouse, Fort Barnville, Florida; Mr. Heber Rouse, Trenton, North Carolina; and a host of neices and nephews.

Aunt Sudie's living in a city
Where her soul shall never die;
There she'll meet her loved ones
Never more to say good-by.

Mrs. Noah Brown

Church Members Picket Grocers Selling Wine And Beer

Some 250 members of seven Protestant churches in Fayetteville, North Carolina, picketed local grocery stores selling wine or beer. As they carried their placards and signs in front of the offending stores, a spokesman said their action was not a bitter protest, but was made in Christian love. He said, "As Christians and as members of a free community we have a right to be heard. We must voice our feelings." They also presented petitions, signed by community residents, urging the store owners to stop that phase of their business.

The campaign was spearheaded by two Baptist ministers, who also launched a campaign to stop taverns from selling alcoholic beverages to minors.

SACRAMENTO, CALIFORNIA—The Sacramento Retail Florists Association announced that, starting September 1, its members will refrain from selling flowers on Sunday. The move, a spokesman said, will allow florists and their employees to observe the Lord's Day.

CHRISTIAN EDUCATION

V.B.S. at St. John's Chapel

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Prepares for Increased Enrollment

Mount Olive Junior College, Mount Olive, North Carolina, is preparing for the largest enrollment of students in the history of the college in September. We already have more students registered than entered last fall. To care for these and other students who will enroll before September 10, we have rented a large house near our campus for additional girls and we have arranged with several landlords for the placement of our men students.

One of our most urgent needs is to provide dormitory space for our students. A dormitory for girls should by all means be ready by the fall of 1958. We are ready to proceed with our plans for this dormitory as soon as we have the necessary funds. Mount Olive Junior College is owned and operated by the North Carolina State Convention of Free Will Baptist churches, and it is to these churches that the college must look for its support.

During the next school year we need \$3.00 from each Free Will Baptist in North Carolina; \$1.00 of this amount will be needed for the operation of the college, and \$2.00 will be needed for our building program. Please accept this as an earnest plea that you do the best you can to help reach this goal.

W. Burkette Raper, *President*

Pineywoods Baptist Encampment

The Free Will Baptist Encampment and Texas State League Convention will be held August 12-17 at Pineywoods Baptist Encampment, Woodlake, Texas. The Rev. Bobby Jackson will be the evangelist for the week. The camp session will open Monday afternoon at 3:00 o'clock and will continue through Saturday breakfast. The cost is only \$11.00 per week or \$2.25 per day.

The camp is designed for young people to receive Bible doctrine and Christian training, to develop leadership ability, and for inspiration, information, recreation, consecration and general Christian fellowship.

The officers for the camp are as follows: Rev. Charles Sapp, camp director; Rev. H. Ray Berry, assistant director; Rev. Everett D. Hellard, song director; Rev. Bobby Jackson, evangelist; Mr. Mike Fears, league 'convention president; Miss Jane Jones, league convention secretary; Mrs. Charles Sapp, camp nurse; Mrs. H. Ray Berry, registrar; Mrs. Gaston Clary, assistant registrar; Mrs. Ernest Gregg, head girls' counsellor; Rev. H. Ray Berry, head boys' counselor; Mr. Louis Lawson, chairman of recreational activities.

The teachers or instructors for the camp are as follows: Rev. Everett D. Hellard, seniors; Mrs. Carlton Hibbetts, interdenominates; Mrs. W. O. Withers and Mrs. Louis Lawson, juniors; Mrs. Everett D. Hellard and Mrs. Herbert Richards, primaries; Mrs. Gaston Clary and Mrs. Jake Fears, beginners; Rev. Charles Sapp, Free Will Baptist doctrine; Rev. Bobby Jackson, soul winning; Mrs. Walter Desern, intermediate sword drill; Mrs. W. O. Withers, junior sword drill.

The daily schedule of camp is as follows:

Morning

- 6:30—Day Begins
- 7:00—Chapel (National Anthem, Flag Salute, Scripture and Prayer)
- 7:15—Breakfast
- 8:00—Clean Rooms
- 8:20—Classes
- 8:50—Singspiration and Missionary Prayer Band
- 9:20—Soul Winning, Rev. Bobby Jackson (Juniors and Up)
- 9:45—Recess
- 9:55—Classes
- 10:25—Doctrine, Rev. Charles Sapp (Juniors and Up)
- 11:10—Recess
- 11:15—Worship in Song
- 11:30—Worship in Spirit
- 12:00—Lunch

Afternoon

- 1:00—Quiet Period
- 2:15—Girls Swim
- 3:15—Boys Swim
- 4:15—Recreation
- 5:30—Supper

Evening

- 6:45—Vesper Service on Lawn
- 7:15—Evening Worship Service
- 8:30—Social Time, Mrs. W. O. Withers
- 9:35—Dormitory Devotions
- 10:00—Lights Out

Mrs. Oleeze Fulcher was the director for a vacation Bible school at St. John's Chapel Free Will Baptist Church, Stacy, North Carolina. The average attendance was 94.

Those taking part in the teaching and recreational program of the school were Edith Hamilton, Lina Willis, Neta Brown, Blanche Mason, Vida Fulcher, Joyce Gaskill, Judy Lewis, Abby Peppers, Viena Fulcher, Mr. Guy Hamilton and Mr. Gene Mason. Mrs. Paul Lee served as assistant director.

An offering in the amount of \$25 was taken during the Bible school and was to be applied to the truck fund for Africa.

The pastor of St. John's Chapel Church is the Rev. Paul E. Lee.

Mount Olive Junior College Prepares for More Students

An enrollment of nearly 100 students is being prepared for by Mount Olive Junior College, Mount Olive, North Carolina. W. Burkette Raper, president, announced last week. Present registration has already passed last year's fall enrollment.

In order to accommodate the increased number of boarding students, the college has rented a large house near the present campus for the use of the increased number of women students. The Rev. M. L. Johnson, business manager of the college, and his wife will occupy the house with the girls. Mrs. Johnson will serve as house mother.

The men will be housed in private homes as in the past.

Students may still register for the semester beginning in September. The first two years of general education basic to most vocations may be taken, and credits earned at Mount Olive Junior College may be transferred without loss to a large number of four-year colleges.

The college welcomes an opportunity to assist any student who wants to attend a Christian college to further his education. Students may write or visit the college.

Just because your mind is centered upon Christ and you will be kept alert, poised and calm. And therefore whatever duties the daily round may bring before you will be the more easily grappled with and performed. Whether your work be cooking a dinner, or keeping accounts, or running a factory, you will do it the better because your mind is set upon Christ.—J. Russell Howden.

NOTES — AND — QUOTES

By J. C. Griffin



WHAT DO YOU KNOW ABOUT THE BIBLE?

It is surprising to find out how little we know about the Word of God—the book we call the Holy Bible. A couple of young college boys were visiting in a home where the family was quoting verses of Scripture. On this occasion the two young men were asked to join them. The boys knew very little about the Bible, but one of them remembered a verse he had heard before and said, “Jesus wept.” The other young man could not quote a verse of Scripture so he said, “He sure did.” I find a great many who are just as ignorant of the Word of God as these two fellows were. I find people who know a lot about many things, but who cannot read the Word of God intelligently.

Worse Than Not Knowing

There is another phase of ignorance that is worse than not knowing. That is the phase of *not believing* the Bible. The late C. E. Putman, an extension worker for the Moody Bible Institute, relates the following story:

“One day I was traveling on a train and was reading my Bible, and a young fellow just across the aisle from me said, ‘Mister, do you believe that old book you are reading to be the truth?’ I said, ‘Yes.’ Then the young man said, ‘Do you know that only ignorant people believe that book?’ Then I returned, ‘I thank you, young man, for that compliment, for I find that George Washington, the father of our country, believed the Bible to be the Word of God. Abraham Lincoln, Sir Isaac Newton and a host of others believed the Bible to be the inspired Word of God; so I think it is a compliment to be classed with these ignorant men.’”

What a Book!

“The Bible is the only book by which you may know certainly the future. It is the only book that satisfactorily answers the questions, Where did I come from? Why am I here? Where am I going? Take all of the book upon reason that you can, and then balance by faith; and you will live and die a better man. In regards to the great book, I have only to say that it is the best book that God has given me.”—*Abraham Lincoln*.

“The Bible is the only book that tells

man his origin and his destiny, whether it be heaven or hell. It is of most importance for man to know his eternal destiny before he closes his eyes in death.

“A crated goat was picked up at a railroad station. A negro was in charge of the baggage car. A tag indicating the goat’s destination was attached to the crate. As the train moved swiftly along, the Negro looked for the tag and saw that it was gone. Only the string to which the tag had been attached remained. With a look of puzzlement on his face, the Negro exclaimed in his unique dialect, ‘Dis ’ere goat has done et up where he’s gwine!’

“That goat reminds us of those who reject the Word of God which tells man of his eternal destination and warns him to flee the wrath to come. An outspoken champion of modernism said toward the close of his earthly life, ‘Modernism has taken the Bible away from the people and has given them nothing to take its place!’ The situation is serious! Nothing can take the place of God’s eternal, inerrant Word!” —*W. B. Knight in “Western Voice.”*

A Modernistic Preacher’s Bible

It is said that an Irishman who believed the whole Bible to be the Word of God had a modernistic pastor. Every time the preacher would come to something and say, “That does not mean what it says,” the Irishman would cut that part out of his Bible saying, “I don’t want a Bible that says things that are no good or that are not true.” So after a year or two this Irishman took the Bible that had been cut down until a large part was gone, leaving a ragged remainder back to the pastor one Sunday morning and said, “Pastor, by the faith of Christ I am giving you your Bible.” The preacher said, “Why, it is not mine!” The Irishman then returned, “It must be yours for it is not mine.” The pastor exclaimed, “But it is cut up so badly!” “Well, pastor,” said the Irishman, “it is like this. When you would read a passage and say that it did not mean what it said, I would cut that part out. So this is what is left of your Bible; I have another which is the whole Bible.”

Infidels, agnostics and skeptics have done their part to destroy the Word of God. But in reality they have never harmed it but very little, nor hurt its influence among sane-thinking people. But the modernistic preacher in the pulpit has done more than any other enemy of the Cross of Jesus Christ to prepare people for hell-fire.

Others Who Are Hurtful to the Truth

Along with other enemies of the Bible is the ignorant teacher who does not take time to study, meditate and pray over the Word of God until he has the right interpretation. Paul in his instructions to Timothy said, “Study to shew thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15). Jesus Himself said, “Search the scriptures; . . .” (John 5:39).

I have heard a church member speaking in regards to his pastor say, “He is too lazy to study, so we hear the same message over and over.” I heard a laymen say, “He has not improved a particle in the last ten years. He is preaching the same sermons that he preached ten years ago.”

Dr. James M. Gray said, “When we stop learning we ought to stop preaching.” If we do not know the meaning of a word, we ought to get busy and search for the meaning and then be able to tell our listeners what the Lord says. I once heard a preacher say, “I don’t have to study; God has promised to give me what to say by the Holy Ghost. He will fill my mouth.” He was thinking of the Scripture: “. . . take no thought beforehand what ye shall speak, . . .” (Mark 13:11). These words of Jesus had nothing to do with the preaching of the gospel; they were spoken in reference to being delivered up for persecution. It is then that the Holy Ghost will tell you what to say. (Read Mark 13:9-11).

If you go to the pulpit to preach with no prayer, study, meditation and communion with God, watch out for your mouth will be filled with air; and it may not even be hot air—it might be cold! “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16, 17).

What Is Our Knowledge?

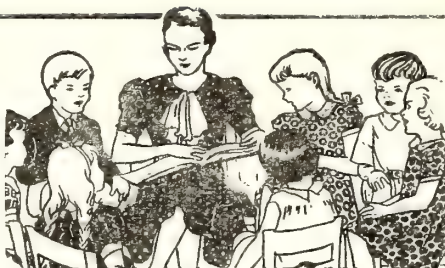
Some of us know more about theology than we do about *kneeology*. I learned years ago that if I fell on my knees before God, He would reveal to me the meaning of His inspired Word. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).

No doubt the spiritual instincts of the children of God would lead them always to desire to be together. For my own part, I cannot understand a child of God who on principle could abstain from any occasion that summoned around the name of the Lord the members of the household of faith. . . . It is simply a question whether we value Christ; whether we truly are walking in the Spirit, if we live in the Spirit. . . . Only the circumstances in which we are placed in this world necessarily hinder it. May the conscience be exercised as to what may be allowed to hinder.—*Selected*.

STORIES

—FOR OUR—

BOYS and GIRLS



A RIGHT SPIRIT

CREATE in me a clean heart, O God; and renew a right spirit within me," was the Bible verse Vera and Mary were learning one week. They were saying it over to each other as they got ready for bed, when Mary asked, "What does 'renew a right spirit' mean?"

Vera didn't know, so they went to ask Mother.

"David had wanted something that belonged to another man," Mother explained. "This feeling of spirit of envy caused him to have the man killed. Now he is asking God to take away the spirit that made him sin. There are other spirits besides envy, though. Some are—getting even, anger, pride, scorn. Then there are right spirits such as forgiveness, love, humility and kindness."

Mother kissed them good night and they went to bed, but neither went to sleep. They were both miserable. Doris, their little friend, had refused to let them hold her new kitten, and they had planned to get even. Now they were feeling mean about it.

Finally Vera said softly, "Mary, are you awake?"

"Yes," answered Mary. "Why?"

"Oh, dear, I feel awful. I don't feel right toward Doris. I've got a 'get even' spirit and Mother said that was a wrong spirit."

"I have, too," confessed Vera. "Let's ask Jesus to take it away and give us a right spirit."

When they arose from their knees Mary said, "He has. Now I love her just like I did. I'm going to try to make her happy tomorrow instead of miserable."

The next morning the three little girls took their lunch and went to the woods, but Doris was unhappy. She was ashamed she had been so selfish the day before. Finally she said, "I'm sorry I was so mean yesterday. Please forgive me. 'You can play with my kitten all you want to.' And Doris was rid of her 'selfish' spirit."

What a grand time they had after that. They told Mother it was the best time they had ever had, and it was because they all had "a right spirit."—O. P. Little Folks.

Jack Takes a Train Ride

Gladys Sanborn Wagoner

JACK was hurrying on his paper route, because this was the evening the Booster Band met, and he didn't want to miss one meeting. They always had good times singing choruses, hearing stories from the Bible and the mission fields, and last but not least, having refreshments. What boy and girl doesn't like to eat?

There was always an offering for missions. Jack gave quarters, while the other boys and girls gave pennies, nickles, and dimes. But then, he had a job, so he should give more.

Jack finished his route and set off for the meeting. There were lots of children there. This evening they were studying about India. Mrs. Johnson was telling many interesting things about the people; of their need for food and clothing, but most of all of their need of God.

"You, boys and girls, will be glad to know," she said, "that we have at last col-

lected fifteen dollars which we shall send to India. I know you are all happy to be able to share with these needy people."

Jack felt very proud of having given so much. He could have given more, but he was saving for an electric train. It was a beauty. The train cost fifty dollars, and he'd soon have enough to get it. It had everything, lights—real lights that burned brightly, switches, tunnels, and even a bell and whistle—but he must keep his mind on the meeting.

It was time for their closing prayer. This evening they prayed especially for India. On his way home Jack passed the store where his train was in the display window. As he looked at it, he could never remember wanting anything as much in his life. He counted the days until it would be his.

He lay in bed for a long time that night thinking of the train, and when sleep did come a very strange thing happened.

The train began to grow. It got bigger and bigger, until it was the size of a real train. Jack was the engineer. As he sat guiding the train it went faster and faster down the shining track. He pulled the whistle chord. Oh, it was great fun. When it began to get dark he turned on the big bright headlight. He could see a long distance. Now it looked like water under the tracks. Jack wondered if it could be he was crossing the ocean. He didn't know, neither did he care, because he was having too good a time for it to really matter where he was going.

After what seemed a long time the train came to a stop. Jack climbed down from the cab and looked around. Everything was strange. He was beginning to wonder where he was when he saw a sign which read "Bombay." He knew then he was in India. "How nice," he said, "these are the people I have been helping with my quarters. I will be glad to meet them."

There were people everywhere. Jack wondered if there was some kind of festival, but the people didn't look happy like they would at a gay affair. Their clothes were ragged and dirty, and some were even begging. The children had large, sad eyes and bloated stomachs. Jack knew, from the stories Mrs. Johnson had told, that bloated stomachs came from lack of food.

He wandered on down the street hoping to get away from some of the misery, but it was on every hand. Suddenly he felt very sick. What should he do? If he were home he'd have Mother call the doctor. How terrible to live in a place where you can't find a doctor when you need one. He sank down on the pavement in a dead faint. After a while he opened his eyes to see a wildly painted man dancing around him, waving a bamboo stick in his hand. Jack knew this must be a witch doctor, and he certainly didn't want to be worked on by him. He started to get to his feet, but was not quick enough to miss the thud of the bamboo stick upon his back. He cried, "Help! help!"

"What's the matter, Jack?" asked his mother. He sat up, and there he was in his own bedroom, with his mother standing in the door. "I was having a dream, and I'm glad it was only a dream. Come, sit down so I can tell you about it."

After he had finished his story, he said, "Mother, I don't really need that train I've been saving for, but I know the people in India need the money. I'm going to send them fifty dollars."

His mother smiled and said, "It is more blessed to give than to receive. You'd better turn over now and get some sleep." Jack gave a sigh of contentment, rolled over and whispered in the covers, "Please God, help the people of India." And the prayer came from his heart.—My Pleasure.

Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Kannapolis, N. C.—The Y. P. A. of the Mable Avenue Free Will Baptist Church met at the church on June 21. The meeting was called to order by the president, Shirley Bullock. The opening hymn was "We've a Story to Tell to the Nations," followed with prayer by Willia Jackson.

During the business session new officers were elected as follows: Willia Jackson, president; Syble Hudson, vice-president; Myra Baxter, secretary; Mae Perry and Shirley Bullock, program chairmen; Henrietta Bullock, treasurer.

The group planned to have its annual picnic on the first Saturday in August. After the business session was closed the following members presented the program: Willia Jackson, Myra Baxter and Connie Jackson. The group adjourned with prayer by the pastor, the Rev. R. H. Jackson. The next meeting will be held in the home of Connie and Willia Jackson.

Richton, Miss.—The Woman's Auxiliary of New Love Well Church met at the church for its regular monthly meeting on June 28. The opening prayer was led by Mrs. W. M. Brewer, and the Scripture reading was John 1:1-5 and Matthew 5:16. The report of the last meeting was read and approved. Following the roll call, an offering was received in the amount of \$3.35. Sick visits were reported to have been made to Mrs. Lizzie Jones, Rev. Arthur Brewer and Mrs. T. R. Jones. The group was asked to visit in the home of Mrs. Lizzie Jones for prayer. The ladies set another work day to be held at the home of Mrs. Hickman McLain.

Those participating in the program were Mrs. Erastus McLain, Mrs. Isom Walley, Mrs. Hickey McLain and Mrs. W. M. Brewer. The closing prayer was led by Mrs. W. I. Walley.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church met in the home of Mrs. Doris Lee Comstalk on July 9 with 10 members present. The meeting was opened by singing "Send the Light." The Scripture was read by the president, Mrs. Lonnie Davenport, and prayer was offered by Mrs. D. H. Furlough.

Those taking part in the program were Mrs. Ruth Ambrose, Mrs. Eleanor Moore, Mrs. Doris Rae Simmons and Mrs. Doris Lee Comstalk. During the business session, the group decided to purchase a light for

the church pulpit. Following the dismissal prayer, the hostess served cookies and drinks. The next meeting of the auxiliary will be held in the home of Mrs. Lonnie Davenport.

Louisburg, N. C.—The Woman's Auxiliary of Saints' Delight Church held its regular monthly meeting on Thursday, July 18, at 8:00 p. m., in the home of Mrs. Wilbur Gupton. The meeting was opened by group singing, followed with devotions by Mrs. Roger Shearon. The president presided over the business session. It was decided that the ladies would use individual monthly report blanks permanently since they have been found to be more effective and have helped to keep the records more accurate.

The Lord has so blessed the auxiliary with new members that it has reached 36 in membership, and for the last month the members have earnestly prayed about dividing the auxiliary into circles. This was thoroughly discussed, but the members decided to keep working as one group.

The program, "Send Out Thy Light to India," was conducted by Mrs. Bertha Phelps. Those participating were Mrs. Dorothy Stone, Mrs. Ruth Ball, Mrs. Glenwood Burnette and Mrs. Alvin Champion.

The 29 members and 1 visitor present were then served refreshments.

THE MAIL BOX

ENJOYS PAPER

"I would like to take this way in telling you and your staff how much I enjoy *The Free Will Baptist* which I have been receiving for the past several years. I enjoy all of it, but I especially like the question and answer section written by Brother J. P. Barrow of Nashville, Tennessee. He was one of my teachers when I was going to Bible College, and I think he is a wonderful man of God. I see pictures in the paper of preachers I met while I was in school and with whom I have lost contact. I sure am happy to find out where they are and that many of them are still in the Lord's work."—Stanford Trigg, Flint, Michigan.

NOTE OF THANKS

"I would like to express my appreciation to everyone who has been so nice to me during my recent illness and for the beautiful cards, letters, flowers and gifts. Words cannot express my gratitude for the kindness shown to me.

"I am a member of the New Haven Church, but haven't been able to go to

church this year. I am asking all Christians to pray that I may regain my health. I am praying that the Good Master will bless each one."—Mrs. Mary Toler, Route 1, Ernul, North Carolina.

COMPLETES CHAPLAIN TRAINING

"I have finished my training at the Chaplain School in Texas and now I am at my new assignment. I will be performing the duties of chaplain such as preaching, personal counseling, etc. I will be glad to hear from you anytime and I covet your prayers. Please note the change of address."—Chaplain (1/Lt.) John B. Narron, 118 Whitehead Court, Selfridge Air Force Base, Mt. Clemens, Michigan.

INFORMATION WANTED

"If there is a Free Will Baptist church near Foley, Alabama, please notify me."—Naaman Borders, Route 3, Foley, Alabama.

Leaning on Jesus

Mrs. Edwin Roper
Belhaven, North Carolina

Leaning on Jesus through sunshine or rain,
Trusting His mercy through sickness or pain,
Making His will a blessing my own,
Knowing He soon will come take me home.

No evil can harm me when Jesus is near,
No sweeter music than His voice to hear.
What love and compassion for fallen man
My finite mind can ne'er understand.

Just to sit at His feet, or lean on His breast;
From burden or worry my heart finds rest.
Each day He grows sweeter, while in the way
My spirit grows stronger 'mid fear and dismay.

Some day I shall see His sweet smiling face,
Saved from my sins, through His marvelous grace;
Where at His feet I'll be privileged to know
The fullness of God's love on sinners bestowed.

Keep me, dear Jesus, from sin, selfishness, pride,
Make me humble and willing to strive
In service for You with all my might;
In this world of sin, make me Your light.

The biggest disgrace in the Christian church today in America is that we don't love one another. Some professing Christians spend all their time trying to expose other Christians. The Bible says such people may be important in their own eyes, but to God they are tinkling cymbals.—Selected.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Missionaries on Furlough

Mr. and Mrs. Herbert Phenicie, missionaries to Cuba, will return to the states on furlough about August 1. They will have six months here in the states for rest and to itinerary among our churches.

We believe that these missionaries should have at least two months' rest and the other four months can be used in visiting our churches and sharing their experiences on the mission field.

If you are interested in these missionaries appearing in your church please let the foreign mission office know.

Due to the expense in travel we would appreciate it very much if the state directors or pastors in the respective states would arrange to have the Phenicies at least for one week at a time in special services. Each of them are practical missionaries and will bless the hearts of our people.

They will present a film service of our work in Cuba and give their testimonies as to the way the Lord has used them there.

Mrs. Phenicie has served as dietitian to the girls' dormitory and also bookkeeper. She has also assisted in the music department. Mr. Phenicie is a mechanical missionary and has been a great asset to our work. They will speak your language and I am sure prove a blessing.

Raymond Riggs

Promotional Secretary-Treasurer

Letter from India

During May we have had dirt storms almost every day. People are saying the jute crop has failed because of lack of rain. It is distressing to see the parched jute plants everywhere. The papers say it has been the hottest May since 1924. The people have planted rice two and three times but it has not come up. Food prices are soaring. Already it is difficult for the local people but will be more difficult after the rains. Especially for the farmer and day laborer, it looks as if this year will be one of famine.

David and Jonathan are home from college. Mukul is here while the Cronks are away. These young men are visiting some of the Christian villages for services this week and will visit others the third week of June. During the first two weeks of June we are planning to have a boys' camp here in Sonapurhat. The first week will be for boys six to fourteen and the second

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

week for young men fourteen and older.

The boys in the hostel here are having exams now but will not have vacation now as they usually do. The new term will begin June 2. They will have vacation during the monsoon.

Last Sunday I baptized two young couples from Jugetola and an old lady from Junglabita. The little church there was packed and we had a good service.

Pray that the Lord will give fruit even in these last few months before furlough.

Sincerely in Him,
D. Carlisle Hanna

From the Field

FOREIGN MISSIONS

"The film was enjoyed by everyone. They certainly did get a blessing out of it.

"I am enclosing \$15.00 for the foreign missions.

"Maybe we can see more of your films in the future."—Bill Stout.

"The enclosed money order in the amount of \$20.00 is from our vacation Bible school of the First Free Will Baptist Church, Baldwin Avenue, Marion, North Carolina, pastor, Rev. J. E. Floyd. We desire this offering to be divided between the Calverys and Herseys for our work in Japan. If they could write and thank the children for it and tell them how they are using the offering, I think it would be a blessing to our children here. I personally think it would be such a blessing if they could use the offering to help some children particularly. However, we would not want either couple to be bound by this.

"As long as I live I shall never forget the closing scene of our vacation Bible school Friday noon. Forty-nine children went to the altar. Eighteen were saved for the first time; the other thirty-one re-dedicated their lives. How the joy bells rang in our hearts and we know they did in heaven! Yesterday when the doors of the church were opened fifteen children joined the church. All our efforts and toils have been well repaid. I'm sure all our teachers were like myself—some days I just felt I could not carry on but He gave me strength. I was not only director but was teacher of the junior department. But God so wonderfully worked that the weariness was swallowed up by gladness and inexpressible joy! We praise Him for all that was accomplished."—Volena Wilson.

"Enclosed is a check for the amount of \$60.43 which is the offering taken at the showing of the film, "The Regions Beyond." This film was sponsored by our Y. P. A. but since we do not have a bank account the church treasurer made the check out to our Y. P. A. sponsor for the amount of the offering.

"The film was a real blessing to everyone. Thank you for sending it. We are sending it back to you today."—Butch Petteway.

"Enclosed is a check for \$55.00. It is from the Sandy City Free Will Baptist Vacation Bible School, for foreign missions.

"This was our first Bible school. It was a great success. The school was held from June 10-21. We had an average attendance of 109. Of these pupils 80 had a perfect attendance. The above mentioned check is our offering from the children.

"Our revival started last night with the Rev. Robert Shockey from the college conducting the services. Continue to pray for our church that it will continue to grow in God's work."—Mrs. William F. Ramsdell.

"Just a few lines since having Rev. Dave Franks with us. On the short notice I was able to secure three appointments with the Gibbard Avenue Free Will Baptist Church, Rosedale Free Will Baptist Church, and the Springfield Free Will Baptist Church. As far as I know all the churches enjoyed his messages. None were able to do for the cause of missions at that time as much as they would like to have. I don't know whether all the churches knew about sending in the funds to Brother Frank's account or not so I thought I had better write you and any money you received from any of these three churches recently were for Brother Frank's account.

"The cause of missions is dear to my heart and has been since I was a child and first attended the general conference when Sister Barnard attended the conference and gave her farewell message to the conference at Black Jack Church of Greenville, North Carolina. I have been unable to do a lot of things that I would like to have done, but as my daughter enters college this fall to prepare for mission work, I hope she is able to do and accomplish a lot of things I have been unable to do.

"Well I must close for now, just wanted to let you know about the funds to be credited to Brother Frank's account."—Olen Gould.

"Inclosed is a check for \$18.00 which is our contribution to the truck project for the Ivory Coast."—W. C. Eastwood.

Everyone excels in something in which another fails.—Selected.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Hannah, Keeping Faith With God

(Lesson for August 11)

Lesson: 1 Samuel 1:1-28.

Golden Text: Psalm 66:13, 14.

I INTRODUCTION

The vow which Hannah made to God proved to be more than just empty words; she proved that she meant what she said and that no factors would prevent her from keeping it. Years did not diminish the bond which she felt because of it. Perhaps we can receive instruction from the words of the wise man, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou has vowed" (Ecclesiastes 5:4).

Hannah identified herself to the priest, Eli. She reminded him of their former conversation at the time she made her vow, "... O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD" (Vs. 26). No doubt, she was thrilled to show Eli the child for whom she had prayed.

She surrendered the child according to her vow. We are not told whether or not Hannah wept for the child she was leaving with the priest, but her language indicates that she had prepared herself for this moment and that leaving the boy was an act of worship on her part, "Therefore also I have lent him unto the LORD; as long as he liveth he shall be lent to the LORD. ..." (Vs. 28).—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. There is no better way to get help from the Lord than to pour out one's soul in the house of prayer (Vv. 9, 10).

2. It is always in order to ask the Lord for a blessing if we are willing to use it for His glory (Vs. 11).

3. When the Lord gives people the things they ask, they, like Hannah, should acknowledge them as His (Vs. 20).

4. Besides the sacrifices we offer to the Lord, we should not forget to pay our vows unto Him (Vs. 21).

5. Even faithful mothers may be hindered at times, but they will not stay away from church very long (Vs. 22, 23).

6. When a child becomes responsible no one knows, but it should be taught to fear the Lord while it is young (Vv. 24, 25).

7. God's house is not only the place to seek His blessings, but it's also the place to acknowledge them (Vv. 26, 27).

8. No greater investment can anyone make than those who lend their children unto the Lord (Vs. 28).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Dark days had come upon Israel. The book of Judges closes with the sadly significant words: "In those days there was no king in Israel: every man did that which was right in his own eyes." An independent lawlessness must have been the prevailing mood throughout Israel at this time. The priesthood had fallen into the hands of weaklings. From time to time, it is true, the Lord had raised up judges, but, "the reign of a judge was a very transient gleam of light in that dark and stormy age. The nation was in danger of desolation by internal anarchy and external attack. Religious ties were very weak. It was necessary to introduce a new order of things. To carry over the whole nation from the time of the last judge to that of the first king was a task that demanded a pre-eminently strong man; and the want was superbly supplied, as we shall see, by the prophet Samuel, who conducted his people from one age to another, without a revolution, and also without the excitement which naturally accompanies so great a change."—F. B. Meyer. The story of the birth of Samuel shows how God divinely and wonderfully prepared a man for just such an hour as this.—*Peloubet's Select Notes*.

Hannah wanted a son. God wanted a man who was big enough, by divine help, to lead the nation of Israel back to God and prepare it for the reign of King David. Notice that Joseph, Moses and Samuel were raised up for times of great need.

2. Hannah's song of thanksgiving (1 Samuel 2:1-10) has been called "the Magnificat of the Old Testament." It is remarkably like that of Mary's in the New Testament. The similarity has caused some writers to wonder if the virgin mother of our Lord may not have consciously used it as a model. Hannah personifies

the ideal in motherhood in the Old Testament.

Hannah prayed for a male child whom she could dedicate to God's service. It was a time of great declension in the Israelitish nation. The people had lapsed into mass immorality and religious carelessness. The priesthood had lost its influence upon the national conscience.—*Defender Magazine*.

3.
"Thou art coming to a King,
Large petitions with thee bring,
For His grace and pow'r are such,
None can ever ask too much!"

J. Gould, a multi-millionaire, years ago traveled by train across the continent. In a small Texas town, the train was halted to make certain needed repairs on the engine. To pass the time away, Mr. Gould walked along the street of the little town. He found a sale going on, and heard an auctioneer calling out, "Fourteen hundred and seventy-five dollars." He asked of a man what was being sold. He was told that it was a new church that the contracting builder had a claim on, for his work. Mr. Gould, to help the sale, offered fifteen hundred dollars. This figure the auctioneer called a few times without a raise, and the church was sold to Mr. Gould at his bid. Three gray-haired old men, standing near by, watched the proceedings of the transfer and, going up to Mr. Gould, asked what he was going to do with the church. "Why are you concerned about what I do with it? It is mine now, to keep or sell or give away!" One of the men said, "This is what it is to us: We three men are trustees of that church building. We were sent here to see what would happen. In the church, at this moment, the entire congregation, with the pastor, are down on their knees before the God of heaven, definitely asking Him to save our church, so that it will not be lost to us. That is what it is to our people!" J. Gould gave the praying congregation their church.—*The Bible Expositor*.

4. Hannah's prayer was answered because she came to God in the right way. She humbled herself before Him; she was perfectly honest and sincere; she accompanied her petition with a pledge. But these things alone, although important, do not constitute the right way in which to approach God so far as we are concerned in the present age. Our prayer must be made in the name of the Lord Jesus Christ (John 14:13). It is not enough to call God "Father" when we pray. It is essential that we also recognize His Son.—*Selected*.

Churches have been ringing church bells when they should have been ringing door bells.—*Selected*.

You Can't Beat God!

Rev. Oswald J. Smith (Adapted)

I WAS holding an evangelistic campaign in Minneapolis in the great church of which the Rev. Paul Rees is the pastor. Large crowds gathered night after night. At the close of one of my services, I saw a well-dressed business man approaching me.

"I owe everything I am and everything I have to you," were his words of greeting. I looked at him in amazement.

"You owe everything you are and everything you have to me?" I repeated. "What do you mean? I don't understand."

He told me this story.

"I was in Toronto, your city, and I was out of work. I was in debt. It was during the depression. I could find no job. I sank lower and lower. At last my two daughters left me, then my wife left me. Finally, I became an ordinary bum. One day I was walking along Bloor Street and as I passed The People's Church I heard singing. The doors were open so I walked in and sat near the back of the church. You were holding a missionary convention. You were in the pulpit making some of the most amazing, some of the most nonsensical and foolish statements I had ever heard in my life. You were saying, 'Give and it shall be given unto you. You can't beat God giving. God will be no man's debtor.'

"I listened," he said, "in utter amazement. There I was, down and out, with nothing, and you were stating that if I would give I would get. Just to see whether or not you were telling the truth, I took one of your envelopes from a passing usher and I filled it in, promising to give God a percentage of all He might give me in the days to come. That was easy, of course, because I had nothing.

"But then, to my amazement, things began to happen and happen fast. Within a few hours I had a job. When I got my first money I gave the percentage I had promised to God. A little later on I got a raise in pay, then I was able to give a larger amount. After a while I got another job with still better wages and then I gave more. It was working, and working wonderfully, so I kept on. Every week I faithfully gave God the percentage I had promised Him. In due time, I got another suit of clothes. I was able to dress better. After a while my wife came back to me. Then my two daughters returned to me, and be-

fore many months had passed, I had paid every debt, for again my salary had been raised. To cut a long story short, I am now a prosperous business man, living here in Minneapolis. We own our own home. My wife is with me and my two daughters. I have a bank account. I am not in debt. What you told me when I was down and out was absolutely true."

"Give, and it shall be given unto you. You can't beat God giving. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—*The Edgemont Challenger*.

Onward Christian Soldiers

THE following article appeared in the *Evangelist*, a weekly paper published by the Highland Park Baptist Church in Chattanooga, Tennessee, one of the greatest soul-winning Baptist churches in the world:

"Like a Mighty Army"

Last Sunday our pastor asked Jimmy Mitchell, just back from two years in the army in Korea, if he'd be guest speaker at our church. Jimmy refused at first. Then, with a funny light in his eyes, he said he would if the congregation sang "Onward Christian Soldiers" just before he began. So we gave forth with song and Jimmy waded in. This is what he said: "You have been singing, 'Like a mighty army, moves the Church of God.' That might have been all right once. The trouble now is that about ten million men know exactly how an army moves and it doesn't move the way a lot of you folks in our church do. Suppose the army accepted the lame excuses that many of you think are good enough to serve as alibis for not attending church.

"Imagine this, if you can: Reveille, 7:00 a. m.; squad on the parade ground. The sergeant barks out, 'Count fours. One! Two! Three! Number four missing. Where's Private Smith?' 'Oh,' pipes up a chap by the vacant place, 'Smith was out late last night and needed the sleep. He said he would be with you in spirit.'

"That's fine," says the sergeant. 'Remember me to him. Where's Brown?' 'Oh,' puts in another chap, 'He's playing golf. He gets only one day a week for

recreation, you know.'

"Sure, sure," is the sergeant's cheerful answer. 'Hope he has a good game. Where is Robinson?' 'Robinson,' explains a buddy, 'is sorry not to greet you in person, but he is entertaining guests today. Besides he was at drill last week.'

"Thank you," says the sergeant, smiling. 'Tell him he's welcome anytime he is able to drop in.'

"Did any conversation like that ever happen in any army? Don't make me laugh. Yet you hear stuff like that every week in the church, and said with a stright face too.

"Like a mighty army! If our church really moved like a mighty army, a lot of you folks would be court-martialed."

Now examine yourself in the light of Revelation 2:10. Jesus says that if we are faithful unto death, He will give us a crown of life. Are you being faithful?—*Challenger, Edgemont Church Publication, Durham, N. C.*

Our Faith in Love

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And He will walk with me. AMEN.
—Selected by Mrs. G. F. McGowan.

"Look not mournfully to the past—it comes not back again. Wisely improve the present—it is thine. Go forward to meet the shadowy future without fear and with a manly heart."—*Longfellow*.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 7, 1957



BEAUTIFUL LIVING

Keep the sunshine in your heart,
Wear a smile;
Live a happy, hopeful life
All the while;
Do some helpful work each day
As God's leading lights the way.

Ask for calmness from above;
Keep your place;
Let the Master's mind and thought
Help you trace
Heaven's purpose, day by day,
In a noiseless, tender way.

Days will come and days will go,
Yet 'tis well;
For in joy or sorrow's hour
Life shall spell
God's dear message, line by line,
In this life of yours and mine.
—Friend for Boys and Girls.

EDITORIAL

PROFIT AND LOSS

There is an age-old maxim in the business world which says that if your credits do not exceed your debits you are on your way to insolvency unless you find subsidization from somewhere. Even a person with very little understanding of business knows that one cannot continue to spend money beyond that which is taken in without going in debt or calling upon someone for additional funds to replace his losses.

It seems to us that Free Will Baptists should apply this proverb to the operation of its business at the national level. Let us enumerate the services which the Free Will Baptist Press offers to the Free Will Baptist denomination without a dime's cost to the denomination: a weekly denominational magazine whose policy throughout the years has been to promote every phase of the denominational program, whose columns have been open to publish publicity and promotional articles for every agency of the denomination, whose feature pages have welcomed articles from all individuals and whose news pages have carried news items from all over the nation; a department of books and supplies which has pledged itself to fill all orders possible at competitive prices; an editorial department charged with the responsibility of creating and supplying Sunday school and Free Will Baptist league literature approved by National Association boards elected for the purpose; a bulletin service which for years has been available to the denomination; youth periodicals in the form of papers to be distributed to our youth each week; job printing services for minutes, posters, publicity matter, etc. Let us remind you that all this has been offered to the denomination without charge but with the assurance that all profits from operation of the institution would be turned directly back into additional denominational services. Furthermore, the Free Will Baptist Press has been the chief financial supporter of both the National Sunday School Board and the National Free Will Baptist League Board, making possible the employment of promotional secretaries for both these boards.

It is the desire of the Free Will Baptist Press to continue to render ever expanding services to the denomination without charge to the National Association and to continue contributing enlarged amounts to promotion of denominational work so long as certain influences do not make it impossible to do so.

Now, let us look objectively at some of the recent efforts of agencies of the National Association as they have attempted to duplicate the services offered free by the Free Will Baptist Press:

According to the 1954 and 1955 minutes of the National Association of Free Will Baptists the total amount of \$15,703.20 was diverted from the treasuries of the four major boards of the National Association to finance setting up the National Executive Office under its present administration. According to these same minutes, together with reports adopted by the 1957 session of the National Association, we find the following facts according to our interpretation of the reports:

Contact magazine has experienced a net loss over the three-year period of \$2,545.03, the loss during the last year being \$1,622.07.

The Bulletin Service of the executive department has experienced a net loss of \$723.40, the loss during the last year being \$625.90.

The Department of Church Supplies of the executive department has experienced a net loss of \$267.12, the loss during the last year being \$911.71. (These figures are taken from the last two years' reports, no report being found in the 1955 minutes.)

The publishing and handling of the book, *The Free Will Baptist Story*, has given a net profit to the executive department \$5.59 over the three-year period. The public should be informed that the executive department, in publishing this book, by-passed the Board of Publications and Literature, the agency of the National Association designated to perform this service. According to the reports \$93.00 was paid on the printing of this book in 1956 and \$2,665 was paid in 1957, making the total cost of printing \$2,758.71. The use of this money which had to come from somewhere has netted the denomination \$5.59 in dividend over the period.

Now, if our figures are correct, and if we have correctly interpreted the reports of the executive department to the last three sessions of the National Association, the net loss to the denomination through the business operation of the National Executive Department has been \$3,529.96. (This does not include payment of that portion of salaries which had to be paid for time spent in performing this business operation.) Let us remind the denomination that there is not a single item in this business operation which is not available from the Free Will Baptist Press without charge to the National Association.

Let us turn next to the business operations of the National Sunday School Board, the other agency of the National Association which is duplicating the work of the Free Will Baptist Press. This agency received \$6,323.44 in allocations from the Free Will Baptist Press during the last year in keeping with its contract. All income from other sources amounted to \$2,175.11. The business operation of this board showed a loss of \$210.88, exclusive of postage and refunds in the amount of \$275.40. When the proper portion of these items is credited to the business operation, the loss is even greater.

We have given these figures to show the denomination how expensive it will be for the National Association to follow the suggestions of those who would sever relationships with the Free Will Baptist Press and attempt to launch a new literature program. We predict that, if such a program is launched, our people will have to see another large diversion of funds, and they will be called upon to give a great deal of subsidization to the project. And let us remind you that such a move would involve a needless expenditure of both money and effort, because the facilities of the Free Will Baptist Press are available to the denomination without expenditure and the Press is dedicated to offering a constantly expanding program of denominational literature to meet the need of the denomination.

Volume 72

Number

THE FREE WILL BAPTIST

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Who Pays the Bill for a Christian Education?

W. Burkette Raper

WHO is to be responsible for your expenses?" This question is one of the first asked a student when he makes application for admission to a college. Most students answer by giving the name of their parents. Occasionally the reply reads, "My wife and I."

When parents receive the statements from the college treasurer, they are usually large enough to evoke serious thinking. The parents are likely to call John in and say, "Now son, it's costing an awful lot to send you to college. Your mother and I never had the opportunity to go to college, but we realize that in this day you must have a college education to get ahead. We are willing to make sacrifices to see that you get an education, but we want you to work hard and make the most of your opportunities."

And so for four years, both son and parents deny themselves many desired comforts and pleasures. Graduation day comes and the pride which the parents have in John is beyond words. Ask John's parents who paid for his education, and they will say, "We did. It cost us about \$4,000 for his four years of college."

THE HALF NOT TOLD

Parents who send their children to college are honest in their thinking when they say, "We paid for our son's education." But the half has not been told.

Studies have shown that in state supported colleges that the fees charged a student pay for only one-fifth or about 20 per cent of the cost of his education; the bulk of the other 80 per cent is paid by the tax payers.

In church supported colleges students pay about one-half the total cost of their education and the balance must be made up by the college and the sponsoring church.

FREE RIDES FOR FREE WILL BAPTISTS

In the past, Free Will Baptists have relied primarily on other denominational schools for the education of their sons and daughters. Every person reading this ar-

ticle could name any number of Free Will Baptist students who have attended Methodist, Baptist or Presbyterian colleges. Whenever a student attends one of these colleges and graduates with an A. B. or B. S. degree, the denomination that supported the college has invested at least \$2,000 in that student's education. In some colleges this figure would run as high as \$4,000, but I have used the smaller figure to be conservative.

In my own case, I attended a large university affiliated with another denomination. My program of study covered seven years. During the year, 1957, I will reach my thirtieth birthday, and if I were to begin now to pay the university I attended \$100 per year, I would have to continue doing so until I was 100 years old to repay the university for what it invested in my education over and above what I paid. And I did not leave any unpaid bills at the university when I left!

Is it any wonder that when other denominations invest from \$2,000 to \$4,000 in the education of a young man or woman that they would welcome that student to join their church and use his talents in their service? In one sense of the word, Free Will Baptists have taken a free ride on the educational wagon of other denominations, but the ride has not been as free as it first seems. Where are most of the Free Will Baptist students who attended other denominational colleges? We have paid for our educational ride with the dearest gifts God has given us, namely our own sons and daughters.

God gives us youths whose capacities are equal to those of any denomination, but if Free Will Baptists are not willing to educate their children, then God rightfully gives them to the church who will educate them.

OUR BEST INVESTMENT

We cannot continue to lose our best young men and women and fulfill the mission which we believe God has for the Free Will Baptist church. The immediate

strengthening and expansion of our educational program is imperative. No denomination can advance beyond its leadership, and it is to our colleges that we must look for our leaders—Mount Olive Junior College and the Free Will Baptist Bible College represent indispensable opportunities for our denomination to train its youth for Christian service. Both institutions are ready and need to expand in order to adequately meet the educational needs of the students.

For every student we admit to our denominational colleges, Free Will Baptists must invest \$500 per year. If we charged our students enough to pay for the total operation of our colleges, the costs would be so high that few and possibly none of our students could afford a college education.

I believe that Free Will Baptists are now ready to provide adequate educational programs for our sons and daughters. An investment in the education of our youth is the best investment we can make. Although a college education is expensive for both students and the sponsoring church, it is more expensive to lose our best young people. It costs us far more not to have Christian colleges than it does to support them.

Our best preparation for tomorrow is the education of our youth today. The future belongs to those who prepare for it.

●
PHILADELPHIA—No one sentenced Miss Jennie C. Powers to attend Sunday school. She goes because she loves it. In fact, Sunday school means so much to her that she hasn't missed a Sunday in 82 years. Miss Powers began attending the Sunday school at the Westside Presbyterian Church in Germantown, a suburb of Philadelphia, at the age of four. Today, although she is 86 years old, she still attends, being very alert and agile for her age. In tribute to her record, the pastor recently made her devotion to the church the subject of his sermon and the choir sang her favorite hymns.

MORE BIBLES

A record total of over 5,200,000 Bibles and Scripture portions was printed by the British and Foreign Bible Society during 1956. This compared with just under 3,000,000 volumes in 1955.—Selected.

●
"I am told so many ill things of a man, and I see so few in him, that I begin to suspect he has a real but troublesome merit, as being likely to eclipse that of others."—Selected.

State and National Appeal for

Christian Education

Mrs. H. L. Spivey, Maury, North Carolina

GREETINGS to each of you in the name of Christ. Personally, I may not know you, therefore, I will give you an introduction by saying I was reared in the town of Ayden, North Carolina. When six years of age, I had the privilege of entering the Free Will Baptist Seminary and remained a student until December, 1918, my senior year.

I personally know and appreciate the value of Christian education and what it means for the cause of Christ. I am so grateful for the vision of our forefathers in bringing into the existence the seminary in the year of 1896. A stock company was organized; my grandfather, W. F. Hart, was a member and gave the land. He was also foreman of the building committee. After the seminary was established and progressing for the future interest of the denomination, the stock holders donated their stock to the North Carolina State Convention of Free Will Baptists. This was the first state convention owned school.

Years presented new fields of service. The need of a college was keenly visioned. We launched out with Eureka College, also in Ayden, North Carolina, on a new site. The seminary property was sold; the contents in the building were moved over to Eureka College. This college was weathering the storm of the financial depression which followed World War I. We lost Eureka College as it was consumed by fire.

The fires in the hearts of our people for Christian education burned low; some gave up and did not continue. But thanks unto God, there were some who had faith enough to rise up and renew their courage in the interest in Free Will Baptist Christian education. For awhile a Bible school was located at Smithfield, North Carolina. There was also Zion Bible College in the state of Georgia.

Our people still were not satisfied as they had a growing yearning for a more progressive Christian training program for our youth. Through a united movement the National Association had its birth in Black Jack Church, Pitt County, North Carolina, and later our people located our national headquarters at Nashville, Tennessee. This zeal for training our youth continued and all the time we knew that Christian education was our denomination's imperative need. Through the prayers, study and efforts of our North Carolina State Convention Committee the plans of a junior college were presented to the state convention. The plans stated: "That we maintain a Free Will Baptist junior college (two-year college) in the state of North Carolina." This program was approved and the Mount Allen Junior College came into existence and was chartered.

The college opened its first session at Cragmont Assembly, Black Mountain, North Carolina. The name given to the college was Mount Allen Junior College since the mountain on which Cragmont stands is Mount Allen. The college was growing rapidly and more room was needed. Plans were made and presented to the North Carolina State Convention by the education committee. The committee recommended that property located in the town of Mount Olive, North Carolina, be purchased for the college. This recommendation was approved by the convention and the present building was purchased and Mount Allen Junior College was moved there. Later due to the names of the college and the town of Mount Olive, a change of name was considered after it received a warm welcome from the people of Mount Olive and experienced such loyal support from them which continues until today. The change was approved by the convention and the name was changed from

Mount Allen to Mount Olive Junior College. However, no change was made in the charter nor in its Christian training objective which is having qualified Christian teachers to train our youth. No changes were made in the ownership either. The college is still owned by the North Carolina State Convention and controlled by the same.

This college was a dream of North Carolina Free Will Baptists brought into reality. This college has great objective—one that is paramount if we expect to grow spiritually. We all know that our public schools have refrained from the spiritual training of our youth. Therefore, it remains our duty to teach and train our youth in the Christian way of life. This is the greatest call to each Free Will Baptist. No matter where you may be located, no state or boundary lines will evade you and I in this great challenge. When we invest spiritually in soul we are investing in eternity.

Our greatest need of the hour is unity in purpose for this great cause. I regret the fact that we do not have a Free Will Baptist school in every state. Other denominations have seen and realized when they educate their young people they can move out into greater fields of service. I am thankful, too, for the Free Will Baptist Bible College in Nashville, Tennessee, and the wonderful work it has done and is doing toward preparing missionaries, pastors and evangelists for the cause of Christ. For this we should be grateful indeed. The people of North Carolina have proved by their generous support of the past and present that they are interested and have our colleges at heart.

In view of the missionaries and pastors coming from the Bible College, or at least most of them, and entering into fields of service, there comes to me a vision which I can see so clearly. What are they going to face? The deacons and church members will not have received any Christian education training. Stop and think for a moment! How far do you think a pastor can lead such a congregation? Yes, we see the need of consecrated trained workers to work in our churches. We need trained deacons, Sunday school teachers, auxiliary workers, league workers and lay members. One trained person is just as essential as another for God can certainly use all who yield their lives for His service.

We can obtain some helpful information from observing our military service. If all were officers of high rank and there were no trained lower ranking men all the way down to buck private, do you think that without training they could win a single battle? I am sure you would agree that they must be trained. How far have we been trained spiritually for God's service?

We need to train from the lowest to the highest in our churches because God deserves our best.

My appeal to each and every Free Will Baptist is to wake up and catch a vision of our desperate need of the hour: we need all we can muster spiritually and financially for Christian education. Our Bible College and Mount Olive Junior College need our loyal support. They are both ours and let's have enough of the grace of God in our hearts to do our best for both of them.

It is certain that when Israel was murmuring in the wilderness they were not making progress spiritually nor were they getting any nearer the Promised Land. Neither will we. It would be well for us to learn this lesson from Israel and act accordingly. When God gives people know-

ledge and vision of our educational needs, we are hurting the cause we apparently are trying to defend when we allow envy and strife to exist between us, our college, or any phase of our denominational activities. God forbid that any cast their influence against the worthy causes. They are ours and all need our prayers and faithful support.

If you would like any further information regarding our colleges, you may contact them and they will be glad to give any information you may desire. Please do your part and I am sure that God will bless you in this life and in the life to come. Our youth are depending on us—they are our own. Give them a chance and receive manifold blessings.

When God Taught Me To Give

I SHALL never forget how God taught me to give. I had been pastor of a large church in the city of Toronto, but one day I resigned and on the first Sunday of January became pastor of a church which knew how to give in a way I had never known. I commenced this pastorate at a time when the church was holding its annual missionary convention.

Now I knew nothing about a missionary convention. I had never seen one in all my life. I didn't know the first thing to do. So I just sat there on the platform and watched.

As I held the envelope I read, "In dependence upon God I will endeavor to give toward the missionary work of the church \$_____ during the coming year." I had never read such a statement before. I did not know that God was going to deal with me that morning, and teach me a lesson that I was never to forget — a lesson that I was to teach to hundreds of others all over the country in the years to come.

I started to pray. I said, "Lord God, I can't do anything. You know I have nothing. I haven't a cent in the bank. I haven't anything in my pocket. This church only pays me \$25.00 a week. I have a wife and child to keep. We are trying to buy our home, and everything is sky high in price." All that was true. The first World War was on.

"I know that," the Lord seemed to answer me. "I know you are only getting \$25.00 a week. I know you have nothing in your pocket and nothing in the bank."

"Well, then," I said, relieved, "that settles it. I have nothing to give and I cannot give anything."

It was then the Lord spoke to my heart. I shall never forget it.

"I am not asking you for what you have," He said.

"You are not asking me for what I have, Lord?" I replied. "Then what are you asking?"

"I am asking you for a faith offering. How much can you trust Me for?"

"Oh, Lord," I exclaimed, "that's different. How much can I trust Thee for?"

Now, of course, I knew nothing at all about a faith offering. I had never given such an offering. But I knew the Lord was speaking. I thought He might say \$5.00, or perhaps even \$10.00. Once, as minister of another church, I had given \$5.00 for missions. Once in my life I had given \$3.00. Also, once I had given \$2.00. But never at any time had I given more than \$5.00. I almost trembled as I awaited the answer.

Presently it came. Now I am not going to ask you to believe that God spoke to me in an audible voice, but He might just as well have. I was scarcely conscious of the congregation as I sat there with my eyes closed, listening to the voice of God.

"How much can I give?" I asked.

"Fifty dollars."

"Fifty dollars!" I exclaimed. "Why, Lord, that's two weeks' salary! How can I ever get \$50.00?"

But again the Lord spoke and it was still

the same amount. It was just as clear to me as though He had spoken out loud.

My hand trembled as I signed my name and address and wrote in the amount—\$50.00.

How I ever paid that amount, I don't know to this day. All I know is that every month I had to pray for \$4.00. And every month God sent it to me in some miraculous way. At the end of the year I had paid \$50.00.

But this is what I want to make clear. There came to my heart such a fullness of the Spirit, that as I paid the final amount I realized I had received the greatest blessing that had ever come into my life!

I had trusted God for a certain amount and He had met it. So great was the spiritual blessing that the next year at the convention I doubled the amount and gave \$100.00. Then, at another convention I doubled the amount again and gave \$200.00. At still another convention I doubled it once more and gave \$400.00. Then later I doubled it again and made it \$800.00. From that day to this I have been increasing the amount and sending it to the Bank of Heaven year by year. If I had waited until I had it, I never would have given it because I never would have received it. But I gave it when I didn't have it. I gave a faith offering and God honored it.

That was the first time, I say, that I had ever given what I call a Scriptural offering a Pauline offering. Paul, you will remember, often took up *faith promise offerings*. He would get the church to promise a certain amount and then he would give the church a year to pay it. Then, you remember, as the year drew to a close, he would send someone to remind the church of the promise that had been made so he would not be ashamed when he arrived. (See 2 Corinthians 9.) He wanted to be sure it would be paid. A faith promise offering is a Scriptural offering, it is a Pauline offering, and God blesses it.

Have you only given cash offerings? It doesn't require any faith to give a cash offering. If I have a dollar in my pocket, all I have to do is to tell my hand to go into my pocket, find the dollar, take it out and put it on the plate. I don't have to pray about it. I don't have to ask God for it. I don't have to trust Him for any definite amount. I just have it and give it.

But it is entirely different with a faith promise offering. I have to pray and ask God how much He would have me give, then trust Him for it. Month by month I must go to Him in prayer and ask Him for the amount promised. I must wait upon Him until it comes in. That is the offering that brings blessing.

For well over a quarter of a century now, that is the kind of offering I have taken for
(continued on page sixteen)

NEWS NOTES

Rev. Robert Picirilli Speaks at Convention



An address by the Rev. Robert Picirilli of the Free Will Baptist Bible College, Nashville, Tennessee, was the outstanding feature of the Fifth Eastern District Sunday School Convention held July 14 at Gethsemane Free Will Baptist Church near New Bern, North Carolina. The speaker was introduced by the Rev. Cecil H. Campbell, pastor of St. Mary's Church of New Bern. The theme of the convention was "What Makes a Man Great?"

The opening prayer was led by Walter Sandlin, president of the association, and music was directed by James Davidson. Elbert Cooke gave the welcome address, and the vice-president, H. L. Ireland, responded. Following the morning program, dinner was served and a fellowship hour held.

Following Mr. Picirilli's address, a series of programs was given by various Sunday schools. President Sandlin reported an attendance of approximately 250, including 7 pastors, 6 superintendents and 12 teachers. This group represented 27 churches. An offering received during the meeting amounted to \$195.

The treasurer reported the following disbursements: Children's Home, \$60; Free Will Baptist Bible College, \$25; Mount Olive College, \$25; missions, 20; Eastern Conference mission, \$20; Cragmont Assembly, 10; superannuation, \$10; secretarial expense, \$10.

Holding the poster in the picture above are Rev. Picirilli, right, and Mr. Sandlin, left. Others, from left to right, are Rev. Leslie Row, Rev. Cecil H. Campbell, Lewis Campbell, Mary Rowe, Richard Eth-

ridge, Alton Hines, Beth Harrison, Jimmy Hughes, Janet Hines and Daniel Gaskins. All are students or former students of the Bible College in Nashville.

Youth for Christ Rally At Belhaven, N. C., Church

A Youth for Christ Rally will be held at Belhaven, North Carolina, Free Will Baptist Church Saturday night, August 10, at 8:00 p. m. The Musical Messengers will be in charge of the program. The Church invites all young people in the area to make a special effort to attend this service. Come praying that the Lord will bless.

The Musical Messengers will be at Trinity Free Will Baptist Church, Route 1, Pantego, North Carolina, on August 11, at the Sunday morning service, and at Belhaven Free Will Baptist Church for the Sunday evening worship service.

Coming Events

August 5-10—Youth Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

N. C. Bible College Alumni to Meet

The Rev. James C. Lynn, secretary, announces that there will be a fellowship meeting of the North Carolina State Alumni Association of the Free Will Baptist Bible College, August 13, 1957, at 10:30 a. m., in the home of the Rev. Walter Reynolds near Ayden, North Carolina. Brother Reynolds lives at the parsonage of the Bethany Free Will Baptist Church, just off Highway 102, about three miles west of Ayden, North Carolina.

All trustees of the Bible College living in North Carolina are invited to attend this meeting also. Members are urged to bring their wives, children and a picnic lunch.

Report of 2nd Union of N. C. Western Conference

The Second Union of the Western Conference of North Carolina convened with the Rose Bud Church in Wilson County, June 29, 1957. The devotions were conducted by Roy Collie. Mrs. Judy Lamm responded to the welcome that was extended to the union by Mr. G. Frank Sawrey. Minutes of the last union were read and approved. The Rev. M. L. Johnson gave a report on Mount Olive Junior College, Mount Olive, North Carolina.

The ministers' roll was called with six ministers present. Visiting ministers were extended a seating in the union. The roll of churches was called with fifteen churches representing. A special offering of \$26.12 was taken for the Children's Home, followed by the union sermon delivered by the Rev. R. E. Clegg.

The Rev. L. H. Boykin delivered the afternoon devotions, followed by the business session. Various committees made their reports which were accepted.

A rising vote of thanks was extended to the Rose Bud Church for the kind hospitality shown to the union. The union adjourned to meet with Saints' Delight Church, Franklin County, on September 28.

First Church, Bryan, Texas, Celebrates 63rd Anniversary

The First Free Will Baptist Church of Bryan, Texas, will celebrate its 63rd anniversary on September 1, 1957. On this day the book, "63 Year History of the First Free Will Baptist Church," will be released for the first time. The book is a pictorial and historical narrative of the 63 years since the organization of the church.

Outstanding features of the anniversary celebration program include addresses by Dr. L. C. Johnson, president of Free Will Baptist Bible College, Nashville, Tennessee, and Dr. E. Sterl Phinney, professor of his-

y, University of Oregon, Eugene, Ore-
n. Both are former pastors of the
urch. There will be a recognition ser-
e for former pastors, ministers and mis-
naries who have gone forth from the
urch to spread the gospel and also a
lowship dinner at noon.

ver Road Mission eports Progress

The River Road Free Will Baptist Mis-
n, Washington, North Carolina, reports
ecord attendance of 64 for Sunday school
Sunday, July 14, 1957. The Sunday
chool has 78 on roll at the present time.
cently 22 of these members received at-
ndance pins for three months' perfect
endance.

The mission is now holding part-time
urch services and it has been reported
at it is making wonderful progress with
e help of God. The mission, which had
charter members and one associate mem-
r, plans to organize in the near future.
e mission requests the sincere prayers of
Christians for their future work.

chester A. Huckaby esigns Pastorate

The Rev. Chester A. Huckaby, pastor of
e Piney Grove Church near Chipley,
orida, has resigned his pastorate which
has served for the past seven years to
effective October 13, 1957.

Brother Huckaby came to Piney Grove
urch from Phenix City, Alabama, where
served churches in Phenix City and Co-
mbus, Georgia. He has been the modera-
t of the Liberty District Association of
orida for the past six years. Since com-
g to Piney Grove Church, 76 new mem-
ers have been received. The church it-
f has gone forward with a full-time pro-
m, and it supports the complete de-
minational program through the Co-
erative Plan of Support and special off-
ngs. The church has also been remod-
d and refurnished with factory-built pews.
e church has a beautiful seven-room par-
nage. The Sunday school operates on
e six-point record system.

Brother Huckaby has been a member of
e National Board of Superannuation for
e past six years. He has been active in
e Free Will Baptist ministry for the past
years. He has a family with five chil-
en, Ages 19, 17, 15, 13 and 7. As to
w, Brother Huckaby has made no defi-
te plans for the future.

ashington, N. C., Church Sponsoring Radio Program

The Washington, North Carolina, Free
Will Baptist Church is now sponsoring a
lio program over Radio Station W R R F,
nder the direction of the Rev. Charles

Keith, pastor of the church. The program
can be heard each Sunday afternoon at
2:15, and is called "The Free Will Baptist
Church Hour."

If you would like to have a part in spon-
soring this program send your gifts to
"The Free Will Baptist Church Hour,"
Radio Station W R R F, Washington,
North Carolina. You might also like to
send in your requests if you have a birth-
day or anniversary.

Free Union Chnrch to Be Host to Youth Rally

The Free Union Free Will Baptist
Church will be host to the Youth for Christ
Rally of the Second Western District on
August 10, at 8:00 p. m. The local
church will be in charge of the program.

Everyone is invited to attend the rally
and to receive a blessing from the Lord.

Youth for Christ Rally At New Bethlehem Church

The New Bethlehem Free Will Bap-
tist Church located between Bridgeton and

Arapahoe, North Carolina, will be host to
a Youth for Christ Rally on Saturday night,
August 10, at 8:00 p. m. The Rev. Charles
Rice of New Bern, North Carolina, will be
the speaker for the rally.

A cordial invitation is extended to every-
one to attend the rally.

Revival Completed at Free Union Church

A revival was recently completed at the
Free Union Free Will Baptist Church, Tyr-
rell County, North Carolina, with Brother
Tommy Steele of the "Daily Devotionals"
radio program, Raleigh, North Carolina,
as the evangelist.

Mrs. D. V. Spencer, reporter, states:
"Brother Tommy was an inspiration to us
as individuals and as a church. We feel
that we have never had a more successful
meeting. Although we are very few in
number, eleven souls accepted Christ. We
hope to have this man of God to hold ano-
ther meeting for us in the not too distant
future."

NOTICE!

The Annual Stockholders Meeting of the Free Will Baptist Press

Will Be Held in the

PRESS BUILDING

MONDAY, SEPTEMBER 9, 1957

AT 10:00 A. M.

**All members authorized to represent stock owned by church organi-
zations, individual owners, or if you are serving as a proxy, please be pres-
ent.**

**If you represent stock owned by an organization be sure it is author-
ized. If you represent as proxy be sure to bring with you a written state-
ment to that effect. No one is allowed to represent stock at the annual
meeting unless it is authentic.**

R. N. HINNANT, President

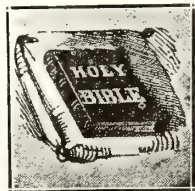
PROXY FOR STOCKHOLDERS' MEETING

September 9, 1957

I hereby name Mr. or Mrs. _____,
address _____, as my proxy for
this stockholders' meeting. The number of shares: _____ Representing
person, or church organization: _____

Signed: _____

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Is there any teaching in the Bible to justify a church in including a kitchen in its plans for a Sunday school building? If so please inform me.

Answer: No! I do not think so. Were the true teaching of the Bible on this subject arrived at it would, without doubt, be to the contrary. It is true that the early church enjoyed fellowship together as they gathered each evening for worship, Bible study, prayer and evangelistic activities. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41, 42); "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20, 21).

I heard a famous archaeologist say that he was with a group of scholars in Palestine when they unearthed sufficient data to convince him that many, if not all, of the groups of the apostolic church met each evening in the home of one of their members where the members brought their food so as to share a common meal and then had communion including washing of the saints' feet and spent the rest of the evening praying, studying the Bible and winning souls. (The early church of Jerusalem, that of Rome, Corinth, etc., each consisting in more than one group and meeting place.) This he said preceded the time of the selling of their goods and having every thing in common and the tragedy involved in which the Holy Ghost killed Ananias and Sapphira. See Acts 2:43-47; also Acts 5:1-10. This story of Ananias and Sapphira indicates that materialism and selfishness came in and spoiled what would have been a wonderful system to further fellowship among the brethren and advance the cause of Christ, but just as it was true that neither the Jews, the world, nor the visible church were ready to receive Jesus and all His teachings on Palm Sunday or when He made His, so-called triumphal entry into Jerusalem (Matthew 21:1-9; Mark 11:1-10; John 12:12-19);

neither was the visible church ready when Peter acted as God's instrument in judging Ananias and Sapphira. Nor is it ready for such today.

A. T. Robertson, in his "Word Pictures," Volume 3, Page 38, says:

"It is generally supposed that the early disciples attached so much significance to the breaking of bread at the daily meals, more than our saying of grace, that they followed the meal with the Lord's Supper at first, a combination called *agapai* or love-feasts. 'There can be no doubt that the Eucharist at this period was preceded uniformly by a common repast, as was the case when the ordinance was instituted' (Hackett). This led to some abuses as in 1 Corinthians 11:20. Hence it is possible that what is referred to here is the Lord's Supper following the ordinary meal."

In addition to the fact that abuses of the practice seems to have warranted the discontinuance of both the community of goods and later the common meal. Jesus predicted that this age would end in chaos as the result of a type of worldliness that would lead to excessive eating and drinking and an illicit relation between the sexes. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:37-39).

A Christian who retired from business a few months ago said that his doctor put him on a restricted diet and said that he must stop eating and drinking excessively or get his business ready for his sons to take over. The Christian doctor in attendance pointed out the fact that heart ailments with several other diseases often fatal to middle-aged people and to those older are robbing America of her best thinkers, capable of doing much better work than their young successors and that most of them are going from ten to fifteen years earlier than they need to die if they would only eat, drink and live more simple. Among these there are many Christians that seem to be appropriating the unchristian slogan found in the Bible, "... let us eat and

drink; for to morrow we die" (1 Corinthians 15:32; Isaiah 22:13).

Even in our orthodox churches and among our Bible believing Christians we hear of a great deal more feasting than fasting and much more of entertaining each other and having a good time together than of Bible inspired Holy Ghost moved personal soul winning and weeping over lost souls; over Christians repenting of their sins, confessing their faults one to another, forgiving one another and exhorting one another. In fact, the exhortation of one another among Christians, as was common among Free Will Baptists in our fathers' day and as is taught in the Bible is almost a lost art. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13). See 10:25.

Christians are so busy serving entertainment committees, building committees, membership committees, and watching television that little time is left for the essentials in Christian nurture and growth.

A Free Will Baptist friend of mine went to a large western city to make his home where he joined some business associates in attending a Presbyterian church of which he is now a member. This church has grown from a few hundred to several thousand members. It was fairly simple in its worship services with only a few social activities when he first became a member. It purchased high priced real estate, tripled its facilities several times and as was necessary, added to its extra curricular activities until now the most elaborate churches are not a whit ahead of it. To cope with a church of another Protestant denomination it put in a kitchen, a gymnasium, swimming pool and other athletic facilities, added a large committee for local charities, etc., until it was ahead of the other Protestant church in almost every feature of expansion service. Its foreign mission activities exceeded that of any church. It had twice as many assistant pastors and a much larger number of employees for its various departments, but in spite of all this they began losing their young people in large numbers. When proper investigation was made the fact that the large Catholic church on the next block had a dance hall in their basement was revealed. It was offering all kinds of enticing lures to attract the young people. What now? Well this was soon answered by the inclusion in their church services of a larger and more attractive dance hall with more enticing lures. The result was a large group of young people at the dance and quite a few participating in athletics, but only the usual number in regular attendance to Sunday school, morning services and youth meetings.

(continued on page fifteen)



The Lighted Pathway

This word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:8).

Last week we were thinking about the testimony of Paul at the end of a life spent in the service of God, using the sixth and seventh verses of this chapter. In these verses Paul first reviewed his religious life and work, then looked to the mansions of glory for his reward. Henceforth, he said, there is laid up for me a crown of righteousness. The victors in the Olympic games were crowned, rewarded and honored. Anciently, the conquerors were crowned, and thus the crown became the symbol of victory. Thus are the people of God to be crowned. Our crowns are to symbolize the victory in the good fight, and to indicate that we ran the Christian race successfully and finished our course with joy.

The Scriptures refer to the crown of glory or the glorious crown. The crowns worn by kings and monarchs dazzle with their brightness and splendor; but what are they compared with the crowns of glory? Crowns beautiful and enriched by the brilliant gems of eternity, which are laid up for the faithful saints of God. The Scriptures also refer to the crown of life. Where, except in the vocabulary of heaven, do we find such a collection of words and phrases? This crown will be given to, and worn by, the heirs of eternal life. The wearer of this immortal crown will enjoy immortal life—life imbittered by no apprehension of death; for death does not touch those who wear the crown of life.

In the text, we are referred to a crown of righteousness. It is a crown which the righteous alone shall be able to wear. Many earthly crowns adorn the heads of the unrighteous, and they are obtained by unrighteous means. They are, many of them, stained with blood and saturated with the tears of widows and orphans. Such are the crowns of unrighteousness. But the crown that is laid up for the conquering saint is a crown of righteousness. It will be given to those alone who are justified by the righteousness of Christ. No one can merit it. Paul, who gave us the words of the text, repudiated his own righteousness, and wished to be found in Christ, not

having his own righteousness, but the righteousness of God by faith. Only those who are by faith clothed with the robe of the Saviour's righteousness will wear the crown of righteousness.

This crown will be given only to those who are renewed after the image of God in righteousness and true holiness. Man was made originally in the image of his Maker. When he sinned, that image was defaced. He became earthly, sensual, devilish—the essence of unrighteousness. In this condition he is unfit to wear a crown of righteousness. He must be made righteous. Regeneration must re-ensamp the image of God upon him. He must be made partaker of the divine nature. He must become a new creature in Christ Jesus, old things passing away, and all things becoming new. Those possessing this preparation are renewed after the image of God in righteousness, and they shall wear the crown of righteousness; for the mouth of the Lord hath spoken it.

And finally, this crown of righteousness shall be given only to those who live righteously. Those who pretend to magnify the grace of God in salvation but fail to live the life that true regeneration imparts are bringing upon themselves the greater condemnation. Only those who are made righteous and live righteously will be permitted to wear the crown of righteousness.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. . . ." (Matthew 13:43).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Sallie B. Averette

On Thursday morning, June 27, 1957, Mrs. Sallie Braxton Averett, Age 72, joined hands with her Saviour and slipped quietly away from the cares and burdens of this world to that land where saints immortal reign. She was the daughter of the late Jesse W. and Sarah Everett Braxton, and the widow of Amos R. Averette who passed away in 1925. She joined the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, at an early age and remained a faithful and loyal member until her death. Her sweet Christian life was one of service to her family, friends and church, and it will always be a precious memory.

Funeral services were held at the Wilkerson Chapel in Greenville, North Carolina, on Friday, June 28, 1957, at 3:00 p.

m., by her pastor, the Rev. Henry Melvin, assisted by the Rev. Robert B. Crawford. Burial took place in the Reedy Branch Church Cemetery, under a lovely mound of flowers symbolic of a beautiful life well lived.

We weep not for her passing for we know that death was only a steppingstone to heaven's fair land, but we weep because she no longer can lovingly upbraid us for the wrongs we do and give us her love and courage to live each day as only a Christian mother knows is best. The shadow of her life shall ever envelope those of her fold whom she loved with a love unsurpassable. Precious memories indeed are ours in the life of our departed loved one—memories which can never be dimmed for they lie deep in the hearts of those who loved her so dearly.

Those of her fold who survive are eight sons, Phillip, Joe, Elbert and Larry Averette of Greenville, Ernest Averette of Winterville, Amos Averette of Scotland Neck, and Willie and Eugene Averette of near Greenville; two daughters, Mrs. John A. Whichard and Mrs. Jimmy Patty of Greenville; 20 grandchildren and 7 great-grandchildren. Preceding her in death was her eldest son, George Averette, who passed away only ten days previously. Other survivors are three brothers, Henry and J. T. Braxton of Winterville and Luther Braxton of Oakland, California; two sisters, Mrs. Will Tripp and Mrs. Bessie Mills of Greenville; and a host of relatives and friends.

May the hearts of all whose lives are saddened because of her absence be sustained and comforted, as they await their summons from on high to be reunited with her where there will be no more pain nor sad farewells, by these words of one of her much-loved hymns:

Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press, and the cares distress,
And the way grows weary and long?

Does Jesus care when I've said good-by
To the dearest on earth to me,
And my sad heart aches till it nearly breaks,
Is it aught to Him? Does He care?

O yes, He cares, I know He cares.
His heart is touched with my grief;
When the days are weary, the long night dreary,

I know my Saviour cares.

A loving granddaughter,
Joan Averette

Mrs. Sallie Anderson

God in His infinite wisdom saw fit to call our beloved sister in Christ, Mrs. Sallie Anderson, to her eternal home. (continued on page sixteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

League Activities

MANY THANKS!

Free Will Baptist leagues throughout the United States have contributed more than \$12,400 to the "Chapels for Cuba" project since June, 1954.

First, the Cubans express their deep appreciation for several new chapels. During a convention in November of 1956 approximately 600 Cubans expressed appreciation by standing. Several individual pastors told me at the close of the convention how thankful they were for the new chapels. The Cubans do appreciate leaguers who provided more places of worship for them.

Secondly, Brother Riggs, promotional secretary for the Foreign Mission Board, expressed his hearty thanks to the leaguers who responded so genuinely to the "Chapels for Cuba" project which had a goal of \$10,000 but raised some over \$12,400.

Thirdly, members of the National League Board were well pleased with the giving by our leagues to the national league project. Your promotional secretary also appreciated the financial response to the project reminders. Again I say, "Thanks," to all Free Will Baptist leagues for cooperating in the raising of \$12,400 for the "Chapels for Cuba" fund.

NEW NATIONAL LEAGUE PROJECT

Leaguers, we have a greater job to do this time. Our new national league project is "Kitchen for College," with a goal of \$15,000. With this amount we hope to purchase equipment for the kitchen at the Free Will Baptist Bible College in Nashville, Tennessee. We want to raise this amount (\$15,000) by June, 1959. This is such a small goal considering the thousands of leagues we have in our churches. A little effort, on the part of all these leagues, will make this new goal seem low. The point is this: Begin now to make contributions to "Kitchen for College." Send all gifts to National League Board, 3801 Richland Avenue, Nashville 5, Tennessee. At the end of each month one big check to cover total amounts of gifts will be presented to the Free Will Baptist Bible College.

Leaguers, I'm fully counting on you to cooperate again. Let's reach the goal as early as possible. Individual leagues, district league conventions, and state league conventions should begin boosting this

Appointed to Foreign Language Department



The appointment of Mr. M. J. Perret of Deland, Florida, to head the foreign language department of Mount Olive Junior College, Mount Olive, North Carolina, was announced today by President W. Burkette Raper. Mr. Perret, who will teach French and Spanish, has had considerable teaching experience in the DeLand High School and Stetson University.

Mr. Perret holds the A. B. and M. A. degrees from Louisiana State University. He and Mrs. Perret will move to Mount Olive about September 1.

new project right away. Watch our Free Will Baptist publications for signs of progress concerning our new project. Pray and give to help us reach our \$15,000 goal.

EIGHTH NATIONWIDE LEAGUE CONFERENCE (1958)

The keynote, "Let Go — Let God," was suggested by Rev. Henry Melvin, chairman of the National League Board. Brother Melvin has worked untiringly to promote the Free Will Baptist leagues for more than thirty-five years. Leaguers, we owe him a great deal of gratitude for his keen interest in the training service of the church. When you see Brother Melvin, "Pop," tell him how much you appreciate his contributions to the Free Will Baptist league work.

The place of National League Conference has not been announced yet. This important announcement will appear within the next few months. Pray for this conference and begin planning now to attend, no matter where it meets.

MORE LEAGUES FOR 1958

One of our goals for next year is for every Free Will Baptist church to have an active league organization. Any church with a good league can expect a fruitful future. If your church does not at present have a league organization, start now making plans for starting one. It takes a great deal of work to maintain a good league but, oh, isn't it worth it? Those who know from experience will definitely say, "Yes!" Another goal is for every church having a league organization to contribute 10% of all league offerings to the National League Board. Less than 11 cents per league, per year, is given to promote this important organization in our denomination. Does this explain the existing conditions in our leagues today? No organization can be successful without continuous promotion. We all know this already and, too, it takes finance to promote. Ten per cent of league offerings amounts to a good sum, collectively speaking. This means all of our leagues need to contribute regularly for the national league board to provide needed program materials. Let us begin now to weigh the profits from providing a good league with the efforts we put forth. Remember, "We train that we may serve."

The National League Board is maintained for the specific purpose of promoting the Free Will Baptist leagues in our entire denomination. We desire your prayers and cooperation.

Ray C. Turnage
Promotional Secretary

OKLAHOMA CITY—United Drys of Oklahoma have launched a state-wide prayer crusade to undergird their campaign for county option on the sale of beer. They expect the issue to be put to a state-wide vote in November.

"While Moses stood with arms spread wide, Success was found on Israel's side; But when through weariness they failed, That moment Amalek prevailed."—Selected.

"The fact that God is love makes Him the Source and Fountainhead of love."

"You can't lead anyone else farther than you have gone yourself."—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



CLIPPINGS WITH COMMENTS

"Mirrors—Two girls were sitting opposite each other on the train. One took out her vanity case, gazed into the mirror, carefully powdered her face, used her lipstick and rouge, penciled her eyebrows, and then went back with a self-satisfied air. The other girl held in her hand a much-used pocket-testament. She glanced at it reverently, then looked away out of the window at the flying landscape. Occasionally her eyes would close and an almost imperceptible movement of the lips indicated that her heart was in the presence of the King.

"Both girls were using mirrors. One used so to beautify her outward appearance, and to gratulate herself, no doubt, on the reflection it revealed. The other girl was using the mirror of God's Word. God says, 'For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, (James 1:23, 24). God's Word reveals the very thoughts and intents of the heart. It reveals our needs and shows us ourselves as we really are. It does not flatter us, but it shows us how to become different. There is a blessing in looking into God's mirror. 'But whoso looketh into the perfect law of liberty, and continueth therein, he is not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed' (James 1:25)." —Sunday School Times.

Many of us who claim to be Christian forget what manner of men we are. Why do we forget? Well, I think God tells us about forgetting through His Word as revealed in the Bible. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot

see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:4-9). *University Professor Points Out Danger*

Dr. M. F. Ashley Montagu, Rutgers University anthropologist, says, according to news report, concerning a danger to expectant mothers: "Pregnant women who smoke may cause danger to the hearts of their offsprings as well as to their own hearts." I wonder if this is true, and I have no reason to doubt the truthfulness, for I know very little about science. But if it is true then is not the mother guilty before God for the affliction and often the death of her offspring? Dr. Montagu states further: "Heart disease which appears in later life, often can be traced back to fetal heart strain due to the mother's use of tobacco. . . . There can be no question that consistent smoking places a very dangerous strain on the heart and other connected organs."

A few years ago, I was visiting a hospital and saw a little frail, pale, weakly mother standing by a crib, watching her baby as it tried to get its breath under an oxygen tent. I said to the mother, "What is the trouble with your baby?" She answered, "It was born with an enlarged heart." This mother was smoking, and as I questioned her I found that she was an excessive smoker, and no doubt her excessive smoking had brought her offspring into the world with an enlarged heart. Mothers should weigh the findings of these doctors who have made the health of both mothers and babies a study and take heed as to the pointed out dangers.

Free Will Baptists Urged to Produce More Christians

The above was the headline given by a Birmingham, Alabama, newspaper in reporting the sermon delivered by the Rev. Bobby Jackson in the opening session of the National Association of Free Will Baptists in July. The paper states the following:

"A Fremont, North Carolina, evangelist emphasized to delegates and visitors to the National Association of Free Will Baptists that the mission of every Christian is to produce more Christians.

"The Rev. Bobby Jackson spoke at the opening session at the Tutwiler. His topic was 'Our Highest Missions.' According to the report, Rev. Jackson said, 'Until you have brought someone to Christ, your life has been fruitless. Any minister who isn't a soul winner is not worth the salt in the biscuits he eats when he goes to your home for Sunday.'

The Lord certainly has challenged us in the great commission as given by Christ. In many places in the Bible, we are urged and commanded to go forth in the soul-winning business.

Super-Human Saviour

"This story is told of Daniel Webster when he was in the prime of manhood. He was dining with a company of literary men in Boston. During the dinner, the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the divinity of Christ and his dependence upon the atonement of the Saviour. One said to him, 'Mr. Webster, can you comprehend how Christ could be both God and man?' Mr. Webster replied, 'No sir, I cannot comprehend it. If I could comprehend Him, He would be no greater than myself. I feel that I need a super-human Saviour.'"—Christian Witness.

May I say that men have vainly sought to understand the Lord Jesus, but I agree with Mr. Webster. A Christ that I could comprehend would be no more than myself. Then if I could comprehend Christ, there would be no place for faith. It is by faith that we accept the Lord Jesus Christ as our personal Saviour.

Things That We Know

These are things that we know as Christians and there are things that we cannot know, and never will know in this life. Let us take the word of one who was well acquainted with the Master. John says, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4). "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John 2:29). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

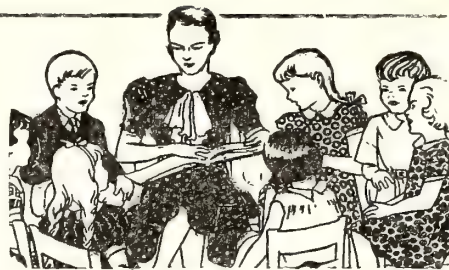
Here John says that we know Him. He also says that we know that we shall be like Him. How do we know it? Because God's Word says so. When God's Word declares a thing we accept it by faith, thus knowing that it is truth. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2, 3). From this we learn that the cult religions are not of God because they deny the incarnation of the Lord Jesus Christ.

"So, you are being criticized? Congratulations! You have either done something worth-while, or refrained from doing something foolish."—Selected.

STORIES

FOR OUR

BOYS and GIRLS



ARTIST FROM BRAZIL

Esther M. Payler

THE chalk scraped with a grating sound as Mr. Philips wrote the problems on the blackboard of the Boys' Mission School in the mountains of Brazil. Suddenly he laid the chalk down and strode to the door as he heard a burst of shouts, jeers, and yells from the playground where the boys were gathered for recess. The playground around the church and school was empty. All the boys were crowded down at the brook. They were so absorbed they did not hear Mr. Philips' approach. Before he parted the group, he knew he would find Luis at the center. He was the smallest, thinnest, scrappiest boy in the school.

Luis was hunched over, covering some object. Above him towered Dom, the school bully, armed with a big stick.

Seeing the teacher Dom dropped the stick, and stared at his big toe. Luis looked directly at the teacher, his black eyes pleading. He stammered: "I was making this! Dom wants to break it!" Luis straightened, lifting clay-smeared hands. Mr. Philips wanted to laugh when he saw the figure made of damp clay. There, before him in miniature, was Dom, his slouching bulk, egg-shaped head, and flat feet.

"It's me," blubbered Dom. "Luis wants to put the bad jungle spirits on me."

"Dom, forget such foolishness! God is here and everywhere taking care of His children. Jesus frees people from evil spirits," said Mr. Philips. "Boys, go in and work the problems on the board. Luis, I want to talk to you."

When they were alone, Mr. Philips asked: "Luis, how long have you been making statues?"

"As long as I can remember, sir. Sometimes I carve them from stone, like the pictures in the books," now the black eyes glowed.

"Now I understand you, Luis. I did not know what to make of you, and how you would sit by the hour in school and chapel, not even hearing what I was teaching you," said Mr. Philips.

"I have heard what you said, but my mind was always busy, too, with watching and studying how people looked, so I could make statues that would look just like them.

When you talked of Jesus, I burned inside to be like Him, and some day make a statue of Him that would be so beautiful everyone would adore Him and love Him." Luis forgot his usual shyness.

"That would be worth-while," answered Mr. Philips, "but first you must try to be like Him. Picking fights and trying to get even is a bad way to start, for Jesus told us to turn the other cheek, and return good for evil."

"That's hard to do."

"Yes, very hard! It can only be done by God's helping us. Luis, I know you have a God-given gift. You need good teachers to help you make the most of it. You should go to a school in Rio or elsewhere. That would take money. How can we get it?"

"My family is poor. All we own is our little hillside farm and house," answered Luis.

"I have little money. Our church and school need what they have. We must pray earnestly. You must keep practicing both how to be like Jesus and to make better statues."

That night when Luis went to bed, he saw the lamp was still burning in Mr. Philips' room, above the school. He could not see, however, the long letter Mr. Philips had written to someone in Rio de Janeiro, the great city, many miles away from his mountain village.

"I wonder if Mr. Philips has forgotten about me?" thought Luis more than once, when days passed and nothing more was said. Several times when the mail truck was due, Mr. Philips sent Luis to inquire for a letter, but each time there was none from Rio.

More than once the boys picked on him. Luis had his fists doubled up to give back a stinging blow when he remembered his promise not to fight. During school vacation, Luis worked with the other boys in the mines. Since that day Luis had made Dom's figure in clay, Dom had threatened: "Some day I'll get even with you, making fun of me!"

"I wasn't making fun of you," answered Luis. "That's just the way you look to me!

I won't fight now, 'cause I'm trying to be like Jesus."

One day, as Luis was standing sorting ore, Dom crouched back of him and pinned his arms back. "You made fun of me at school. Now Mr. Philips is showing the statue of me to everyone in the village, and is collecting money to send you to school." Dom breathed down Luis' neck, "I'm breaking your arms, so you can't make more statues."

Luis gritted his teeth at the pain, but a thrill of hope went through him that Mr. Philips had not forgotten and was trying to get money to send him to school.

When Luis thought he would have to crouch out, the pressure was loosened, for Dom was grabbed by the boss, who shouted: "Back to your work, Dom! Stop picking on someone half your size!"

Dom's face got red as a hibiscus flower. When the boss left, he shook his fist. "Wait," he hissed.

Back of his house, hidden by a boulder near the top of a wooded hill, Luis worked in his spare time. On a shelf hollowed under the rock, he had a row of clay figures of Mr. Philips, his family and village people. While the rest of the family were having a siesta, Luis went to dig some rock. Returning to his workshop, Luis cried: "Dom! Stop smashing my work! Why do you sneak up here?"

Dom kept splintering the figures against the rock. "When I'm done with your mummies, I'll do the same to you."

Anger like a hot flame, leaped through Luis. He kept praying wildly for help. He would not fight Dom; he would save his statues. He grabbed an armful of figures and stepped back. Dom pushed him. Luis stumbled down the hill to a place covered with stones, directly back of their house.

Dom stared at Luis. "Lay there, you!" he shrieked. He turned and smashed the rest of the figures, then ran away laughing.

Stunned, Luis finally picked himself up. Except for a few bruises, he was none the worse for his fall. His hands had clutched a handful of gravel. "How heavy, smooth and gray, they are! They would be right for carving small heads. I think I could work that stuff." He looked around for more pebbles like that, stuffed a few into his pocket and held others as he climbed back to his workshop.

"Not one statue left whole," he could not help sobbing. "Maybe I should have fought and saved them."

"Luis," he heard Mr. Philips calling. With him was a small man in city clothes such as no one in the village wore. "Bring your statues," called Mr. Philips, and his voice sounded happy.

"Dom smashed them all but Mr. Philips. I didn't fight! I will carve some of these

pebbles and they will be better than those made of mud."

"This is Senor Marlow who owns the mine. He wants to talk to you," said Mr. Philips. Softly he said to Luis: "He who conquers himself can do anything."

"Let me see those pebbles," the Senor reached eagerly for them. He turned them over in his hands. They looked like gray pigeon eggs as he rolled them in his palm. "Luis, Mr. Philips wrote me about you and showed me your statue. You have great talent. I want to help you go to school. I have had some losses at the time and will have to wait until next year. But keep your faith, these pebbles may be the answer to your prayer."

Luis had hoped for so much. Now he was discouraged. How could gray pebbles help him when the mine boss couldn't? The money Mr. Philips had collected was not good enough to send him to school, so he would have to stay home at least another year and earn before he could go to school,

and who knew what else would keep him away? Dom would keep on torturing him. Well, he might as well fight back for all the good it did him!

After almost a week, Luis saw Senor Marlow drive up to the ore shed. "Luis!" he cried. "You can go to school now, the best school there is, and stay as long as you want!"

Luis could not answer. Mr. Philips who now stepped out of the car, said: "The gray pebbles are platinum, the most precious metal. Your father's rich, and you can learn to be a sculptor."

Luis smiled: "God be praised! If I had fought Dom I wouldn't have fallen down. Falling down, I accidentally found the pebbles which led to our good fortune."

Mr. Philips patted Luis: "You've made a good start toward being like Jesus, and that's more important than any teacher or money can get for you."

"I know that now, thanks to you," smiled Luis.—*Gospel Herald*.

Subscription Honor Roll

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Scotland Neck Woman's Aux., Scotland Neck, N. C.	5
Leonard Williamson, Wilson, N. C.	5

NOTE—Our 1957-58 honor roll will begin on September 1, 1957. If you have any credits that have not been allocated, please notify the press at once to whom you wish a subscription to be sent.

In order for you to receive credit, this information must be sent in before September 1, 1957.

The Knot of Prayer

Dorothy C. Haskin

PASTOR, I cannot pray for my husband any longer. I must give him up. I have tried so many times but he always breaks his promise. He is drunk again," a wife decided regretfully.

"Don't stop praying for your husband," the pastor urged. "Keep on praying. Do your best and have faith in God."

"Very well," she agreed reluctantly. "I'll do my best but my heart is heavy and my faith is weak."

She kept on praying, and within two weeks her husband was converted. He stopped drinking and joined the church. Suppose she had stopped praying!

Mighty things have been done by prayer. Elijah prayed and God withheld the rain. Elijah prayed again and rain fell. Daniel prayed and the lions' mouths were closed. Believers prayed and Peter's prison doors were opened.

People have done mighty things by prayer and so can you. Dr. Alexis Carrel was a doctor and a noted man of science. He won the Nobel Prize and the Nordhoff-Jung medal. He said that the more he knew about medicine the more he realized that prayer could cure when medicine could not. He declared, "Prayer is the most powerful form of energy that one can generate."

Too many of us, though we nod in agreement when someone says that prayer is powerful, don't make the effort to spend time in prayer. When Adolph Saphir, the well-known Hebrew teacher, was nearing the end of his days on earth, he said, "If I were to live my life over again I would spend less time in service and more time in prayer."

If you pray in private, it will be easy to pray in public. During World War II a British soldier was caught creeping stealthily from a nearby woods to his quarters. He was immediately taken before his commanding officer and charged with communicating with the enemy. His only defense was that he had been praying.

The officer demanded, "Are you in the habit of praying?"

"Yes, sir," the soldier replied.

"Then get down on your knees and pray."

Expecting to be quickly executed, the soldier knelt and poured out his soul in prayer. When he finished, the officer said, "You may go. I believe your story. If you hadn't drilled often, you couldn't have done so well in review."

Live your prayer life daily before your children. Teach them the security of speaking with their heavenly Father in prayer.

If ever you feel you have reached the end of your rope, tie it with a knot of prayer.—*Copr. ERA, 1957.*

Narcotics Anonymous Fails

Narcotics Anonymous, a local experiment in helping drug addicts, has ceased to operate after a year's trial. A magistrate in Hamilton, Ontario, said the reason the experiment failed was that religion had no part in it. He said that addicts, once arrested, see no one but the police and the jailer. They need forgiveness, the doctrine of Jesus Christ, and the help of a minister, he said. "Most of their families want nothing to do with them," the magistrate added.—*Selected.*

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Old Story Still Thrills

A missionary of the Christian and Missionary Alliance, had an interesting experience while itinerating among the Mnong tribes in Kratie Province, Cambodia. Traveling by truck, on foot and on an elephant, on the fourth day a leopard leaped across his path. The animal was killed and placed on the elephant and brought into the village. The leopard, weighing about 200 pounds, had terrorized the village for days and had become so bold as to enter a house in search of prey.

That evening nearly the entire village crowded into the chief's longhouse. They presented the missionary with gifts. Then they had singers, or story-tellers, chant to entertain him. They chanted their ancient tribal lore, of the creation of the world and the fall of man, of the flood. It was surprisingly close to the Genesis account. Suddenly the story broke off, and although they were urged to continue, they could not. Their only explanation was: "Through the years much of this story has been lost or forgotten and we do not know the rest."

Here the missionary faced an unusual opportunity. With trembling hands he opened the Bible to Genesis and began to unfold the old, old story of creation, of the fall of man and of salvation through the blood of Jesus Christ, not the blood of water buffaloes.

As the missionary finished, nearly a hundred tribesmen sat silent, staring at him in the flickering light. Then the chief spoke, "Oh, we have wondered ever so long what the rest of that story was. It was such a good story. Please say it once more." So once more, line by line, the story was told.

When the story had been told the second time, the chief spoke again and said, "This sounds in our hearts like the very truth. If you will come among us and teach us, we will believe. But if you cannot come among us to teach us, then I must be honest with you. My people know only about evil and about devils. If we believe now and you go away, then I will not know how to teach my people and they will go back to their evil ways and this will be worse than before."

A Prison Experience

Two young students in the Vocational Bible Institute of Columbia, were thrown

into prison for giving out free literature and preaching the gospel. Across the narrow confines of their ten-foot cell, several prisoners cursed in drunken stupor.

The students began to recite from memory Bible verses that they had learned, and then lifted their voices in song. When the other prisoners heard their singing, they asked; "Why are you singing in a hole like this? What are you in for anyway?" The young men gladly told the reason for being in prison, and when the prisoners sobered up they talked to them about the Lord.

When a guard listened to the witnessing of the students, he was amazed and infuriated. The prisoners were listening to the Protestants sing and preach in their cell! He came in brandishing his revolver and said: "Look here! It is forbidden to preach here. This is a jail; this is no church!"

But they continued boldly to witness and during their stay in jail, fifteen prisoners heard the message of salvation, some for the first time. In desperation, the priest ordered water taken away from them and their fines increased. When they questioned the right of the priest to add to their sentence, the mayor told them: "It is time you understood that the priests run things here. Besides, the laws of Columbia do not defend evangelicals."

After 20 days a Christian man paid their fines and the boys went free. During their stay in prison they suffered through insufficient ventilation, no drinking water after their eighth day in jail, no baths for the entire time in jail, perspiring so profusely that the skin finally began to peel from their hands, and with the poorest of beds, yet they rejoiced in the Lord because they were permitted to suffer for Christ.

Mexican Indians Respond to the Gospel

The Wycliffe Bible Translators report that after working among the Tzeltal Indians in Mexico for seven years, more than 4,000 members of this ancient tribe have left pagan customs to follow Christ. The printing of the New Testament in the Tzeltal language by the American Bible Society has become an incentive for these people to learn to read and write and many Tzeltals have become literate.

Results of the Indians' new religious faith

are readily apparent. More than 700 marriage ceremonies have been performed indicating a new desire to obey the law of the country. Consumption of alcoholic beverages has decreased to such an extent that those who sell it have had to find other ways to earn money. Because money which was once wasted on liquor is now being used for food, clothing and other necessities, the standard of living has greatly improved.

Unlimited Opportunities

Africa, the land of which Livingstone spoke of as suffering because of "the open sore of the world" presents unlimited opportunities for service. The Sudan Interior Mission has a need for doctors, nurses and teachers. From minor medication to major, intricate surgery, Africa lies ready to day, waiting for the skill and the consecrated touch of those able and willing to serve.

A craze for education, the feeling of the well nigh infallibility of the printed word and the advantages of literacy, have become a religion with many of the people.

The SIM reports that there are whole villages, whole tribes, thousands of needy persons, waiting for help. In some of the dispensaries they average 40 patients a day. Their leper camps minister to thousands. But greatest of all needs, is the need to present the Lord Jesus Christ to these who are still held in Satan's bondage.

Saudi Arabia

The visit of King Saud to the United States brought Saudi Arabia into front-page news. King Saud is an avowed follower of Islam. He has an intense hatred of the Israeli State and strongly urges its complete dissolution as an independent power.

King Saud joins Colonel Nasser in the Mohammedan religious drive into Africa, the first effects of which have been already felt. Arabia with a population estimated at 10 million, is still the religious center of the Moslem world. Mecca, the birthplace of Mahomet, and Medina his burial place are considered to be the two holiest of Mohammedan cities.

Missionary doctors and evangelists have been reported to have penetrated into the very heart of the Wahhabi country with little trouble. It is reported that religious tolerance was never so marked in the coastal towns as it is today. There is evident willingness to listen to the Christian message. The work in Arabia during the last 50 years has proved that the most effective approach to the Moslem population is by means of medical activities. It has unlocked

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St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Jonathan: Nobility in Friendship

(Lesson for August 18)

Lesson: 1 Samuel 18:3, 4; 19:1-7; 23:15-18.

Golden Text: Proverbs 17:17.

I. INTRODUCTION

One should be careful in selecting his close friends that those whom he considers possess the qualities which he desires in friends. Let us see what it was in this young stranger who walked into the camp of King Saul that attracted Jonathan, King Saul's son, to him.

David had proven himself to be courageous. 1 Samuel 17 tells the story of David's boldly facing the Philistine giant. With only his shepherd's sling and some stones from the brook, David had slain Goliath and brought victory to the army of Israel. Surely it must have made an indelible impression on the mind and heart of Jonathan when he saw how fearlessly David faced this giant whom no person in the whole army of Israel would dare face. And when this young stranger turned shame and defeat for the army of God into glorious victory, it is unreasonable to believe that Jonathan would not acclaim him as heroic indeed.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who love the Lord as Jonathan loved David will make themselves and theirs available to Him (18:3, 4).

2. Even a king is foolish indeed who tries to dispense with God's man to thwart His plan (19:1).

3. When our safety is threatened by our enemies, there is none so important as a true and faithful friend (19:2, 3).

4. The fury of a king may be turned away by the earnest intervention of a true and trusted friend (19:4, 5).

5. No one deserves more honor and praise than he who reconciles men whose enmity is strained (19:6, 7).—*Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. The covenant or compact between these two young men is replete with spiritual suggestion. To love as his own soul is to give unreservedly. There is an exchange

of trust and mutual confidence in each other. With the giving of the robe and sword, Jonathan pledged himself in loyalty to David, no matter what might come. Love is loyalty at root, and true friendship has no taint of crookedness or duplicity. Jonathan exchanged his robes, as, later, God Himself did for us who were not worthy to become His friends. God in Christ is our divine friend and He has given us His robes of righteousness and made us to share in the strength of sword, girdle and bow.—*Gist of the Lesson*.

2. And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

The intervening verses of 1 Samuel 18 must be carefully studied, in order that the full force of the meaning of this passage may be grasped. After David had slain the giant Goliath, the women in Israel sang his praises, saying, "... Saul hath slain his thousands, and David his ten thousands" (Vs. 7). Edersheim remarks: "On the return of the army from the pursuit of the Philistines, the conquerors had, after the custom of the times, been met in every city through which they passed by choruses of women, who, with mimic dances, sang antiphonally the praise of the heroes, ascribing the victory over thousands to Saul, and over ten thousands to David."

3. To Saul it appeared as if David was greatly preferred before him, and as if his throne was in danger. It kindled in his heart the spirit of deep and revengeful envy. Upon this we read: "And Saul eyed David from that day and forward" (1 Samuel 18:9). To Saul every fresh success of David revealed the manifest help of Jehovah, and it also revealed his rival more clearly and thus deepened his hatred toward him. He sought to get rid of David in several ways;—*W. S. Hottel, D. D.*

4. Jonathan's attack on the Philistines as recorded in 1 Samuel 14:1-15 reveals him as a man of faith and great courage, but he was big enough to step aside gracefully when he realized that God had chosen David to be Israel's king.

5. Jonathan loved him as his own soul. The first word that we ought to consider in this opening sentence is the verb love. I do not know what the significance of it might be, but in these ancient records, we read of Jonathan loving David, of all Is-

rael loving him (18:16), of Michal, Saul's daughter, loving him (18:20, 28), and of the servants loving him (18:22); but we do not read of David loving anyone. Of course he did, but the record does not say so. However, 1 Samuel 20:41 reveals a mutual affection. It is the very opposite in the gospels. Until after the resurrection, not one person is said to have loved the Lord Jesus, though surely many did. On the other hand, Jesus loved Lazarus, Martha and Mary, the rich young ruler, etc., etc. In fact, the only time in the gospels that any man is actually heard to say that he loves the Lord is in the last chapter of John's Gospel — and there Jesus had to ask Peter whether he really loved Him or not. In other words, the David of the Old Testament seems to represent mankind, eager to be loved, while Christ, the Son of David, declares the character of God in that He first loves us.—*Peloubet's Select Notes*.

6. A little orphaned newsboy was selling his papers on the streets. A man stopped to buy a paper from him. While the man was searching his pocket for a coin, he questioned the newsboy as to where he lived. The answer was that he lived in a little cabin way down in the dark district of the city, on the river bank. The next question was, "Who lives with you?" "Only Jim. Jim is crippled and can't do no work. He's my pal!" said the boy. "You'd be better off without Jim, wouldn't you?" The answer came with some scorn, "No, sir, I couldn't spare Jim. I wouldn't have nobody to go home to. An' say, Mister, I wouldn't want to live and work with nobody to divide with, would you?"

7. And Jonathan . . . went to David . . . and strengthened his hand in God. What loyalty! What constancy! In the time of David's exile and deepest need, Jonathan proved the genuineness of his friendship for David. A friend will hazard his life to help a friend.

One of two brothers, fighting in the same company in France, fell in battle. The one who escaped asked permission of his officer to go and bring his brother in. "He is probably dead," said the officer, "and there is no use in risking your life to bring in his body!" But after further pleading the officer consented. Just as the soldier reached the lines with his brother on his shoulders, the wounded man died. "There, you see," replied the officer, "you risked your life for nothing!" "No," replied Tom, "I did what he expected of me. I have my reward. When I crept up to him and took him in my arms, he said, 'Tom, I knew you would come. I just felt sure you would come!'"—*The Bible Expositor*.

Questions and Answers

(continued from page eight)

As you think your church's needs through, both prayerfully and meditatively, ask yourself does my church need a kitchen included in its building plan in order for it to extend its services to include all the Bible holds us responsible to do? If so is the kitchen in order or is it the most important object for consideration now? Are we as a church giving the amount to missions, to Christian education, and to evangelistic activities as we should be giving? If not would it not be more Christian to do this? If we thought that Jesus would come for His church and that we were going to meet Him at His judgment seat this year, would we spend the money He has entrusted into our hands for a kitchen or would we use it to give another lost soul an opportunity to be saved? With which would Jesus be the more pleased? When this is done we each should act according to our Bible-taught conscience. If the majority of the church persists in doing contrary to what such a test tells you is right, having cast your vote against it each time you are permitted to vote, then earmark your offerings for what you know God would have you support.

Saudi Arabia

(continued from page fourteen)

closed doors, promoted friendship, and broken down opposition, fear and superstition.

Christian work today in the country is carried on by a total of 75 missionaries, representing several missions, but no indigenous church has been established. The tenacious grip of Islam upon its followers, together with persecution and ostracism, makes the work exceedingly hard and discouraging.

Mrs. Sallie Anderson

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lie Anderson, home to be with Him. She passed away June 25, 1957, at the age of 77. She was a member of Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina. She had been a shut-in for several years, but she always greeted everyone with a smile. Her patience and kindness were an inspiration to all who came into contact with her. She

made her home with her daughter in Vanceboro.

She is survived by one daughter, one grandchild, one great-grandchild, three sisters, two brothers and a host of loved ones and friends. Funeral services were held at Juniper Chapel Church by the Rev. Marshal Joyner, assisted by the Rev. Sam Worthington. She was laid to rest in the church cemetery.

Her trials on earth are over;
The victory has been won.
Though 'twas hard to part,
We say, "God's will be done."

A sister in Christ,
Mrs. G. F. McGowan

When God Taught Me To Give

(continued from page five)

missions. In our annual missionary convention we never get more than six or seven thousand dollars in cash, but we get a quarter of a million or more in faith promises! And it always comes in! More comes in than the amount promised!

It is customary in many churches to simply divide between various missionary societies whatever cash offering is given. If it comes in, they give it. But since there is no need to exercise faith, there is no burden, no responsibility. I have no use for that kind of giving. I believe that every individual church should obligate itself in faith before God for a certain definite amount, and pray until that amount has been received.

Now I am not talking about pledges. I have never taken up a pledge offering. There is all the difference in the world between a pledge offering and a faith promise offering. A pledge offering is between you and a church, between you and a missionary society. Some day the deacons may come along and try to collect it, or you may receive a letter reminding you of it. You can be held responsible for a pledge offering.

A faith promise offering is between you and God. No one will ever ask you for it. No official will ever call on you to collect it. No one will ever send you a letter about it. It is a promise made by you to God, and to God alone. If you are unable to pay it, all you have to do is to tell God about it. Give Him your reason. If He accepts it, you are free.

This, my friend, is the greatest invest-

ment you can make. You should be in business for God. You should make money for Him, use what you need to live on and give as much as you can for the work of evangelization. Put your money where it will accomplish the most for God. Put it into the getting out of the gospel. Put it into the souls of men. Use it for those who never yet have heard the message.

Perhaps God would have you support a missionary of your own—and then another, and another. Make a faith promise offering unto Him, then trust Him to help you meet it. Unmeasurable blessing will be yours.—*Reprinted from Moody Monthly.*

Among North America's population of 238,000,000 there are many who have never heard the gospel. Our denomination only has a church in one out of every five cities in the United States. Your faith offerings are necessary if we are to continue to expand our work in the homeland.

VICTORY

Trial is not the cause of victory, it is simply the setting, the background against which the strength of faith shines to greatest advantage. Trial but serves to demonstrate the triumph already actual. "We are more than conquerors," cries the apostle amid the deafening roar of battle, when as yet the issue seems most uncertain. It is the soul's apprehension and acceptance of the victorious content of the Cross. It is the hand of faith claiming in advance the fruit of conquest which Calvary assures.—*Selected.*

NEW YORK—Evangelist Billy Graham announced he will hold month-long crusades in San Francisco next April and in Charlotte, North Carolina, in October, 1958. If auditorium facilities are available, he will conduct another four-week campaign in Buffalo, New York, next November.

ATLANTA, GEORGIA—Judge W. W. Woolfolk of the Fulton Juvenile Court ordered four teen-aged girls placed on probation with the requirement that they attend church and Sunday school regularly. Probation was granted the girls, who were accused of terrorizing a schoolmate, after they pleaded for a chance to prove themselves good citizens.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 14, 1957



DANIEL'S CHAPEL FREE WILL BAPTIST CHURCH

Pictured above is Daniel's Chapel Free Will Baptist Church, Wilson County, North Carolina. The pastor of the church is the Rev. Wilbert Everton. See the complete story featured inside.

EDITORIAL

WHAT IS YOUR CONVICTION?

In the last two editorials we have pointed out some facts and figures for our readers concerning the activities of two departments of the National Association of Free Will Baptists because it seems to us that these two departments, the National Sunday School Department and the National Executive Department, have decided to lead the National Association to sever its contract with the Free Will Baptist Press in the publishing of Sunday school literature. This we believe to be a part of the general trend to centralize authority for direction of the entire denominational program in the National Executive office. Therefore, because we believe this is a serious matter which our people generally, as a congregational denomination, should be aware of and should decide for itself, we are offering this information along with our interpretation of the actions of our brethren in this matter.

Let us restate what we have already said concerning this matter in previous editorials: we are of the conviction that these brethren are sincere in believing that what they are doing is best for the denomination; however, we are just as firmly convicted that what they are doing is *not* best for the denomination. Therefore, we are exercising our right to disagree heartily with our brethren on this issue of such extreme importance. We believe this issue is of such magnitude as to determine the general direction which the denomination will take in a number of vital areas, including the entire framework of local church and denominational government.

For quite some time we have been concerned over the apparent attitude of some of our brethren toward reconstruction and centralization of authority over the National Association. We have made ourself extremely unpopular in some areas by pointing up this trend in our editorials, but we have felt it to be our sacred trust to speak our convictions. In the issue just prior to the last session of the National Association *The Free Will Baptist* came out in opposition to dissolution of the National Board of Publications and Literature, and also in opposition to the selection of a national education commission because we could see these steps as a part of the general program of centralization. What the general public did not know was that the National Executive Committee, in its session at Nashville, Tennessee, on February 19 and 20, 1957, voted recommendations to the General Board of the National Association which convinced us that the trend toward centralization had gained considerable momentum. Here is the exact wording of two motions passed by the executive committee in that meeting:

"A motion was carried to authorize the executive secretary to make an engineering survey of the organizational structure of the national association concerning the various boards and agencies.

"A motion was carried to recommend to the General Board that the Board of Publications and Literature be dissolved and that all general denominational publications, excepting the promotional materials of each department, come under the direction of the General Board. A relative motion was carried recommending that all assets, liabilities, and current responsibilities of the Board of Publications and Literature be assumed by the General Board."

We offer our sincere thanks and appreciation to God and those who were responsible for seeing that this recommendation did not come to the floor of the general assembly for a vote. We also offer our thanks to the sub-committee which advised against the executive committee's recommending a merger of the National Home Mission Board and the National Foreign Mission Board into one board. We are further grateful that the special committee appointed by the National Association in its 1956 session to study the advisability of a national education commission reported that it did not recommend setting up such a commission. In our opinion, this was a signal victory for democracy in the denomination.

With these facts in mind, together with additional information which had been given us concerning activities and plans of the two departments named above, one can see why we questioned carefully the wording of that part of the *25th Anniversary Advance Program* which dealt with "Projects of the Sunday School Board." For the same reason, we offered an amendment to the motion to adopt the report of the National Sunday School Board. The amendment which was voted down by the body would have deleted those paragraphs in the Sunday school report which both cast reflections upon and jeopardized the contract which the Sunday School Board held with the Free Will Baptist Press.

Despite the reassurances given on the floor of the National Association, the wording of these two reports in question establish the fact in our mind that the current plan is to set up a publishing house in Nashville, Tennessee, under the supervision and direction of the National Executive Department. This would be a powerful stroke in securing control of the entire denomination; then subjugation or dissolution of the remaining agencies would be only a question of time.

We would not like to believe that our brethren are grasping for such control, but we appeal to both them and the denomination in general not to set up such an organization which would prove disastrous to the very principles which Free Will Baptists have held dear throughout the years. Even with pure motives and a desire to move forward for the glory of God, we can create a *Frankenstein* which will turn on us and destroy us.

Volume 72

Number 32

THE FREE WILL BAPTIST

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Five Years of Progress

Submitted by Members of Daniel's
Chapel Church



Parsonage at Daniel's Chapel Church

GO Forward!" Many times in the past five years these words have rung out from the pulpit of Daniel's Chapel Free Will Baptist Church, Wilson County, North Carolina. And as often as they rang out, they brought results; for Daniel's Chapel has gone forward and in the name of the Lord has accomplished many things in the past few years.

Let us begin in September, 1952, when the Rev. Wilbert Everton came to be our pastor. At that time the church was on half-time service and for many months Brother Everton drove from Beulaville and back twice a month. After our pastor revealed his willingness to move into our community, efforts were made to rent a house for him and his family. Nothing satisfactory was found, however, and the need for a parsonage began to dawn.

Always when great tasks are to be accomplished doubts begin to arise and then we hear the words, "Go forward—press on," and with these words of encouragement, doubts begin to fly and the task seems easier. So the parsonage was begun in October, 1953. Much of the work was donated by members of the church and in February, 1954, the parsonage was completed and the Evertons moved in.

The parsonage is of asbestos shingle construction and has six rooms and a bath. This necessitated the digging of a deep well, which the church did. The first well

was not satisfactory and another one had to be drilled.

We were very happy to have our pastor and his family in our community. His family consisted of a wife and two little boys. Another little boy soon was added to the family circle. Brother Everton had just completed two years of study at Free Will Baptist Bible College, Nashville, Tennessee, and our church was his first pastorate.

One of the first things Brother Everton proceeded to do was to organize a league and begin a Wednesday night prayer service. The league met every Sunday night and eventually the question arose, "Why not stay an extra hour and have church service too?" This brought forth a discussion of full-time service. Once again from our pulpit we hear the words, "Don't be satisfied—set a goal and press toward it!" And again we decide to launch out. So in September, 1955, Daniel's Chapel went on full-time service.

All the time the church and Sunday school attendance was steadily growing. In order to make more room for the congregation, the church voted to enlarge the rostrum and moved the choir and piano from out front and put it behind the pulpit. This was accomplished in January, 1956. A rail and curtains and new pulpit furniture was also purchased at this time.

In June of the same year, new screen

doors and windows were added. In August new light fixtures were installed which added much to the appearance and seeing convenience of the main sanctuary.

One improvement calls for another and we still weren't satisfied. So in January, 1957, Daniel's Chapel Church got a real face lifting. Stained glass windows were put in. A vestibule and porch was built and a steeple was added. Then the church was painted inside and out. The outside of the parsonage also was repainted.

The labor again was donated by male members of the church, along with their pastor who worked faithfully side by side with them.

The women of the church would not be left out, so they got busy and raised money and bought carpet for the aisle and front of the church.

About this time Mr. Lewis Daniel donated a tract of land behind the church to be used as a parking lot. At the present time, it is in the process of being cleared. This will be a great help in relieving the congested parking situation and is appreciated very much. We are also grateful to Mr. Daniel for the lot on which the parsonage stands.

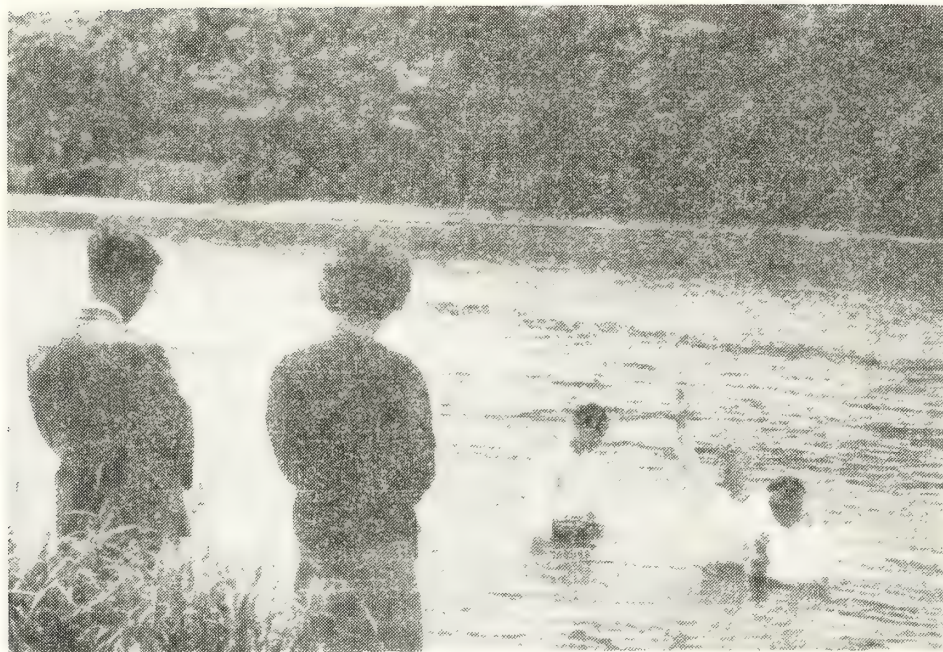
Along with the material blessings, our church has progressed spiritually too. Scores of converts have been added to our fold in the past few years. We are very grateful for them and pray that the Lord will richly bless their lives. We are thankful too for one of our members, Keith Pittman, who is attending school at Mount Olive Junior College. He was recently elected president of the student body. We are very proud of him and our prayers stand by him.

Our Sunday school, too, has grown until the rooms are filled to overflowing. More Sunday school space is the next goal toward which we are striving. The Lord willing, we hope to reach this goal in the near future.

Just when we thought we were all set to enjoy the results of our labor, we were given a great shock. Our beloved pastor resigned. The Lord was calling him to other fields of service and he must obey. Although we shall miss him very much, we realize he must do our Lord's will and wherever he goes our richest blessings and our prayers go with him and his dear family. We would extend to them just now the message he has so often given us, "Go forward! Keep pressing on!" and with the help of God we intend to do the same.

Yes, we are proud of our achievements and we are very grateful to Brother and Sister Everton for the contributions they have made toward the progress of Daniel's Chapel Free Will Baptist Church these past five years. We hope, too, that we shall be privileged to have them come our way again.

Baptismal Testimony of Two Converts



FOLLOWING is the testimony of the first two people to be baptized in our work in Hokkaido, Japan. We have been working here for only nine months and are very thankful to the Lord for these two who are following Him in baptism. However, both of them had been interested in Christianity and made a study of Christianity before we came. So actually, we are reaping where someone else planted. Let me tell you a little about these men and also give you their baptismal service testimony. In translating their testimonies, as much as possible I have used their Japanese way of expressing their feelings; which makes it sound a little strange in some places. The baptismal service was held on June 30 in the Abashiri River near where it enters Abashiri Lake. It was a most beautiful setting for a baptismal service. It was the first time anyone had ever been baptized by emersion in this area so the event was well covered in the newspapers with a newspaper photographer attending the service. Actually we feared that it might be too cold for the service but that day was the first warm day that we have had this year. We are thankful that the Lord provided us with nice weather.

It is difficult to practice emersion here because it is so cold. We plan to have another baptismal service in August.

Tetsuji Sato—Mr. Sato is 19 years old and is at the present time in school in Tokyo. While in Tokyo he is attending the meeting that we started while we were in language school. He is a fine young man and seems eager to serve the Lord. He is quite unusual in the fact that he is six feet tall; very rare among Japanese. This summer he is helping us in our evangelistic work here in Hokkaido. His college days are to be great days of temptation for him in the wicked city of Tokyo. Please pray for him that he will remain true to the Lord. The following is his testimony:

"I am the person that I am now through Jesus Christ in whom I believe firmly. I am living daily in the Lord. Since I believed in Jesus Christ I have had many joys, both great and small. My joy is in Him and His Word. I must continually give thanks to the Lord for everything. The fact that I can receive baptism is one of the greatest events of my life and will always be a memorial day to me. I don't remember exactly but I believe it was when I was in the second grade that I first stepped

inside a church. But I'm sure I didn't understand who the Lord was then. I'm sure I was attracted to the church by the interesting stories and the pretty cards that they gave each of us. I attended that church for about four years. I am not sure but I think it was a Catholic church. By the time I was in the sixth grade I had been taught about the Lord and began to believe in Him. I'm sure it was quite impossible for a sixth grader to understand all the teachings, but I enjoyed attending church. Of course there was always the joy of receiving cards that drew me. When I entered junior high school I stopped going to church; but I didn't forget the Lord Jesus. I was just too bashful to go to church. Of course I realize that my faith was too weak. It was when I was in junior high school that I began thinking earnestly about the Lord. At that time I lived in the town of Iwamisawa. There I began going to the Presbyterian church and of course there were many things that I did not understand, but they gradually became clear to me. Now I have come to the place where I can believe the whole Bible. My daily life is in the Lord and in His strength I am going forward. In June, 1956, when I was a senior in high school, I moved to Abashiri. In September I began going to the Free Will Baptist church that was started by Rev. Wesley Calvery. Before Rev. Calvery came to Abashiri I had gone to the Abashiri Episcopal Church. After I began going to the Baptist church my faith was greatly strengthened and I realized that without faith I could not be saved. I have very little power but I realize that as much as possible I should be a witness for Christ. I made my public decision for Christ in December, 1956, at the Free Will Baptist church. I made my decision to serve the Lord the rest of my life. I plan to serve the Lord with joy day by day. I earnestly believe in the truth of the Lord and that He is surely coming again."

Daniel Kimura—Mr. Kimura is 39 years old and is at present working as a full-time helper in our missionary work. He is invaluable because of his ability and wide experiences. He is an ardent student of the Word and is continually growing in the grace of the Lord Jesus. Mr. Kimura has spent about three years in the prison here in Abashiri. It was while he was in prison that he was converted to Christianity and was truly born again. After getting out of prison he came to our church and expressed his desire to worship with us regularly. From that day forward he has never failed to stop by on his way home from work and ask if there was some way he could help us. He has helped us in so many ways that I cannot begin to mention them all. He felt that the Lord was leading him to

give his full time to Him for service. After much prayer we decided to use him as a helper. That was several months ago. He has proven so useful that it seems we could not do without him. He is an ex-prisoner of Abashiri Prison but he is now a prisoner of the Lord Jesus. His life is a living witness of how God can make a sinful man into a new creature. It gives me great joy to be able to baptize such a truly converted man. Please pray for Daniel Kimura as he works with us day by day in spreading the gospel here in Japan. He has begun preaching simple sermons recently and is doing a wonderful job. The following is his testimony:

"At the close of the tragic World War II on August 5, 1945, I could not decide my attitude toward society and life. I simply permitted myself to be carried along with the thinking of the people of that era. Several years before, with a great love in my heart for my country I dedicated my young life to my country. I went to an army school and prepared myself for service in the army. As you know, our training here was a one-sided thing. That is, we young people were living with a desire to give our lives for our country. For that purpose we were sent to the front lines. We went from North China to Singapore in the south fighting. In that way I gave my body and my life to Japan, my country. However, even though we gave our all, the result was that we lost the war. We were very disturbed over the fact that we had to surrender unconditionally. It was the first time that Japan had suffered such a defeat. At the time I heard the news I was in an army camp in Mie Prefecture, Japan.

"At this time, with only the qualifications of a soldier, I was suddenly thrown into the storm of life. We found ourselves living in a new age in the history of Japan. With the help of a friend I was to get a job working in a prison, but because of my military background I was refused. From that time on I began to live a carefree life, not caring what became of myself. My artist father provided me with finances sufficient but made no effort to teach me things religious. My experiences in the war were surely the spur that drove me away from God. Even though I was away from God I had a desire to know what truth was so I began making a search for real truth. It was at this time that I began a study of the beautifully worded books of Mr. Taniguchi, the founder of the religious sect, *House of Spiritual Growth*. However, I was not satisfied with his teachings. As before, I was staggering and depending on my own reason. Then I came to the place where I asked myself, 'Is it not possible for man to escape from himself?'

"However, our Lord did not forsake me. On June 6, 1955, I recognized the true

God as the God of my heart. That night I unconditionally surrendered to Him. I gave my all to Him and prayed, 'Lord, use me in any way.' In this spirit I prayed until dawn. I had a new feeling of humility in my heart and I realized that everyone has a cross that he must bear. My feeling of half doubt and half belief was all taken away from me. From that day forward everything I saw in nature showed forth the truth of a living God. The reality of my new spiritual heart was that I had strong courage and hope that I had never had before. It seems to me that man could not live in this sinful and cruel

world without the help of God. When I look back over my life I am very ashamed of myself. However, the fact that I know God is greater than all the experiences that I have had in my drama filled life. Not only did Jesus bear the Cross but He died and rose again. With this baptismal service I have died to the old man and am taking part in a new life in Christ. Now that I am a new man I am entering a new life. Believing in the atonement of Jesus for sin; in the love of God as shown by Jesus; from my heart I confess that Jesus is my Saviour. On my baptismal day I give this testimony in the Lord Jesus Christ."

THE AWAKENING

Rita Manderson

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28, 29).

ALTHOUGH born and reared in Nova Scotia, Canada, in the Roman Catholic faith, I married a Protestant. Left a widow in my late teens, with a son six months old to look after, I visited my mother-in-law and learned for the first time how different life was in a Christian home, compared to mine, which revolved around drinking, gambling, smoking and dancing.

Although I had respect and love for my in-laws, I did not stay long. I was seeking excitement and the night life. They wanted to keep my boy (having everything to offer him), but a mother's love would not permit me to give him up. My son and I came to New York and stayed for five years, pursued by Mrs. Smith's prayers.

I felt uncomfortable when my boy saw me drinking and playing cards, and I dreaded the thought that he might grow up to do the same. It was this that urged me to take him back to Canada to his grandmother. She was happy at my decision and promised to take Buddy to church and pray that in God's providence he would accept Jesus Christ as his Saviour. I was not a bit concerned. All I was thinking about was getting back to New York and my old life. I was free now to live for the devil with no interruptions! Oh, how my heart aches as I write this testimony. I could leave it in the past, because Jesus Christ has forgiven me, but I am writing it to help others find true happiness. In John 14:6 Jesus said: ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me." Each time I would visit my boy, Mrs. Smith would try to tell

me about Jesus Christ, but I would not listen. My answer to her then was the same as many answer me today, "Oh, I am all right. I help others, and I am happy."

While working in a night club I met an entertainer named Bob Manderson. He told me that his father, a minister, did not approve of the kind of work he was doing. While he was talking, I too realized that someone near and dear to me did not approve of my work, but I hurriedly put it out of my thoughts.

We continued for some years to serve the devil. Then one day God spoke to Bob's heart, and he accepted Christ as his Saviour. He told me what had happened and said that he could no longer live as he had been. I did not understand. I thought I was saved because I belonged to a church.

Bob wanted me to marry him, but told me that I would have to accept Christ as my Saviour first. I loved Bob, so I talked with the minister and professed to believe the gospel, and we were married. My life was not happy, for although I had professed to believe, I really had not accepted Jesus Christ as Lord of my life, as Bob had.

Finally I left him and returned to my drinking and gambling. I had not seen my son, who was now twelve, for some years and was very lonely for him. He was all I now had and I felt he would fill the empty space in my heart, so I decided to return to Canada for him. As I looked back over my life I could not remember when I was ever really happy, but I thought having Buddy with me would help.

Two days before I was to leave to take my boy from the Christian home he loved so well, I received a telegram saying he was dying. Before I reached him, God had taken him from me. After the funeral, Mother Smith said to me, "Rita, if you

(continued on page sixteen)

NEWS NOTES

Mount Olive Student To Have Church Work

Walter Sutton Jr., a student at Mount Olive Junior College, Mount Olive, North Carolina, and a licensed minister, has been called to the care of two churches, North-east Church and Long Ridge Church, both near the college. He will hold these student pastorates under the supervision of the Rev. Lloyd Vernon of Richlands, North Carolina, at Northeast Church; he will be under the supervision of the Rev. R. L. Norville of Pitt County, North Carolina, at the Long Ridge Church.

Mr. Sutton says, "I am happy for the opportunity for rendering this service, and grateful for the financial support which will materially help me with my college expenses."

Children's Home Report For July, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for July, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Central Conference	\$ 489.34
Cape Fear Conference	27.17
Eastern Conference	1,086.59
Western Conference	499.14
Albemarle Conference	398.89
French Broad Association	113.05
Piedmont Association	48.47
Blue Ridge Association	58.95
Jack's Creek Association	14.38
Miscellaneous	1,144.51
Raper, Concert Class	1,318.48
Farmer, Field Representative	1,011.01
Dining Room Tables and Chairs	
Fund	37.58

Total Receipts \$6,247.56

Rev. Henry Melvin To Conduct Revival

The Rev. Henry Melvin, pastor of Reedy Branch Church near Winterville, North Carolina, will be the guest speaker for the week of September 2-7 at Union Chapel Church, Beaufort County, North Carolina.

The church desires your presence and prayers during this time of special emphasis on soul winning and revival.

Croatan Church to Celebrate Home-Coming

The Croatan Free Will Baptist Church located 12 miles from New Bern, North Carolina, on the Morehead highway, will observe its home-coming on Sunday, August 18, 1957. There will be special services in the Sunday school department, a guest minister for the morning worship service, lunch on the grounds, an afternoon of singspiration with outstanding groups in the area, and a Youth for Christ evangelistic service in the evening.

The church and its pastor, the Rev. Richard A. Etheridge, cordially invite every member, former members, former pastors, friends and special singers to come and enjoy the home-coming services.

Coming Engagements for Musical Messengers

The Musical Messengers Quartet will be holding meetings in several North Carolina churches during the month of August. The meetings are not to be of an itinerary type, but a series of evangelistic services in various churches. The following two meetings are announced:

August 17, 18—Week-end services at the Belhaven Free Will Baptist Church and the Trinity Free Will Baptist Church, both at Belhaven, North Carolina. The Rev. LaRue Davis is pastor.

August 25-31—Youth evangelistic series of services at the Grace Free Will Baptist Church in Greenville, North Carolina. The team was there for a series of services last year during the last week in August. The Rev. Rashie Kennedy is the pastor.

N. C. Superannuation Report for July, 1957

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Car-

Coming Events

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 19-24—Writers' Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

olina State Convention of Free Will Baptists, for July, 1957:

Balance on Hand, July 1 \$2,504.83

Receipts

Albemarle Conference	\$ 35.00
Central Conference	55.84
Cape Fear Conference	22.87
Eastern Conference	106.62
French Broad Association	23.95
Piedmont Association	5.00
Western Conference	113.29
Refund	5.00

Total Receipts 367.57

Total to Account For \$2,872.40

Disbursements

Operating Expense	\$ 40.50
Ministers' Monthly	
Checks	232.50
Paid National Board	32.21

Total Disbursements 305.21

Balance on Hand, July 31 \$2,567.19

Rev. A. B. Bryan Resigns Pastorates

The Rev. A. B. Bryan of Benson, North Carolina, has resigned his pastorates in the Cape Fear Conference of North Carolina and will begin pastoral duties with the Free Union Church in Beaufort County, North Carolina, on August 31, 1957. Rev. Bryan will return to pastor Free Union Church after having been away for three years. The church reports that it is looking forward to having their pastor live in the church community. The church is moving from half-time services to full-time services. It has assets valued at \$80,000 and plans are to add a parsonage in the near future. The Free Union Church is located between Washington and Belhaven, North Carolina, just off Highway 264.

The churches in the Cape Fear Conference which Rev. Bryan has been serving are St. Mary's Grove and Lee's Chapel. He began pastoral duties at both churches in November, 1954, and it has been reported that they made steady growth under his leadership. During two years and nine months St. Mary's Grove built at \$14,000 parsonage, redecorated the church, and installed pulpit furniture. The Sunday school enrollment increased from 154 to 242, and the attendance grew accordingly in all the services of the church.

The Lee's Chapel Church has grown considerably and its Sunday school enrollment at the present is approximately 300. During the last three years an education building has been constructed, the church has been redecorated, and a lovely Hammond organ has been installed in the sanctuary.

Both churches enjoyed a steady growth

in membership with a total of 95 members being received into church membership. During the pastoral stay of Rev. Bryan the organizations have been strengthened. Various study courses were taught such as "Free Will Baptist Doctrine," "Missions," "Evangelism," and "Stewardship." Rev. Bryan states, "The two churches have offered a wonderful opportunity to serve and are in good spiritual condition."

National Superannuation Report for July, 1957

The following is the report of the Rev. K. V. Shutes, chairman-treasurer of the National Board of Superannuation, for July, 1957:

Balance on Hand, July 1 \$ 916.78

Receipts

Cooperative Plan of Support:

Alabama	\$ 5.51
Arizona	1.19
Arkansas	6.29
California	9.65
Georgia	8.99
Illinois	4.64
Michigan	26.75
Mississippi	.40
Missouri	28.95
New Mexico	2.22
North Carolina	12.22
Ohio	.36
Oklahoma	22.00
Tennessee	12.23
Texas	18.00
Virginia	12.80

From States:

Alabama	29.60
Georgia	9.75
Michigan	5.00
North Carolina	29.74
South Carolina	23.87
Virginia	56.96

Other Receipts:

Premiums on Policies	50.52
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Total Receipts 377.71

Total to Account For \$1,294.49

Disbursements

Premiums on Policies	\$98.57
Secretarial Services	40.00
Miscellaneous	29.60

Total Disbursements 168.17

Balance \$1,026.32

Add Check No. 170, Returned 53.96

Balance, July 31 \$1,080.28

Bethesda Church Elects New Clerk

The Rev. E. B. Williams, pastor of the Bethesda Church, Durham, North Carolina, reports that the church has elected Mr. F. M. Suggs of 3739 Angier Avenue, Durham,

North Carolina, as the new clerk. Mr. Suggs will fill the position vacated by Mr. J. F. Houlder.

Grach Church Observes Fourth Anniversary

Sunday, August 4, marked the fourth year of service for Grace Free Will Baptist Church, Greenville, North Carolina. The church was organized August 2, 1953.

Mrs. J. C. Coward, secretary of the Sunday school, gave a progress report stating that the average attendance in Sunday school for the year was 284. The attendance for the anniversary service was 408. Mr. Chester Fussell, chairman of the official board, gave a brief history of the church. The church was begun with a group of 17 people and has now grown to an enrollment of 346 with twelve still awaiting baptism.

At the end of the reports a very appropriate chorus, "Everybody Happy, Say Amen!" was sung. The Lord was praised for His wonderful blessings upon the members. Following this, a letter from the of-

ficial board of the church was read to the pastor, the Rev. Rashie Kennedy, and his wife expressing appreciation for his continued efforts to lead the church forward. Flowers were then presented to Rev. and Mrs. Kennedy as a token of love.

Prior to the message a program of music, both instrumental and vocal, was rendered. The speaker of the day was the Rev. Herman Hersey, pastor of First Free Will Baptist Church, Raleigh, North Carolina, who spoke on the primary purpose of the church—winning souls to Christ.

At the conclusion of the service the group gathered at Elm Street Park for a wonderful picnic dinner and fellowship together.

Youth for Christ Rally At King's Cross Roads

A Youth for Christ Rally will meet Saturday, August 17, 1957, at 8:00 p. m., with the King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina. Everyone is invited to attend. The follow-

(continued on page sixteen)

NOTICE!

The Annual Stockholders Meeting of the Free Will Baptist Press

Will Be Held in the

PRESS BUILDING

MONDAY, SEPTEMBER 9, 1957

AT 10:00 A. M.

All members authorized to represent stock owned by church organizations, individual owners, or if you are serving as a proxy, please be present.

If you represent stock owned by an organization be sure it is authorized. If you represent as proxy be sure to bring with you a written statement to that effect. No one is allowed to represent stock at the annual meeting unless it is authentic.

R. N. HINNANT, President

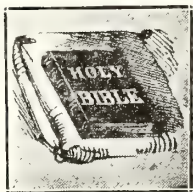
PROXY FOR STOCKHOLDERS' MEETING

September 9, 1957

I hereby name Mr. or Mrs. _____, address _____, as my proxy for this stockholders' meeting. The number of shares: _____. Representing person, or church organization: _____

Signed: _____

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, . . . Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:26, 29).—Billy Phipps, Arapahoe, N. C.

Answer: A wilfull sin does not come spontaneously from the heart of a new born Christian nor from an active consecrated Christian, but rather it is always the product of a backslider—a Christian that is out of fellowship with God. Eve did not, without help from Satan, indulge herself in the disobedient act of partaking of the forbidden fruit, because heretofore she had been like God made her, even God's image. She challenged Satan when he made the heinous suggestion that she do such an unheard of thing as to take the forbidden fruit in direct defiance of God's command. See Genesis 3:1-7.

Some Christians travel quite rapidly, however, when they start down the road of sin. I have known them to deteriorate from a sound, fervent Christian worker to a noticeable backslider in the space of a few brief weeks and into a hardened criminal within a year's time.

This verse (Hebrews 10:26), indicates that when one goes so far back into sin that he refuses to put the moral breaks on or exercise his conscience in opposing sin, he no longer claims the blood of Jesus Christ as grounds for his pardon that there is nothing left for him to do, for he has crossed the danger line. If an Israelite had felt that way about his animal sacrifice there was yet Christ, his antitype to look forward to, but one so regarding Christ has nothing to look forward to or to rely upon. See Hebrews 6:4-6, compare 1 John 5:17.

A. B. Davidson, in *The Epistle to the Hebrews*, Page 214, says:

"The thought of the day of the Lord leads to a warning against unbelief and falling away.

"For . . . sin wilfully . . . On that day the consequences of forsaking the Christian assemblies and such coldness as leads to apostasy will be manifest. *Sin wilfully*

does not describe an act of sin, but a state—if we are (found) wilfull sinners, i.e. apostates from the faith of Christ. *After that . . . knowledge . . .* The words imply true reception of the truth."

Dr. W. H. Griffith Thomas, in *Let Us Go On*, makes the following comment on Verse 26, on Pages 135, 136:

"After receiving the full knowledge of the truth, it is only too possible to continue to sin willingly. The reference to the 'full knowledge' of the truth seems clearly to indicate a spiritual experience, and not intellectual information alone. The tenses are also expressive because they point to persistent sin. The evil seems to be somewhat like the presumptuous sin of Numbers 15:30 and Psalm 19:13. It evidently means a sin that deliberately goes against God and right.

"Negatively such an attitude shows that there is no more sacrifice for sin, for there is nothing in reserve because it would be like 'crucifying the Son of God afresh' (6:6). On the contrary, there is a solemn prospect of judgment which is certain to have a punitive and even destructive effect (Isaiah 26:11)."

Albert Barnes, in *Notes on the Epistle to the Hebrews*, Page 245, has the following to say:

"If after we are converted and become true Christians we should apostatize, it would be impossible to be recovered again, for there would be no other sacrifice for sin, no way by which we could be saved."

What all three of these renowned authors say above concerning this verse seem to agree with the Free Will Baptist view on perseverance, viz., that the Scriptures teach that it is possible for a saved man to apostatize, but having apostatized there is no opportunity for his restoration.

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:28, 29). The whole passage of Hebrews 10:22-31 is a strong exhortation, put forth as a means to entice these Hebrew Christians to make good their opportunity and to live up to their

standing while there is yet time to draw near unto God and enjoy the full benefits of a consecrated life. In an effort to do this the Holy Spirit shows the danger of not entering wholeheartedly into the joys of such a life by pointing them back to the unruly backsliding Israelites that might have been both victorious in all things set before them under God's leadership and receive full benefits as His children, but refusing God's way by which to attain unto this glory by two or three witnesses were brought under the judgment that required the death penalty. That was the last thing the Mosaic law could do since instead of dealing in spiritual ordinances it dealt in carnal or fleshly ordinances.

W. H. G. Thomas, on Page 136, in *Let Us Go On*, says:

"Under the old covenant the man who despised the law died without mercy after the evidence of two or three people. But under the new covenant the sin is still greater, and the judgment will be greater as well. The reference to the 'blood' and 'the Spirit' shows the sense of solemnity with which realities of the new covenant are to be met (9:15-18). The phrase 'spirit of grace' is unique in the New Testament, and is doubtless taken from Zechariah 12:10. Reference has already been made to the 'throne of grace' (4:16). Nothing could be more terrible than the description of the one who deliberately spurns and despises the most sacred and precious realities of the gospel of Christ. He is described as one who had 'trodden under foot the Son of God,' 'counted the blood of the covenant an unholy thing and 'hath done despite unto the spirit of grace.' It is obvious that this is no case of ordinary backsliding, but, as in Chapter 6, of wilfull and persistent apostasy."

Albert Barnes, on Page 247, of *Notes on the Epistle to the Hebrews*, says:

"He who renounces Christianity ought to be regarded as deserving a much severer punishment than the man who apostatized from the Jewish religion, and if he ought to be so regarded he will be—for God will treat every man as he ought to be treated. This must refer to future punishment, for the severest punishment was inflicted on the apostate from the Jewish religion which can be in this world—death; and yet the apostle here says that a severer punishment than that would be deserved by him who should apostatize from the Christian faith.

These quotations with many others seem to indicate that eternal death is what these Hebrew Christians might expect if they persisted in unfaithfulness to Christ and His teaching. Whatever applied to them will also be applied to us who are present day Christians, therefore we are to heed this warning.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

A study on the Christian race is a natural sequence to the last two articles on the text found in 2 Timothy 4:6-8 in which Paul gave his dying testimony of a successful Christian life.

The allusion in this text is evidently to the Grecian games, or races. Paul has made several such allusions in his epistles. The propriety of the one found in 1 Corinthians 9:24-27 will occur at once; and we must suppose that the Jews, to whom the epistle to the Hebrews was written, were acquainted with the nature of the Grecian games, or with those instituted by Herod in the cities of Judaea which he had rebuilt.

We recall that there were four great Grecian games: the Olympic, celebrated at Olympia, in honor of Jupiter; the Pythian, the games of Apollo, celebrated near his temple at Delphi; the Nemean, in the later days held in honor of Neptune; and those celebrated on the Isthmus of Corinth, from which they derived their name. Of these the first was the most regarded, and the most thronged, and in which the honors were conceived to be the most desirable. Every fifth year the inhabitants of all Greece, and of the Grecian provinces throughout the world assembled themselves at Olympia for the Olympic games.

The first day of the sacred games arrived, the sacrifice was made to the great Jupiter, the crown was placed at the end of the course, and the judges seated themselves for observation and decision. Each candidate had to present himself at the altar and swear as to certain conditions relating to his birth and life, and pledging himself to abide by the laws governing the games. The crown was pointed out to each candidate, and the glory that would be his if he won the race. He knew, too, that every eye, of judge and spectator, would be

upon him. Thousands, thousands are to send up their voices in rapturous acclaim at his triumph, or to rend the air with shouts for his rival! Oh, how great, how very great it was to be a victor at Olympia!

But the greatest of all races is the race of life—the Christian race. The greatest crown of all crowns is the Crown of Life that is placed at the end of this Christian race. The greatest victory that can be won is the victory won by him who overcomes every obstacle and endures to the end faithfully to Him who died for the whole world.

In order to succeed in this great race of life the Christian must obey the injunction of the text: *Lay aside every weight and the sin which doth so easily beset us.* These weights may be worldly cares, such anxieties as do not tend to make the soul strong. Would it not have been absurd for the Olympic runners to have taken great weights upon their bodies? He would have been hindered and lost the race and the crown. Nor can the Christian run winningly if weighted down with worldly cares and sins. *The sin which doth so easily beset us.* What is that sin? Whatever allurements that are most attractive, whatever fascinations that are most powerful, whatever most easily seduces us from the true course, as given by the Bible, is this sin. If the pursuit of gold or worldly pleasures is esteemed by us as better than the love of God, and the glory promised at the end of a successful race, that is the besetment. A Christian, in this glorious race, is to drive away every deceptive spirit and to banish such enfeebling thoughts. The Christian, with such high rewards before him, must agonize for glory and run for life.

In this race the Christian is stimulated by the knowledge that his conduct is seen by so many eyes. *Wherefore seeing we also are compassed about with so great a cloud of witnesses,* is the motive presented by the apostle. The Christian perceives that the world is looking at him. Thousands of the enemies of Christianity would rejoice if they could see him fall, or know that he violated the rules of the race, are watching him daily. And he knows that in the great assembly are many who love him, and whose sympathies are with him, whose hearts will be filled with grief, and whose faces will be covered with shame if he fails. But each Christian can say, "God strengthening me, I will succeed."

Besides these, there are the holy angels who notice our doings. How could they have joy over a repenting sinner unless they knew of his repentance? They must rejoice when they see a soul shake off its sloth and enter the list in the race for glory. We see them not, but from behind the spiritual veils they look upon us.

But apart from all this we know one thing—God sees us from the starting place

to the goal! And His Son, our blessed Saviour and Lord, sitting at the place of the altar and the crown, watches us and encourages us to endure to the end.

Press on, press on! The noise of the crowd is bewildering; but press on, press on! The Crown of Life is at the end of the race!

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Claude Allen

Mr. Claude Allen died May 7, following a few weeks' illness. He was 77 years old, and a retired farmer. He was a member of the Marlboro Free Will Baptist Church, Pitt County, North Carolina.

He was survived by his wife, Mrs. Sudie Little Allen; ten daughters; and two sons.

A loving daughter,
Mrs. Travis May

Mrs. Sudie Little Allen

Mrs. Sudie Little Allen was killed in an automobile accident on June 4, one month after her husband's death. She was 72 years old and a faithful member of the Marlboro Free Will Baptist Church, Pitt County, North Carolina. She made her home near Hookerton, North Carolina.

She is survived by ten daughters, two sons, thirty-seven grandchildren and twenty-two great-grandchildren.

A loving daughter,
Mrs. Travis May

Mr. Scott Foreman

The following poem was written in memory of Mr. Scott Foreman, a member of the Belhaven, North Carolina, Free Will Baptist Church who passed away on July 9, 1957.

Somewhere in the stars above,
Roams the man we call our Dad;
A Dad whom the kids all loved,
The best Dad that could be had.

It's strange why mortals should weep,
When God had claimed another soul;
We should rejoice that angels keep,
Watch, till he meets his goal.

When we heard we had lost our Dad,
Our hearts began to pine;
(continued on page thirteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Treasurer's Report

The following is the July, 1957, report of the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina:

Balance, July 1 \$ 813.73

Receipts

Eastern Conference	\$868.61
Central Conference	547.28
Western Conference	919.78
Cape Fear Conference	465.34
French Broad Association	8.34
Albemarle Conference	55.25
Blue Ridge Association	15.16
South Carolina	16.62
Mount Olive and	
Community	190.00
Goldsboro and	
Community	837.00
Other Communities	40.00
Student Accounts	330.53
Bookstore	18.75
Miscellaneous	6.39

Total Receipts 4,319.14

Total to Account For \$5,132.87

Disbursements

Salaries	\$2,615.79
Social Security Tax	74.36
Office Supplies and Ex-	
penses	209.48
Bookstore Purchases	1.00
Food	341.22
Travel	179.16
School Supplies	15.64
Household and Kitchen	
Supplies	4.32
Utilities	146.19
North Carolina Sales Tax	5.07
Library	507.56
Repairs	17.30
Office Equipment	8.90
Physical Education	
Equipment	51.75

Total Disbursements 4,177.74

Balance, July 31 \$ 955.13

Students Ministering in U. S. National Parks

Approximately 120 seminary and col-

lege students, representing 18 Protestant denominations, are conducting religious services in the U. S. national parks this summer. Each Sunday, among the giant trees or alongside some mountain lake, the young men will conduct non-denominational worship services for the benefit of tourists. On weekdays they drive trucks, bell-hop or do chores for the hotels and park concessions to help support themselves. In addition to adult services on Sundays and evenings, the students will conduct vacation Bible schools and recreational activities for the children of park visitors and of permanent and seasonal park personnel. The program is sponsored by the National Council of Churches.

United Church Men Bolster Church-Related Colleges

More than 500 college presidents and trustees, businessmen and financiers met recently for the first conference of its kind ever held to analyze the problems facing the church-related college today. Called by the National Committee of United Church Men for Church Colleges, they conferred for two days at Lake Junaluska, North Carolina, and heard addresses by prominent authorities in allied fields. The United Church Men is a unit of the National Council of Churches.

Rising costs, swelling enrollments, the shortage of teachers and pressing financial concerns were reviewed in the light of what Dr. Henry T. Heald called today's "swirl of great changes." Dr. Heald, who is president of the Ford Foundation, told the group: "The measure of these colleges' strength and hope for their future usefulness lie in their ability to move with the times."

Equally important on the agenda were discussions of the relationships of denominations to their colleges and the preservation and advancement of Christian teachings—the church-related college's primary function.

The conference, which marked the first year of existence of the United Church Men was co-sponsored by the Methodist Division of Educational Institutions and the Presbyterian (U. S.) Division of Higher Education.

Broadcast Describes Worship Services in Little America

Temperatures of 90 degrees below zero are not able to chill the religious interest of men who are serving with Operation Deep Freeze, the U. S. Navy's Antarctic expedition. A broadcast from Dr. Paul A. Siple, scientific leader of the International Geophysical Year exploration group which is now bedded down for the long Antarctic winter at Little America, said the men are having regular Sunday Bible lessons and hymn singing, followed by open discussion on selected topics.

Dr. Siple sent the radio message to the Friendship Bible Class at Calvary Baptist Church, Washington, D. C. Prior to the Antarctic expedition he was teacher of this Bible class. He first won fame 30 years ago as the boy scout selected to go to Antarctica with the initial expedition of the late Rear Admiral Richard E. Byrd. He resides in Arlington, Virginia, when not on polar explorations.

World Population Growth Concerns Evangelicals

Leaders of many evangelical mission enterprises are expressing increasing concern over the rapid growth of world population and their inability to keep pace with it. The 750-page *Annual Demographic Yearbook*, recently issued by the United Nations, does not ease their concern.

Some statistics from the yearbook are as follows:

"The rising tide of population is running at the rate of 120,000 a day, or 43,000,000—approximately equal to the population of France—a year.

"The drop in the death rate is the major factor in the world-wide population increase. The United States and Canada have the lowest infant death rate of 2.2 per cent.

"It is predicted that the world's population may double by the end of the present century, thus reaching a total of about 5,400,000,000."

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16).

"I have a wonderful treasure:
The gift of God without measure;
We will travel together,
My Bible and I."—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



CHURCH ATTENDANCE

When I was a boy, the average Christian felt that he could not afford to miss the worship hour in his church. Due to his respect for and joy in, whenever the church door was opened, the devoted member of the church would be seen at the service. Sometimes, a Christian would walk miles to be in the worship hour. Sometimes he would ride horseback; sometimes the family would go on a horse-drawn cart or wagon. Those who were blessed with a wagon or cart, would pick up their neighbors, providing there was room after the family, often of seven or eight and sometimes ten or twelve children with the mother were loaded on. I have seen times when the load was so heavy that the man of the house, the husband and father, would walk beside the team in order to help share the burden. People did not have much money in those days, but they had salvation and wanted others to share in the joy of that salvation.

Many churches in the country did not have what was called by some an evergreen Sunday school while most all churches in towns and cities had Sunday school the year round, but not so in the sticks. The Sunday school, where they had one, was much smaller than the church membership, but those who did attend Sunday school would not leave when the Sunday school was over—usually there was no intermission between the Sunday school and hour of worship, right out of one into the other. The Sunday school was then in reality an auxiliary of the church.

What Brought About the Change?

Gradually as the years came to pass the Sunday school has outnumbered the worshipers in the church. We go to Sunday school to be taught, perhaps to worship God. I say perhaps this is true in some instances. Some teachers teach the way of life and worship of almighty God, while others tell more about the clubs and current events and even about the movies and the sports than they tell about the Lord Jesus. Thus when the Sunday school closes, people make for home or the beaches or off to get an early lunch and spend the afternoon visiting and joy riding and many other things because the Sunday school teacher has failed to teach Jesus Christ as the Saviour of sinners.

Another reason why people do not stay for worship is that Mother said, when the children were getting off to Sunday school, "Now hurry back as soon as Sunday school is over so that we can get off to see some sights or some relative or friend." Another reason why they do not stay is unsaved, uninterested fathers who stand in the way of the salvation of their children. My what a crime! But anyway people do not stay for worship of Almighty God, if they learn in the Sunday school it is a dead reception of truth that never brings forth fruit for the glory of God.

I Did Not Stay for Church

I told my church that I did not need it; I received all the spiritual power I needed in Sunday school.

I told the minister that his work was useless; all the efforts he put into learning what God wanted said; all the work in preparing that message to make it effective, all his energy in delivering, were of no use, at least to me.

I told my family it would be better for us to go home than to remain for worship. I told them we would receive a greater blessing by going home than by staying to worship God.

I told the children in Sunday school that it is not necessary to stay for preaching in order to be a good church member. I told them that by going that one hour a week is all that God needs of our time.

I told my unsaved friend that I was not interested in him finding Christ as his Saviour. I know that he will likely never be saved if he does not attend church services, but I am not particularly concerned; so I went home.

I told Christ I had heard enough of Him for one day; I did not care to hear any more about Him. I did not care to hear my pastor lift up Christ to a lost world; so I went home.—*Edgemont Challenger.*

My reader, you who will not stay for the worship of Almighty God after the Sunday school is over, you may not say in words or either in thoughts what the above message sets forth in its declaration; but in substance it is said to the Lord Jesus, His church, your pastor and to the lost men and women of your community!

Think a Minute—Is It Fair?

Is it fair to invite a man to become the pastor of a church and lay upon him the duty of preaching every Sunday and then stay away from the services you require him to lead? Is it fair to leave that pastor to preach to empty pews because it is a little too warm (or too cool or too rainy) for comfort and you prefer to stay home? Is it fair to grant to yourself those liberties which, if practiced by all, would paralyze the church and destroy not only its usefulness but its existence? Do you think it is

fair?—*Edgemont Challenger.*

The next thing to seeing a lost soul die and go out into eternity that burdens an interested pastor is to see those whom God has called, or at least those who have confessed to be saved, walk off from the church just as soon as the Sunday school is over and never say a word to the pastor as to why they are leaving. Perhaps the most of pastors have such burdens to bear. Many talk to me and tell me of their problems, and people leaving the worship period of the church is one of the problems. Just a few days ago, one young minister, who is a pastor, said, "What can we do to get people to stay for worship after the Sunday school is over?" I am frank to say, I do not know.

Most pastors are doing their best to solve the problem. Some say, "Study more and deliver more interesting messages." Others say, "Get the people saved and they will want to stay for the worship of Almighty God." Others say, "Make your churches more comfortable." Others say, "Have Sunday school teachers who know the Lord and the value of worshiping of God." And many other suggestions are offered. I am frank to say that in all the answers as given above, there is a measure of truth. Pastors should study more in many instances and deliver more interesting sermons. Certainly we ought to get more people saved, and we Christians, and many of the pastors are to blame for people not being saved. (May I say here that evangelists in many instances have helped to fill our churches with unsaved people, often by getting them cornered and getting them to say, "I believe that Jesus Christ is the Son of God.") Certainly we must believe that Jesus Christ is the Son of God—the only begotten Son of God. But this belief must reach deep enough into our inmost beings to change our lives from dead works to an acting, aggressive worshiping of the God who gave His Son for our redemption. On the terms of Calvary we must yield our lives to God. It must be more than confession.

The psalmist said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1). Again he said, "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:1, 2).

I believe that when we have really been saved and filled with the Holy Ghost that there will be no spot on earth as precious as the house of God. We meet the Lord Jesus Christ when we really go to worship for He said, "... where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Where Jesus is, it is heaven to me.

STORIES

—FOR OUR—

BOYS and GIRLS



MARY'S FORGETFULNESS

Vclma B. McConnell

MARY!" Mother's tired voice came up from the laundry. Mary, a book in her hand, paused. "Yes, Mother?"

"If you are going to bed now, please look in on Johnny. See if his window is closed and if he is properly covered. I don't like the sound of the cough he has this evening."

"Surely, Mother," returned Mary cheerfully, "don't work too long!"

Mary Davis paused by the kitchen cupboard long enough to reach for a cooky, stopped in the dining room to glance at the clock, then walked into the living room. There, on the table, she spied the new jigsaw puzzle Johnny had brought home. She sat down and began to sort out the pieces of the puzzle that showed a beautiful picture of Christ knocking at the heart's door.

Mary worked at the puzzle for an hour, then after another look at the clock hurried up to bed, cutting short her usual period of devotions.

Later that night she was awakened by a feeling of uneasiness. She strained her eyes in the dark, and listened. Someone was whispering, and someone was coughing in a hoarse, unnatural voice. She sprang from bed and hurried out into the hall.

"Mother!" She saw her mother's slight figure wrapped in a housecoat. "What is wrong? What time is it?"

Mrs. Davis turned a white face toward her. "It is Johnny, Mary. I am afraid he is very sick. Father has telephoned for Dr. Myers to come as quickly as possible."

Mrs. Davis said no more, but it seemed as though a knife pierced Mary's heart as she looked into her mother's drawn face. Johnny sick! What was it that Mother had said earlier in the evening? The words returned to Mary with force. "See if the window is closed—properly covered." Mary realized now that she had forgotten her mother's instructions and had gone on to her room without a thought of Johnny and his cough. What had she done? Icy fear gripped Mary's heart. She turned now as the steps of the doctor were heard hurrying up the stairs.

"Oh, Mother! Is—is there anything that I can do?"

Her mother shook her head. "No, not now, Mary. Father and I will stay with the doctor, if he permits us. You might go back to your room and pray for Johnny," she added kindly, as though understanding the misery in her daughter's heart.

Mary turned silently, adding to herself, "And pray for myself, too." She walked into her room, leaving the door slightly ajar, and sat down in the pretty cretonne covered rocker. Then she began to take stock of herself.

"My forgetfulness! How often both Father and Mother have warned me that my carelessness and habit of forgetfulness would some day get me into serious trouble! Would it mean Johnny's life this time?" Mary thought suddenly of Father's white shirt. Mother had ironed it Tuesday morning and had said to Mary, "Please take Father's shirt upstairs, dear, and lay it in his dresser drawer. It is the best one he has and he wants it for tomorrow evening." Mary had taken the shirt and started for the stairs. On the way she had suddenly remembered that she had forgotten to return her friend's history book. She had laid the shirt on the bannister and begun to search for the book. Later Johnny, running up the stairs, had laid his grimy hand on the snowy shirt. Mary remembered her mother's tired look as she had silently taken the soiled garment back to the laundry and rewashed it.

There were so many other incidents! They began to pass through Mary's mind as she sat numbly in the rocker. She had forgotten to make notes of important telephone calls that had come for Father and he had lost some business through her forgetfulness. She had forgotten to tell Mother that Granny wanted to ride to town with Father one morning. Mary thought ruefully of Granny's sharp, angry reprimand that had been later administered. She thought also of the time she had forgotten to bring home Johnny's arithmetic book when he had gone to the dentist. Johnny had failed his test the next day.

Tears began to roll down her face. "I—I never thought that my bad habit was growing on me like this! It is terrible!

What—what can I do?" Mary sobbed quietly a moment then there seemed flash suddenly through her mind the picture she had been putting together earlier in the preceding evening. The beautiful picture of Christ, knocking patiently at the door. She seemed to hear the words of the old hymn, "Let Jesus come in your heart."

Mary sat upright, the tears drying on her face. "Let Jesus come into my heart. Why, isn't He there already?" She began to think. She had always gone to church and to Sunday school as well as to prayer meeting. She had her devotions every evening before going to bed, she never went to the worldly places of amusement that her school friends attended.

The little voice would not be stiller. "But Mary, have you ever really accepted Christ as your own Saviour? Haven't you just taken it for granted that you are Christian because your parents are Christians?"

"The Word says, 'Remember now thy Creator in the days of thy youth,' Mary. Not just remembering with the mind, but accepting Him into your heart. Have you ever had His blood applied to your heart for cleansing, saving power?"

Mary sat in astonishment. She realized now that she had never accepted Christ as her own personal Saviour. Grief over Johnny's danger, over her own thoughtlessness over her lost condition now overwhelmed her and she slid to her knees, pouring out her heart in the first really earnest, sincere prayer of her life. Mary confessed her sins and her weaknesses to God in humble broken words.

"If we confess our sins, He is faithful and just to forgive" and before long Mary felt the true peace that comes with God's forgiveness and acceptance. Mary remained on her knees, and tears continued to flow but now tears of joy and blessing.

"Mary!" The voice was Father's deep and quiet.

Mary sprang to her feet and searched for father's face. "How—how is he, Father? How is Johnny?"

Her father put his arm about her shoulders. "Thank God, Mary, Johnny will be all right. The doctor says he got here just in time and Johnny's cold is checked. He was very close to pneumonia."

Mary looked steadily into her father's eyes and said falteringly, "Did—did Mother tell you that it was my fault?"

Mr. Davis showed his surprise. "No, she didn't, Mary, what do you mean?"

Mary told him of her forgetfulness, she told him of the way the Spirit had spoken to her heart, and of the cleansing of her heart.

Her father was silent a moment then

ed softly, "Johnny was very sick to start with, Mary, even before you forgot to tell my Mother. We praise God that he will do it better. It seems strange to think that his illness might be a blessing, but our heavenly Father works in mysterious ways. 'All things work together for good,' you know, and God has evidently used this to bring you to Him. My heart is very, very full just now—too full for words." He

held his daughter tight.

Mary, too, was unable to speak, but said finally, "I understand what you mean, Father. And I know that God will help me to overcome my bad habit of forgetfulness, too."

Her father nodded. "When we honestly want our hearts cleansed from all sin, daughter, God is able also to do that, praise His name!"—Gospel Herald.

home, church and community can never be filled. We shall miss her, but we know that our loss is her eternal gain.

We bow in humble submission to the Father's will and thank Him for the life and years of service of this saintly sister. She was a blessing to all who knew her. Her life will be a light to our paths when we are tempted to fall by the wayside.

May God's shining light go with her family and friends always.

Mrs. Sulie Spell

Woman's Auxiliary Department

DR. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Cove City, N. C.—The young people of the Core Creek Church held their regular weekly meeting on Tuesday night at 8:00 o'clock in the parsonage. The meeting was opened by group singing, followed with devotions by the Rev. A. L. Hines. The president presided over the business session. It was decided that the group would sponsor a Christian film in the near future.

The program was then presented by Dalton Lee Heath, program chairman of the week. Roger White and Frances Reeves gave their personal testimony. The meeting was closed with prayer. The 29 young people were served refreshments and then enjoyed playing games on the church grounds.

Cove City, N. C.—The Sudie Wiggins circle of the Core Creek Church met July 7 at the church with 12 members and 1 visitor present. The meeting was opened with singing the hymn, "Make Me a Channel of Blessing." The prayer thought was "That we may be willing to do in God's service whatever He wants us to do." The discussion was led by Mrs. Annie Heath.

The program was "God's World Plan Carried Out by Other Witnesses." Those taking part were Mrs. Lovie Heath, Mrs. Lou Heath and Mrs. Minnie McCoy.

"May God Depend on You?" was sung at the close of the program. During the business session, the youth chairman, Mrs. Otha Heath, gave a very interesting report on the G. T. A. work. Mrs. Nellie Hawkins closed the meeting with prayer.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met August 1 at the home of Mrs. Sade Sawyer at 2:00 p. m. The meeting opened with the hymn, "Jesus Saves." Mrs. Elsie Sawyer offered the opening prayer. The president read the scripture taken from Psalms 31 and 34. She then gave the introduction to the program.

Those participating in the program were Mrs. Bernice Maitland, Mrs. Elsie Sawyer, Mrs. Madaline Brickhouse, Mrs. Neva Brickhouse and Kathleen Swain. After the business period, the meeting closed with prayer. Mrs. Sawyer and Mrs. Bateman served refreshments.

Stacy, N. C.—The Woman's Auxiliary of St. John's Chapel Church met Friday night, August 2, 1957, at 7:30 p. m., for its regular monthly meeting. The meeting was called to order by the president, Mrs. Oleeze Fulcher. After the business session, the program was turned over to the program-prayer chairman, Mrs. Edith Hamilton.

The program was "Send Out Thy Light to Thy Prayer Warriors." Those taking part on the program were Mrs. Blanche Mason, Mrs. Gladys Gaskill and Mrs. Paul Lee.

The meeting was dismissed with prayer. There were 15 members present and the offering for the evening amounted to \$14.25.

OBITUARIES

(continued from page nine)

But we did not lose our Dad,

He is just across the line.

A son,

Sam Foreman

Mrs. Jessie Carroll

On July 27, 1957, as God was gathering flowers, He reached down in His infinite wisdom and mercy and picked one of the loveliest rosebuds that has ever grown to place in the Master's bouquet at the Great White Throne.

Jessie was a loving and affectionate sister and friend. She never grew tired of rendering service to others. Her vacancy in her

Small Colleges Face Consolidation or Abandonment

"It is likely that the next two decades will witness consolidation or abandonment of many of the 300 inadequately financed four-year colleges that enroll fewer than 400 students." This prediction was voiced by Bradshaw Mintener, a Washington, D. C., attorney, who spoke to some 300 trustees of church-related colleges meeting at Lake Junaluska, North Carolina, late last June.

"There is a certain minimum enrollment that must be maintained if the college is to be economically and educationally sound," said Mr. Mintener, a Methodist layman and former assistant secretary of the U. S. Department of Health, Education and Welfare. "Students of the problem set this minimum at from 400 to 700 students, depending upon the local factors involved. More than half of all private colleges enroll fewer than 400 students."

"Certainly no church would want to maintain weak colleges able to give students no better than substandard education," trustees and administrators must, therefore, find enough additional financial support." He added, "As one means of increasing their success in securing corporate gifts, more than 400 church colleges in 33 states have formed foundations through which they jointly solicit funds for current support. They have met with gratifying success in this effort."

Optimism was shown by Mr. Mintener when he said, "The church college, with its emphasis on the blending of scholarships and morality, is one of the institutions in our democracy to which I am certain we shall have to turn, more and more, as we face the dilemmas of this complicated and technological world."

"A church that is only an evangelic church is a church on ice; a church that is an evangelistic church is a church on fire." —Billy Sunday.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

National Home Missions Report for July, 1957

The Rev. H. E. Willis, promotional secretary for the Home Mission Board of the National Association of Free Will Baptists, reports as follows for the month of July:

Cash on Hand, July 1, 1957 \$1,029.30

Receipts

W.N.A.C.	\$2,071.20
Special	9.50
Sale of Merchandise	109.18
From States:	
Alabama	62.97
Arizona	3.73
Arkansas	71.13
California	30.14
Florida	46.25
Georgia	51.35
Illinois	219.69
Kansas	7.00
Kentucky	25.95
Michigan	160.59
Mississippi	22.25
Missouri	134.10
North Carolina	149.35
New Mexico	7.93
Ohio	164.31
Oklahoma	83.75
Oregon	10.00
South Carolina	24.62
Tennessee	397.58
Texas	75.31
Virginia	46.50
West Virginia	17.00
Washington	11.00

Total Receipts 4,012.38

Total to Account For \$5,041.68

Disbursements

Missionary	
Maintenance	\$ 710.00
Travel and Promotion	165.83
Salaries and Office Help	535.00
Station Wagon	
Insurance	80.60
Merchandise for Resale	2.50
Printing	100.00
Interest on Note	8.25
Miscellaneous Expense	2.20

Total Disbursements 1,604.38

Cash on Hand, July 31, 1957 \$3,437.30

When there is no thirst for righteousness the sermon is dry.—Selected.

From the Field

FOREIGN MISSIONS

"I am enclosing a contribution to be used for foreign mission work. This is from Spring Dale Free Will Baptist Church."—G. L. Dulin.

"You will find a money order in the amount of \$14.50 enclosed as our offering of our first vacation Bible school of our new church. Since we are a new church, we thought it well to give our offering to our new mission work. We are asking that this offering be credited to Dan Merkh's account."—T. O. Terry.

"At our April quarterly woman's auxiliary convention, it was voted that we would receive an offering for foreign missions at each of our quarterly conventions. I am enclosing a money order for the amount received at our July meeting. It isn't much but we hope that the amount will increase from time to time.

"May God richly bless you in your work. Pray for our convention. We have only been organized since January of this year, but God is blessing."—Jewell Dunbar.

News from the National Home Mission Office

The board of home missions has recently approved Rev. and Mrs. Lee D. Whaley, Jacksonville, North Carolina, as missionaries to Alaska. The Whaley's are now in itinerary work to raise their support. Any church desiring their services should contact the national office.

Miss Bessie Yeley has been transferred from the Spanish Mission at Laradeo, Texas, to Noglaes, Mexico.

Rev. and Mrs. Paul Inbody have been approved as missionaries, beginning October 15. This will make 15 full-time home missionary workers. We must have continued prayer support to carry on.

Our offerings were low for July. Please include national home missions in your new church budget. November will be National Home Mission Month. Begin now to plan great things in your state. The annual missionary conference will be Oc-

tober 8-10 at the Bible College in Nashville.

FROM THE FIELD

HOME MISSIONS

"Our state association in its regular session which has just closed, voted to send \$50.00 for national home missions."—Rev. Nelson, Ohio.

"We have just closed a vacation Bible school. I am enclosing \$10.00 for home missions."—Rev. S. Letterman, Oregon.

"I am 84 years old. I am one hundred per cent for you and all of God's work. I get \$12.50 a month. I am enclosing one dollar."—Rev. James A. Collins, North Carolina.

"You will find five dollars enclosed for home missions; give Oklahoma credit."—Mr. and Mrs. L. G. Sparks.

"Find enclosed \$2.00 to help pay Oklahoma's quota for home missions."—Mrs. C. C. Cooper.

"Please apply this \$3.00 to the Kansas quota."—W. Howdenshell.

"The Saline Home Mission Board will pay the rent for the new church at Camden for the next three months."—Lew Barker, Arkansas.

"Enclosed is \$12.00 from the young people's class at Ruth's Chapel. We realize the need is great, and we pray the Lord will bless greatly in this work."—Mrs. M. C. Perry, teacher, North Carolina.

"Enclosed find a check for \$4.50 from the Eastside Sunday School of Pensacola. We trust it will help to further the cause of Christ."—Mrs. Cook, Florida.

"Enclosed is \$2.00 from the Trinity Temple."—Rev. Bingham, Oklahoma.

"Enclosed is three dollars from the Junior Class of the Barnes Hill Church."—Mrs. Bernie Eason, teacher, North Carolina.

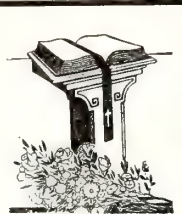
"Enclosed find one dollar from Mt. Carmel Auxiliary."—Mrs. Bernard, Illinois.

"Enclosed you will find a check for \$15.00 for your tract fund."—Mrs. Mary A. Welch, Cofers Chapel, Nashville, Tennessee.

"We are so happy about the advance of the home mission department, and we are remembering you in our prayers."—Rev. (continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Amos: Crusading for Righteousness

(Lesson for August 25)

Lesson: Amos 1:1; 6:4-7; 7:10-15.

Golden Text: Amos 5:14.

I. INTRODUCTION

Since God loves righteousness and cannot bear to look upon sin and corruption, it is logical that He should raise up and call men to be special servants to warn His people against the fruit of their folly. In times of prosperity men have a feeling of security and tend to think that the condition will exist indefinitely. As a result of this feeling they become lax in their moral and spiritual virtues, not being aware that this very act is one of the factors which bring on insecurity and ruin. A sound society can be built only on the solid foundation of righteousness, and can be maintained only as it is kept free from corruption and evil.

In reading the Old Testament we are interested in noticing the messages of God's prophets to His people and seeing that there was a definite correlation between the economic and spiritual condition of the nation and the type of messages the prophets brought. When the people were secure and prosperous, the prophets brought messages of judgment because of sin; when the people were struggling under severe judgments of God because of their sins, the prophets brought messages of hope and deliverance to comfort them. Perhaps ministers of the gospel today might accomplish more for the glory of God if they should take example from the practice of these men of God in that faraway day and time.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Those who are living at ease in Zion are ripe for the threatening judgments that are sure to come (Vs. 1).

2. Ancient ruins are but silent witnesses to the justice and judgment of the eternal God (Vs. 2).

3. Fear of the inevitable judgments of holy God is indispensable to the moral and righteous conduct of men (6:3).

4. None are more susceptible to moral decay than those who are free from want and care (Vv. 4-6).

5. Those who put the evil day farthest away are oftentimes the ones who must meet it first (Vs. 7).

6. Those who are living in the ways of wickedness are never able to bear the words of righteousness (Vv. 10, 11).

7. Those who dare to faithfully preach the Word of God are sure to be opposed by false prophets and priests (Vv. 12, 13).

8. In presenting this lesson on the ministry of Amos, we should not shun to reveal the wicked and apostate condition of Israel when Amos came to Bethel with God's message of judgment; nor should we avoid the application of the striking parallels between these conditions and those of our own time and nation.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Amos reveals the insight and the boldness of utterance we associate with a prophet. Amos could thunder against hypocrisy and roar against injustice. Popular religion in that day was decadent, formal and easy, and merited the swift burning words of judgment Amos brought.

Amos storms against the upper classes of Samaria who live at ease in Zion. The pride and boastfulness of that group aroused him to satire and irony of speech in condemning their sins. Prosperity had blinded them to imagine that they were a different class from the rest and could do as they please!—*Gist of the Lesson*.

2. "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flocks, and the calves out of the midst of the stall" (Vs. 4). It is doubtless true that most of Israel's population was involved in idolatry and all manner of other sins, but the upper classes were especially corrupt and evil. Amos gave the reasons for his denunciation. He accused them of extreme extravagance in their use of luxuries. The beds that they reclined upon while consuming their daily banquets were inlaid with ivory. Their meats were from the young, tender lambs and calves fattened in stalls. Such animals would have been fitting and proper for festivals, but presumably they ate these special meats every day. In this manner they demonstrated their utter selfishness and total disregard for the poor of the country.—*Advanced Quarterly* (F. W. B.).

Jesus gave the disciples and us a picture of this unhealthy condition in Luke 16:

19-31. Being rich is in itself not wrong, but the accumulation of wealth in the hands of a few persons generally means dire poverty for the common people.

3. Effects of a Drinker's Plea. A young man entered the barroom of a village tavern and asked for a drink. The landlord replied, "No, you have had delirium tremens once, and I cannot sell you any more." The young man stepped aside to make room for a couple of other young men who had just entered. The landlord waited on them very politely. The first young man stood by, silent and sullen, and when they finished he walked up to the landlord and thus addressed him:

"Six years ago at their age I stood where those young men are now. I was a young man with fair prospects. Now, at the age of twenty-eight, I am a wreck in body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses more and your work will be done. I shall soon be out of the way; there is no hope for me; but they can be saved. Do sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "So help me, God, this is the last drop I will ever sell to anyone!" And he kept his word.—*Selected*.

4. Amos was a lowly toiler, kept a flock of sheep; ah, but more than those dumb creatures Amos knew to keep! For he drove a flock of nations, drove them with a rod made of blazing indignation for the cause of God! Amos was a humble toiler, tending sycomores; slit the figs and to the sunshine opened up the cores. Ah, but more than toilsome tendence of those humble trees,—sick and feeble of the nations, Amos tended these! More than shepherd, more than farmers, more than figs and flock, in the welter of the nations Amos was a rock! To the lying priests and prophets Amos shouted "No!" To the kings he hurled defiance, prophesying woe. Where the judges scouted justice and oppressed the poor, where the rich men mocked the wretched lying at their door, where the callous-hearted beauty walked in silly pride, there the judgments of Jehovah Amos boldly cried. Truly, Amos was no prophet, nor a prophet's son, from the flock Jehovah took him on his course to run; sent the farmer up to Bethel on a perilous path; bade him threaten Amaziah with Jehovah's wrath. Splendid herdsman of Tekoa, how we need thee now! Drop the pruning knife, the sickle, leave the plodding plow! In thy daring, trusting manner speak for purity! Bid us answer, Jesus calling, "Here am I; send me!"—*Amos R. Wells in S. S. Times*.

THE AWAKENING

(continued from page five)

ever want to see your son again, you will have to accept Jesus Christ as your Saviour. According to God's Holy Word, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Your son is in heaven," she continued, "because he accepted Christ as his Saviour." I did not argue with her; I was too heartsick.

Coming back to Baltimore, I tried to forget her words and smoked one cigarette after another, but nothing would stop the pounding in my head. One day as I was standing by my window I felt I could go on no longer. The walls seemed to crowd in on me. I heard myself crying out, "Jesus, are you real? Did you die on the Cross for me?" That day I found what I had been seeking all my life. It seemed as if He answered and said, "Yes, I am real, and if you will accept me as your Saviour, I will give you peace and assurance for the future." I threw my cigarette away, got on my knees and said, "Lord Jesus, come into my heart." He did, and I was born again. I had real joy in my heart for the first time in my life. I had awakened to the truth at last.

The first result of my conversion was being re-united with my husband.

Are you happy? Are you sure you know where you are going when you die? If you are not sure, you can be. You can have that joy and peace in your heart if you will accept Jesus today. In John 14:27 we read: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).—*American Tract Society.*

NEWS NOTES

(continued from page seven)

ing program has been planned:

- 8:00—Song, Led by President
- Prayer
- Devotions, Dilda's Grove
- Choruses, Led by Mrs. Adam Scott
- Special Music, Spring Branch
- Special Music, Owen's Chapel
- Bible Quiz, Aspen Grove

- Special Music, Saratoga
- Sermon
- Business
- Benediction

Williamston Church Experiences Growth

Mrs. Mattie Taylor reports that the Williamston, North Carolina, Free Will Baptist Church has been experiencing wonderful progress with the Rev. Roland C. Cherry as pastor. She states the following:

"Those of you who have visited our little new church here in Williamston know how much it has grown in such a short while. God is really blessing us here and many prayers have been answered. Our pastor, the Rev. Roland C. Cherry, has done a wonderful work here with us. He organized the church with a very few members and gave his time and his work to the church without pay which has enabled us to pay for our church in such a short time.

"We added to the church last year five Sunday school rooms and two rest rooms. We will soon have this addition paid for also. We have a good Sunday school attendance, and woman's auxiliary which has done wonderful work for our church, the sick in our community and the shut-ins. We have a very nice youth group, and our prayer meeting also is growing.

"We are very happy to say that Brother Cherry will be with us for another year. The church as a whole loves his old-time preaching. We have full-time services each Sunday. Many souls have been saved through Brother Cherry's preaching.

"We invite all other preachers who have held services in our church to be with us on the first Sunday in September for our home-coming. Friends of the church are also invited. We desire the prayers of everyone for our church."

MISSIONS

(continued from page fourteen)

Wilson, Detroit, Michigan.

"Enclosed is \$6.00 from Salem Church."
—Mrs. Morris, Florida.

"The enclosed is an offering for national home missions."—Mrs. Walter Bailey, Huntington, West Virginia.

"Please send me fifty bulletins each week. We have a wonderful new work here."—

Rev. Henry Hagans, Grifton, North Carolina.

"Enclosed is my offering of one dollar for home missions."—Paul Willis, Nashville, Tennessee.

Schedule for Services

Rev. H. E. Willis

August 11-17, Beech Springs Church, Tupelo, Mississippi.

August 21, State Auxiliary Convention, Ashland City, Tennessee.

August 26-30, Peach Creek Church, Peach Creek, West Virginia.

September 1-11, Cramerton Church, Cramerton, North Carolina.

September 15-22, Tifton Mission, Tifton, Georgia.

September 27, 28, Mt. Moriah Association, Alabama.

October 1-6, Forest Grover, Knoxville, Tennessee.

November 3-10, Kannapolis Church, Rev. Paul Jenkins, North Carolina.

November 11-17, Jacksonville Church, Rev. Bias, Florida.

November 18-23, First Church, Miami, Florida.

Chapel Dedicated in New Jersey Office Building

A small meditation chapel, in which employees may seek spiritual comfort during working hours, was dedicated in the Banker's National Life Insurance Company building at Montclair, New Jersey. Ralph R. Lounsbury, president of the company, presented the chapel to the Home Office Employees Association. He said the need for spiritual healing was at least as great as that for medical healing. The chapel, which is 14 feet square, adjoins the company's medical and "sick bay" rooms. Three wall cabinets contain a cross for Protestants, a crucifix for Catholics and a tablet with the Ten Commandments for Jews.

"Now the God of hope fill you with a joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 21, 1957

AUG 21 1957



OFFICERS OF FRENCH BROAD ASSOCIATION

Shown above (left to right) are the officers of the French Broad Association of North Carolina which held its 1957 session with the Red Hill Free Will Baptist Church near Marshall, North Carolina, on August 8, 9: Rev. Ervin Sluder, moderator; Rev. Walter Wilson, vice-moderator; Rev. Lonnie Crawford, reading clerk; Rev. R. H. Ballard, reading clerk and pastor of Red Hill Church. Standing in front is Mrs. Hazel S. Reese, clerk.

EDITORIAL

WHAT WILL BE DONE?

Last week we stated that the wording of certain reports to the last session of the National Association indicated to us that plans were in the making for the establishment of a publishing house in Nashville, Tennessee, under the direction of the National Executive Office. By the way, the suggested name for this publishing house, as we were informed, is *The Randall Press*. Was it through this suggested publishing house that the National Sunday School Department planned to carry out one of its projects for 1959 in the 25th Anniversary Advance Program, as follows: "Placing of lesson outlines in the hands of prospective writers for producing new and more up-to-date Sunday school lessons (for lower departments)?"

Now, being in the business of publishing literature ourself, and being aware of the expense involved in such efforts, we are curious to know how this new undertaking is to be financed. If the new organization plans a literature program comparable to that of the Free Will Baptist Press, the writers of Sunday school, league and daily vacation Bible school literature will have to be paid approximately \$12,000 per year. Editorial expense, including illustrations, pictures and cuts, will run the figure up to around \$30,000 per year. The Free Will Baptist Press pays almost \$6,000 per year for postage. The mechanical work, materials and packaging the orders for mailing can be safely estimated at from four to six times the total cost mentioned above. We wonder how many years it would take for the new organization to build up its business to the point of even paying expenses. And, mind you, the deficit each year would have to be paid from some source. The National Sunday School Board reported to the last session of the National Association a balance of \$167.93. The balance shown by the National Executive Department to the same session was \$276.22.

We are informed that the new publishing house does not plan to operate its own printing department, but plans to job out its printing to some commercial concern. Nevertheless, you may be sure that commercial concerns are going to make their profit on the printing or they will not touch it: they are in the business for that purpose. Reports of past business operations, mentioned in a previous editorial, will justify that statement.

The new organization may have still another alternative: its operators may contract with an interdenominational publishing house to be agents for sale and distribution of interdenominational literature. We are persuaded that reference to this type of activity was in the last report of the National Sunday School Department when the assertion was made that the board would "receive an approximate 30% profit on the same . . ." We have received information that one interdenominational publishing house has possibly agreed to furnish literature on this basis; and, when a sufficient volume of sales to Free Will Baptist churches has been reached, the interdenominational publishing house will reportedly replace its cover on the publications with that of the new Free Will Baptist organization.

If our prediction is correct, the Sunday school literature which the Sunday School Board will offer for sale will be based on the series of outlines by the National Sunday School Association, a relatively new interdenominational group. This group is publishing outlines somewhat on the same order as the Uniform Series, International Sunday School Lessons, which by far the greater portion of orthodox Protestant denominations have used for many, many years. The Free Will Baptist Press has followed the Inter-

national Sunday School Lessons from the beginning, using the titles, memory selections, printed texts and daily Bible readings, but instructing all writers to write the lessons as they interpreted the Word under the leadership of the Holy Spirit. This we have done in order that our Sunday schools would be studying the same lesson on any given Sunday as other denominations around them, while the actual teaching would be according to Free Will Baptist doctrine.

If the Sunday School Board would have Free Will Baptists write Sunday school lessons on the new series by the National Sunday School Association, we could see no real harm done except that teachers would be extremely limited in resource materials because there is very little on the market following the new series. We have examined the new series carefully and found very, very little difference in the portions of the Word covered over the complete cycle by the two series. On the other hand, we do fear real and permanent damage doctrinally to those churches which use literature written and published by an interdenominational press and based on this new series. Our reason is that lessons prepared on this series and offered for sale by interdenominational publishing houses have to be designed for groups which believe in a second definite work of grace, because the National Sunday School Association which publishes these outlines is composed of an overwhelming majority of denominations and church groups that belong to what we generally term *holiness groups*.

Let us conclude by saying that we believe our assumptions to be correct on the basis of the information which we have received and the reports which appear to fall right in line with the information. Furthermore, we shall be curious to see whether money will be allocated from Cooperative Program funds to pay the bill of the Sunday School Department, or if a direct appeal will be made to the churches for the money, notwithstanding the fact that Bible College is trying desperately to relieve the pressure of overcrowded conditions, foreign missions is asking for more money to send additional workers to the fields, home missions has just weathered a financial crisis and is trying to expand to meet the needs at home, and other denominational and local church projects must be supported by the churches. We find it difficult to believe that our people will permit prejudice and misinformation concerning the Free Will Baptist Press to inflict such unnecessary cost on the denomination and cripple its literature program.

Volume 72

Number

THE FREE WILL BAPTIST

August 21, 1957

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Editor _____ J. O. F

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S. A. Smith _____ Vice-Presid
J. W. Alford _____ Secre
D. W. Hansley, J. C. Griffin, D. W. Alexander and Bruce Barr

THE FREE WILL BAPTIST

The Anna Phillips Loan Fund



MRS. ANNA PHILLIPS

The Anna Phillips Loan Fund was begun in memory and honor of Mrs. Anna Phillips, pictured above, whose life was truly consecrated to the cause of Christ and who was dearly loved by the students of the Ayden Seminary because of her untiring efforts to serve and help them in any and every way that she possibly could. Mrs. Phillips was an active member of the first Woman's Auxiliary of the Ayden, North Carolina, Free Will Baptist Church and wife of the former editor of "The Free Will Baptist," Mr. E. T. Phillips.

Mrs. Katie Sawyer Jackson of Ayden, North Carolina, led the movement to organize the loan fund. A meeting was held in her home in which she and Mrs. Georgia Frost Barnes made plans for the organization of such a loan fund in the honor of Mrs. Phillips. Mrs. Jackson visited every auxiliary convention in the state of North Carolina with the exception of those in the western part of the state in order to present the movement and to create interest in the organization of the loan fund. These conventions received Mrs. Jackson's proposal unanimously; and they, in turn, appointed representatives to the North Carolina State Woman's Auxiliary Convention where the proposal was also heartily accepted. Mrs. Jackson was a student at the Ayden Seminary at the time of her acquaintance with Mrs. Anna Phillips.

IN spite of the response earlier this year to an appeal for funds for the Anna Phillips Loan Fund, there are not enough funds to take care of current requests from this fund.

The Anna Phillips Loan Fund is sponsored by the North Carolina Woman's Auxiliary Convention and administered by a committee of three duly elected by that body. It had its beginning under the leadership of Mrs. Katie Sawyer Jackson in memory and honor of Mrs. E. T. Phillips, first wife of the former editor of "The Free Will Baptist" whose helping hand was extended in many ways to students of Eureka College and Ayden Seminary which were both located in Ayden, North Carolina.

Any worthy Christian person may borrow from this fund who is a resident of the state and a church member in good standing. Recommendations from pastor or church clerk, auxiliary president, local businessman and principal of high school last attended are required together with a co-signer who is a property owner. The note bears four per cent interest per annum.

As in any enterprise, regular contributors are the backbone of maintaining it. This, plus the prompt repayment of loans due, will mean that our young people, who perhaps have no other way of obtaining a higher education, will have an opportunity to further their training at the school of their choice; provided of course that it is an approved institution.

There is no restriction as to subject matter or as to the college one must attend. It is the belief of those who sponsor this fund that our denomination and the world need Christians in every walk of life.

You do not have to be wealthy to contribute to this fund—to help someone to become better trained. Anyone may send in any amount at any time to the treasurer of this fund. It may be included in a will, a share of an estate. In the latter instance, the estate would go on and on helping people to become better and more useful citizens.

The North Carolina State Woman's Auxiliary Convention is very grateful for help received in the past and earnestly solicits your prayers and continued increased support in the future.

If anyone reading this article has a loan that is currently due or past due, we ask you to lend every possible effort to meet this obligation. It is your Christian duty to discharge these pressing obligations. If yours is not due and you wish to pay it, as some have, please do so by all means. A number of ministers and Christian workers have benefitted by this fund and certainly we want this service to continue. It will take cooperation to do this. One dollar per person from Free Will Baptists would be a tremendous boost. No contribution is too small to send. You may send direct to the treasurer or through your local auxiliary or church, Sunday school class, league, any group within the church or any individual.

Your response to this appeal may be the turning point in the life of an individual who is standing at the crossroads not knowing which way to turn. Surely the need is great for more Christians in the business and professional circle as well as in the denomination. Wouldn't you like to know you had a part in an investment in a Christian life seeking to be of service to mankind? We hope you will prayerfully consider the accompanying gift form and then act in the affirmative.

GIFT FORM

I am hereby enclosing my gift in the form of check or money order to the Anna Phillips Loan Fund.

Contributor's Name

Contributor's Address

SEND TO: Mrs. M. A. Woodard, Winterville, North Carolina

Cragmont Assembly, Inc.

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July News

"Time and tide wait for no man" is a saying which needs no discussion or explanation to verify its claim. The seasons come and go and the tides ebb and flow with constancy without regard to man's puny efforts or whimsical likes or dislikes.

July, 1957, has passed and another month's activities at Cragmont Assembly have been recorded. According to custom, there have been no scheduled conferences during the month, but about two hundred guests and visitors have called. Cragmont has entertained as many as five family groups at one time from the following named states: North Carolina, South Carolina, Georgia, Florida, Tennessee, Virginia, Maryland and Kentucky. Families and acquaintances have met unexpectedly and enjoyed association and fellowship together, and formed new friendships with others whom they had not met before. July has been a somewhat busy but very enjoyable month.

As usual, the youth for Christ rally was held the afternoon of the second Sunday. The attendance was good, and a very splendid program was enjoyed. Besides the fine gospel singing, led by Mr. Lewis Metcalf of the Swannanoa Free Will Baptist Church, some very inspirational messages were delivered to an attentive and receptive audi-

ence. The speakers were Miss Janet Heath, a fine Christian young lady who recently graduated from East Carolina College, now helping at Cragmont, and Mr. Allen Messer, a splendid young Christian and now a ministerial student at Free Will Baptist Bible College, Nashville, Tennessee.

These regular monthly rallies are conducted by the young people of the churches of this section. They are sponsored by the youth of the Blue Ridge Association, but they are joined by many of the youth of the French Broad Association and others, and they are doing a wonderful job as young Christians in the service of the Saviour. Come and be with them every time you can.

As a matter for serious consideration, we wish to call attention to the fact of Cragmont's urgent need of more and better living accommodations. We are cognizant of the fact of the general expansion program of our denominational work and the emphasis which is being placed upon our various enterprises. All of them are worthy causes and have an important place in the expansion and development of the work of the Saviour through the churches. We should do our very best to encourage them all and strengthen them so that there may be unity of purpose and coordination of effort in the one great common cause of serving Christ. It is true that some phases of the church work require the ex-

penditure of more money than others in order to grow and attain their objectives.

Cragmont Assembly, and institutions of its kind in other states, as we see it, are essential in the building of Christian manhood and womanhood through the proper teaching and training of our youth. Wicked and vicious forces are making powerful and successful efforts among the young people of our land today, and they are wrecking and ruining lives that could be useful if channeled correctly. Through deceptive appeals to adolescent nature and desires they are enlisting multitudes of innocent boys and girls and using them in the promotion of every imaginable kind of vice and crime. It is the responsibility of the church and every adult Christian to use every opportunity and every possible means to save the lives of our young people from ruin and destruction. We must save them and prepare them for the responsibilities which are certain to rest upon them in the near future. The chief aim and purpose of Cragmont Assembly, regardless of how it may be stated, is to strive to its utmost ability to aid young people in finding Christ and in training them to be efficient servants in His cause.

As stated above, the institution is now in need, urgent need, of more and better equipped living quarters. Many of the young people in the various sections of the state who want to attend the youth conferences here have for this very reason, been denied the opportunity. Their application have been returned to them because the institution cannot accommodate them. They are sadly disappointed because they are denied what to them would have meant much encouragement, strength and spiritual inspiration. Also many of the ladies who wish to attend the Woman's Auxiliary Conference are denied the privilege because we cannot accommodate them. It is a sad situation, but we have hopes that it will be remedied before another conference season. Will you join us in working and praying to that end?

If your name does not yet appear among those who have attended conferences at Cragmont, or visited the institution, you have a personal invitation to come at a time at your convenience. If you have been before, you are invited to come again but we feel that you will come again whether you can anyway. The mountain scenery is beautiful and lovely during any season, the atmosphere is refreshing and invigorating, and a hearty welcome awaits you at Cragmont Assembly.

Think twice before you speak, especially if you intend to say what you think. Winterville, N. C., Church Bulletin.

Is Your Work Christian?

W. Burkette Raper, President
Mount Olive Junior College
Mount Olive, North Carolina

NOW that you have finished high school," I said to a young man the other day, "what are your plans for the future?"

"I plan to go into some type of full-time Christian service," he answered, "but I am not quite sure yet just what it will be."

"What do you mean by full-time Christian service?" I asked.

"Well, it will either be the ministry or foreign missions," he explained.

The young man and I talked for some time. I was impressed with his sincerity and had my thinking stimulated by our discussion.

GOD'S PLAN FOR MY LIFE

I appreciated the fact that here was a young man who was seeking to know God's will for his life. He felt that God had a plan for his life, but he was not sure just what that plan was. Meanwhile he was planning to attend a Christian college in September and begin his preparation. He was sure that in due time God would more fully make known His will for his life.

I believe that God has a plan for every man's life who will seek God's guidance in choosing a vocation. I suppose that the strongest motivating force in my life has been the feeling that God was interested in me as an individual and had something He wanted me to do. From the time I was just a lad in the Free Will Baptist Children's Home at Middlesex, North Carolina, I have felt that God was ordering my life toward some goal. I have not always known exactly what that goal was, but each experience seems to bring me nearer to it.

AN UNFOLDING PLAN

My idea as to what God wanted me to do has not always been the same. As a high school student I thought of my calling as being an evangelist. The stories of D. L. Moody, Billy Sunday and Charles Fuller fascinated me. In early college I conceived of a career as a foreign missionary—the United States was too small for me! As undergraduate school gave way to

divinity school, I felt led to choose a course of study preparatory for pastoral service.

After three years in the pastorate the call to Christian higher education and Mount Olive Junior College came. I wrestled with the decision for weeks, but when the answer came it was decisive. This effort to plan, direct and secure support for a college is the most difficult task I have ever confronted. I bear both on and in my body the scars of this work, but I have never once doubted but what God led me here. Whether I am teaching, preaching, counseling with a student or soliciting funds, I consider myself doing Christian work—and it is full time!

Has God changed His mind about His plans for my life? Was I mistaken when I thought in terms of evangelism, missions and pastoral services? I think the answer to both of these questions is "No." God uses each stage of our life to prepare us for the next stage. Through it all I believe that God has been gradually unfolding His plan for my life.

THE BUTCHER, THE BAKER, THE CANDLE-STICK MAKER

But what is *full-time Christian service*? Surely it includes such work as preaching, missions, teaching in Christian schools and related work. But are the people who enter into this work the only people for whose lives God has a plan? Of course not. Probably not more than 1% of our people enter such vocations. What about the other 99% of our church members?

The thing that determines whether or not your work is Christian is not so much what you do but how and why you do it. Preaching is not Christian service unless it is done with the right motive. If a man's purpose in entering the ministry is to gain the prestige and recognition of this vocation, his preaching is not Christian. If a person goes as a missionary to escape problems and failures at home, his work may not be Christian.

But if a man cultivates a farm in order

that thereby he may help feed a hungry world, his work is Christian. If a teacher in a public school interprets her work as helping God's children develop to the fullest the capacities God has given them, this is Christian service.

Whatever your work may be, if you do it for the glory of God and the service of mankind, it is Christian service. Entering full-time Christian service does not mean the entering of certain vocations but rather it means being Christian in all that you do.

Mount Olive Junior College was founded on the conviction that all honorable work is Christian if the man who does it is Christian. Our purpose is to help young men and women to prepare to do better what God has given them the talent to do. God chooses their work; we help to educate them to do it. We believe a man's work is Christian to the extent that he is Christian.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23).

Largest Protestant Church in Colombia Reopened

More than a thousand people attended the morning service at the Foursquare Gospel Church of Barrancabermeja, Colombia, on Sunday, June 9. It was the first meeting since the church was closed by the Colombian government over a year ago.

The decision to reopen was made after consultation with the military mayor of the town. He told the missionary, Joseph Knapp, that the new military government now in power had given him no orders regarding the closed church. The new Colombian regime has promised, however, to give all the liberties guaranteed by the national constitution, including religious freedom. The new mayor told the missionary it was up to the church whether it opened or not, and the missionary promptly announced it would open the following Sunday.

The Barrancabermeja church, largest Protestant church in Colombia, was officially closed in May, 1956, on the basis that it is located in the *mission territories* of the Roman Catholic Church. All Protestant activity in these territories is forbidden. Some 30 other churches were also closed at that time.

A man can fail many times, but he isn't a failure until he begins to blame somebody else.—Selected.

NEWS NOTES

Parsonage Under Construction At Malachi's Chapel Church

The Malachi's Chapel Free Will Baptist Church located in Tyrrell County, North Carolina, now has a parsonage under construction but it has no pastor to live in its parsonage when completed. The treasurer of the church, Mr. R. L. Spencer, explains this situation as follows:

"For a number of years Malachi's Chapel Church was one of a group of churches in Tyrrell County all using the same pastor. There were times when all went well, and everybody was happy and content with the set-up. Now the group is dissolved and each individual church is now trying to look out for its own interests.

"Since the breaking of the group, Malachi's Chapel Church has gone on half time and has now under construction a parsonage for its pastor if and when we can get one. This parsonage is block construction with brick veneering and when finished, we think it will be a credit to our local church and to the denomination.

"For the past several months the Rev. Everett Bryan of Ayden, North Carolina, has been serving as our pastor twice each month. However, he has notified the church that he will not be available after September 1.

"There is much sentiment in and among our members to go to three Sundays each month if not full time. This of course must await development. Anyway, we are looking forward to the time when our parsonage will be completed and a wide-awake pastor living in it and working in this little vineyard that is already white unto harvest."

Porter Youth Rally at Dailyville Church

The Dailyville Free Will Baptist Church of Waverly, Ohio, was host to the Porter Youth Rally on July 20, 1957, with the president, Mary Smith, presiding. The service was opened at 7:45 p. m. with the song, "I'll Live in Glory." The Rev. Franklin Harness led the group in prayer. Then the Scioto Choir sang "Holy, Holy, Holy."

A missionary, Miss Catherine Keich, originally from Portsmouth, Ohio, home on furlough from Brazil, gave an inspiring talk.

Five churches were represented and Dailyville Church was given the attendance banner with an attendance of 25. The minutes of the June meeting and the treasurer's report were given and approved. It was

Revival to Be Held Maury, N. C., Church



The Rev. F. B. Cerry, pastor of Black Jack and Rose Hill Churches of Pitt County, North Carolina, will be the evangelist in a revival meeting at the Maury Church, Maury, North Carolina, August 26-31, 1957. Services will be held each evening at 8:00 p. m.

The Rev. Cicero Smith, pastor of the Maury Church, says, "Everyone is invited to attend these services and pray for the revival."

decided that a youth revival be held at the Tri-State Tabernacle of Minford, Ohio,

Coming Events

August 12-17—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina.

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

August 30, 31—John Wheeler Association, Rooty Branch Church, Bristol, Tennessee.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

September 11, 12—North Carolina State Convention, Cramerton Church, Gaston County.

September 13—Tennessee River Association, Mt. Zion Church.

September 19-21—Muscles Shoals State Line Association, Burns' Chapel Church, Collinwood, Tennessee.

September 20, 21—South Georgia Association, Marietta Church, Lyons, Georgia.

starting August 5, 1957, with the Evangelist Robert Meade. The offering was taken while the group sang "He's the Lily of the Valley." The meeting was then adjourned with prayer.

O'Kean Church to Be Host to Arkansas Social Band Association

The quarterly meeting of the Social Band Association of Arkansas will be held at the O'Kean Free Will Baptist Church, O'Kean, Arkansas, on September 27, 28, 1957. The following is the scheduled program for the meeting:

Friday Evening Session

- 7:00—Singing and Prayer
- 7:30—Devotions, Rev. Wayne House
- 8:00—Sermon, Rev. Melvin Shelton

Saturday Morning Session

- 9:00—Singing, Scripture and Prayer
- 9:30—Reading of Church Letters, Sisters Wavon Sago and Bessie Jarrett
- 10:20—Welcome Address, Sister Lucille Kerby
- 10:25—Response, Sister Carolyn Crim
- 10:30—Talk on National Association, Rev. Dale Munkus
- 11:00—Sermon, Rev. Grady Linebaugh
- 12:00—Lunch

Saturday Afternoon Session

- 1:30—Devotions, Rev. Dewey Thompson
- 2:00—Reports of Boards and Committees
- 3:00—Ordination Service
- 4:00—Adjournment

Free Union Church Holding Revival

The Free Union Free Will Baptist Church located in Tyrrell County, North Carolina, is now holding revival services which began Monday night, August 19, and which will continue through Sunday night, August 25. The services begin each evening at 7:45. The Rev. Ralph Osborne of Pinetown, North Carolina, is the evangelist for the services. The pastor, the Rev. J. D. Woodruff, is conducting devotions.

Everyone is cordially invited to attend the remainder of these services.

Spring Branch Church Announces Plans for Full Time

The Spring Branch Free Will Baptist Church located in Greene County, North Carolina, plans to go on full time in September, the first of the church year. The present pastor, the Rev. C. H. Overman has been with the church since October 1955. This past June he received his B. A. degree from Atlantic Christian College, Wilson, North Carolina. Under his leadership the church has completed the erection of a parsonage, remodeled the main building to provide six additional Sunday school rooms, bought new pews for the auditorium, and made other improvement

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: In what sense is this world of sin and sorrow the possession or property of Satan? Could he have given it to Christ if Christ had worshiped him?—P. R.

Answer: It is quite likely that Satan had the authority in some way to back up the claim that he made when he said, "... All these things will I give thee if thou wilt fall down and worship me" (Matthew 4: 9).

Of course, this would have been a temporary bequeath since Satan himself is doomed and to a certain extent may know and acknowledges this. "... for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12). 2 Corinthians 4:4 describes him as the god of this world; 1 Peter 5:8 refers to him as a lion and an adversary; Ephesians 6:12, as the prince of darkness; John 12:31, as the prince of this world. In Jude 9 the fact is set forth that even Michael, the guardian angel, when disputing with the devil could not rebuke him, but left that for the Lord. There is a fixed time in God's economy when He will judge and eternally condemn him, but until that time Satan is the god over the realm of darkness and death and now this world is included in this sphere of darkness; but God in Christ is reconciling unto Himself a dominion of righteousness within this dark sphere.

When asked a similar question to this, Dr. James M. Gray, in his book, *Bible Problems Explained*, Page 118, offered the following answer:

"Had Satan power by his own possession or ownership to give Christ the kingdoms of the earth? At first, one is inclined to say 'No,' because it seems so unreasonable to our limited understanding, and because Satan is a liar and deceiver. But on the other hand, the Holy Scriptures assign great power and even dignity of a certain kind to Satan. He has had access to God as we see from the book of Job. He is called the god of this world, the prince of the power, or powers, of the air. The book of Revelation gives us many evidences of the great place he holds in the affairs of nations and of men. On the whole, I am strongly inclined to think there was some sense or degree in which Satan was able to deliver what he promised. It seems al-

most necessary to believe this to give to the temptation of Jesus its real character. Moreover, there is nothing in the reply of Jesus to the tempter leading us to feel that he regarded the claim of Satan other than genuine. Indeed, the very opposite is the case. If Satan had been making a profession in that matter altogether untrue, how very different one would think our Lord's answer would have been. Yes, there was some kind of a deputed supremacy which Satan had and which he was able to turn over to our Lord."

There will come a time when he will be cast down to this earth and confined in his every move to its realm of activities. "And he said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18); "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:9). (See Zechariah 3:1, 2.)

Satan is, according to, "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20: 2, 3), to be cast into the bottomless pit and there punished as a prisoner for one thousand years, but is to be released for a little season. Finally he is to be imprisoned, not in the bottomless pit, but the lake of fire from which he never emerges or is released. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).

It Cost Him His Soul

"What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His Soul."—Selected.

SPECIAL NOTICE!

Mount Olive Junior College, Mount Olive, North Carolina, will offer evening courses in business education again this year, W. Burkette Raper, president of the college, announced recently.

Classes will be held on Monday and Wednesday evenings from 5:30 to 10:30 p. m. The following courses will be among those offered: beginning and advanced typewriting, shorthand, bookkeeping, and business English.

Registration for the evening school will be held Friday, September 13, 7:00 p. m.

Interested students should write or visit the college for additional information.

Possessing Our Possessions

Believing God's testimony is like endorsing a check and cashing it. A gentleman went into the home of a very poor old lady who had applied for relief. He saw something on the wall that attracted his attention. It was a piece of paper in a neat frame.

He asked, "What is that on the wall?"

She replied, "I just don't know what it is, but it is a paper my uncle sent me and I just don't like to throw it away and so I keep it there in remembrance of him."

He exclaimed, "Don't you see what it is!"

"No, I just don't understand it."

"Well, it's a bank check. Look! there is the name of the bank on which it is drawn and it says, 'Pay to Jennie Johnson the sum of \$5,000.00' and there is your uncle's name at the bottom of it!"

"What," she said, "did he intend me to have that money? and I have been living in poverty all these years!"

How many people are like that. They know Jesus died to put away sin. But they have never cashed in; they have never trusted Him for themselves.—Selected.

The Teen-Age Generation

Robert A. Cook, former president of Youth for Christ, International, speaking at Winona Lake, Indiana, said: "America faces a teen-age generation of moral monsters—better clothed and fed, living in better homes, taught in better schools and full of vitamins—but sapped by materialism and humanism. . . . America's teen-age population will hit 12,000,000 by 1960. It is now 8,000,000. We must go all-out to present Christ to this mushrooming throng of uncertain kids who need faith in Christ as a stabilizing force."



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Wherefore by their fruits ye shall know them" (Matthew 7:20).

This text is an extract from Christ's great Sermon on the Mount. In the paragraph from which it is taken the Great Teacher was warning His disciples against "... false prophets, which come to you in sheep's clothing, but inwardly are raving wolves" (Vs. 15). As His manner was, He conveyed spiritual things to the minds of His hearers by comparisons with natural and visible things. He said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Vv. 16, 17). He would have His followers know that if there come teachers or preachers in the name of the Lord, and their doctrine and their lives were such as would corrupt the minds of men, such as would lead them away from the simple, pure teaching of the gospel; if their example had an injurious influence upon the opinions and conduct of those who gave heed to them—then instead of being recognized as the servants of the Most High, on whatever elevated seat of the church they might sit, or whatever names of ecclesiastical dignity they might assume—all men might know that they are doing the work of the devil in the name of Christ, and are to be rejected.

This, then, is the test of the false and the true: *By their fruits ye shall know them.* If one come to you in the name of the Lord, and the words of his teaching be the words of the Scriptures; his life be spotless and above reproof; and his spirit be mild yet strong—as the gentle, yet persevering, spirit of Christ; and if he turn sinners from the errors of their ways, and strengthens the saints, he is a true prophet of God; he is a good tree. His fruit is good. But, on the other hand, if one come in the name of the Lord and have a form of sound words, high sounding phrases, and on solemn occasions have the show of devotion; but is in conversation, in general habit of living, in spirit and practice is ungracious, unthankful, unthoughtful, untruthful, without tenderness, without love, with an holier-than-thou attitude, worldly minded, indulging the lust of the eye, the lust of the flesh and the pride of

life, he must be termed a false prophet. He is an evil tree. His bark and leaves are like those of the trees which the Lord hath planted, but his fruit will turn to ashes on his lips or poison the fountain of life. This test is founded on a common-sense view of our nature as well as on the Word of God.

We should admit this test and receive this doctrine in all its force. To this standard we should be willing that every man be brought. It is simple, and yet so very intelligible that the feeblest intellect may comprehend it, and the most unskilled mind apply it. And this test will apply to all, Christian or not, teacher or the taught, clergy or laymen.

But, say some, we are in a different position. How are we to know who are truly Christian, and who are not, so that we may examine Christianity by them? The answer is, they are beginning at the wrong place. First ascertain what Christianity is, and then try Christians by that. The religion that a man possesses is not to be judged by him, but he is to be known by that religion.

And now, let us cease looking at Christians around us and look at Christianity itself, and at Christ, the perfect author of it. If we have been deceived in professors of religion, if we see the love of many waxing cold, and if our hearts are dismayed by the fall of those we have trusted and considered reverend and holy, let not our faith be shaken. We may and should reject them as false, but we may not reject Christianity. Christianity is true and lasting just as Christ is true and lasting. Christianity is Christ living in His people.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

R. L. Goff

Mr. R. L. Goff of Fountain, North Carolina, departed this life to be with his Lord June 1, 1957. He was a faithful member of Dilda's Grove Free Will Baptist Church, Pitt County, North Carolina, for many years. He was on the board of deacons and the pastoral committee at the time of his death. Funeral services were conducted at the home by Rev. R. L. Norville, Rev. J. D. Vernelson and Rev. M. E. Godwin. Interment followed in the Queen Anne Cemetery of Fountain.

He is survived by his wife, Mrs. Bessie L. Goff; one daughter, Brenda; and one son, Travis; all of the home. Also surviving are five sisters and one brother. Many friends and relatives mourn his death.

A home we all enjoyed,
A voice we loved is still;
A place is vacant now
That no one else can fill.

Oh, how hard we tried to save you,
Prayers and tears were all in vain;
Angels came and took you away
To a world of no more pain.

The R. L. Goff Family

H. J. Kelly

Early on Saturday morning, July 20, 1957, the labors of life on this earth came to a peaceful end with our highly esteemed and beloved brother in the gospel ministry, H. J. Kelly of Columbus, Georgia. He evidently went to sleep on Friday night never to awake again in this mortal life. Brother Kelly was considered a middle-aged man. He had been preaching about twelve years. He was called to the First Church in Columbus at the beginning of his ministry and served it to the end of his life. Great progress was made in the church while under his care. The membership more than doubled and many improvements were made. Being a man of vision, Brother Kelly led his people in the support of all the denominational enterprises, together with a progressive local program. He served in many denominational offices in his local association and also the state. He was moderator of his local association and chairman of the state superannuation board at his death, besides being on other boards and committees.

May divine mercies ever overshadow his faithful companion and lovely children. His place will be hard to fill in the church and the denomination, but we must bow to our heavenly Father's will and seek to do His biddings.—*Promotional Bulletin, Tifton, Georgia.*

"Ye are the salt of the earth" was the golden text, and the class of little girls was being questioned by the teacher. "What are the uses of salt?" she was asking. One said it keeps things from spoiling, another that it made things taste better. Then one tiny mite spoke, "Please, miss, it makes people thirsty." And that is an important use for every Christian. Our lives ought to make people thirsty for the water of life. Do others see Christ in your daily life?—*Selected.*

Edwin Raymond Anderson

Such As I Have

John W. Beaman
Walstonburg, North Carolina

IT is three o'clock in the afternoon and a busy time at the Beautiful Gate of Herod's temple in Jerusalem. Devout Jews from all over the city are gathering there for the hour of prayer and the afternoon sacrifice. Their feet clatter on the pavement stones and their voices mingle in a confused hum, but above all the other sounds rises the cry of a crippled beggar, calling—calling for alms. Day after day for many years he has lain there, seeking help of the crowds of people who pass that way. But today will be the last time that he ever will come here to beg. Today there is waiting for him an experience so wonderful that it is going to change forever the way of life that he has always known.

Two men draw apart from the crowd and they pause beside the crippled man. They look like country folk, or they could be fishermen who have come here from the far-off Lake of Galilee. One is a big, rough-looking fellow, and now he catches the beggar's eye. Instantly the beggar calls out to him, imploring even the smallest of coins if he will do no more. But the big, rough man is speaking now, "I have no silver and no gold," he says, "but such as I have give I unto thee." And now a strange thing happens. He reaches down and takes the beggar by the hand and again he speaks to him, "In the name of Jesus of Nazareth, rise up and walk." A startled look spreads over the face of the reclining man and instantly he is struggling to his feet, and now he takes a step, and then another and another. For the first time in his more than forty years of life he can stand, and run, and leap, and the people stop and gather round to look and wonder. Again the big man begins to speak to the people. Listen! But read the story for yourself as it is recorded in the book of Acts, Chapter 3.

A miracle of healing was performed that day; and all down through the years since that time has come the message, "such as I have"—not always silver, and not always gold, but "such as I have." In the rough mining camp, in the little country town, on the farm or in the city, by sea or by land, how many a heart has been cheered and how many a hard road has been made eas-

ier, because someone was willing to give "such as I have"?

Here on my table as I write lies the life story of one of the noblest and most heroic women who ever lived. Some years ago in the state of Alabama a little girl was growing up to what seemed a life of unspeakable loneliness and solitude. A great illness had left her blind and deaf, and her lonely soul was beating against its bars of darkness and silence crying for help—help—help—that she might be set free. And then deliverance came.

In another state, in a distant city, another child, a little girl was fighting her way out of blindness and loneliness and misery, and that God who "moves in a mysterious way his wonders to perform" was bringing these two needy ones together that they might help and love and strengthen and supplement each other. In His own good time and in His own way God was working out a miracle so astounding and so wonderful that our modern world stopped to look on it and wonder just as the people stopped at the Beautiful Gate in Jerusalem to see the cripple healed.

Out of a background of crime and squalor and neglect and sadness, through the ministry of The Perkins Institution which was a training school for the blind in Boston, Massachusetts, Anne Sullivan came to Helen Keller in Alabama, and for half a century they worked and studied together in a friendship as fine and inspiring as any that the world has ever known. Anne Sullivan had no gold to offer, but "such as she had" she gave to the blind child in Alabama, and God in His goodness saw to it that it was enough.

Reader, do you and I have anything to offer, anything to give to a world that is calling out to us? Maybe we have no gold and maybe it is not gold that is required at our hand.

Out of your own experience do you have a word of caution, a word of warning, a word of advice, that you can give to someone? The world stands in need of that. Out of some trial, some hour of sadness, some time of misfortune, do you have a word of comfort you can give? Most surely the world is in need of that.

The One who gave to this world more

FERTILIZERS scented with mint . . . ink releasing fresh fruit aromas . . . white-wall tires impregnated with sweet pine odor . . . odorizing agents applied to old cars causing them to smell like new . . . rubber finger covering for bank tellers to impart floral odor to the greenbacks . . . these are but a few of the fascinating applications of aromatic chemicals as utilized by American industry. It is one of the up-and-coming enterprises of the day, ringing up over \$250 million in sales this past year as compared with less than \$100 million as recently as 1950.

A reporter remarked, "A lot of fascinating smells are turning up in most unfamiliar places." In some places it may be to advantage, while in others, nothing more than mere sales-gimmick. But transfer the picture onto the spiritual range and note the way in which a perennial peril is pointed up!

Ever since the first declaration of the Almighty, men have sought to masking, a covering-up of the clearly revealed truths of the Word. It all began way back there when Satan odorized the Word with his malignant, "Yea, hath God said?" (Genesis 3:1). And it is prevalent everywhere in the religious realm, deceiving countless multitudes, seeking for the easier approach to eternal issues. The push-away perfumes the pertinent.

But masking does not cause reality to change, nor disappear, and oftentimes some strong wind of trouble blows across the life, stabbing it awake to the folly. No amount of religious rubbing can remove the clear declaration, "He that covereth his sins shall not prosper: . . ." (Proverbs 28:13). What seems for the moment shall quickly pass away, and the smell of death, the grave, eternity beyond can never be smothered!

There is a rue covering however, realized in the light of Calvary. "Blessed is he . . . whose sin is covered" (Psalm 32:1), and "Come now and let us reason together, . . ." (Isaiah 1:18) is His gracious invitation to a serious consideration of these vital issues. ". . . there is nothing covered, that shall not be revealed; . . ." (Matthew 10:26), and a people that love to hide need to come forth into the light of so solemn a declaration.—Copr. ERA, 1957.

than anyone else who ever trod its rocky paths said of Himself ". . . The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20).

NOTES — AND — QUOTES

By J. C. Griffin



A PLEA FOR YOUTH

In September, 1944, Miss Fern Irene Stump wrote an article to the *Free Will Baptist Gem*, entitled "A Plea For Youth" which I have before me and will quote as the basis for what I wish to say about the youth, as I have read word for word what Miss Stump wrote and I want to assure you, my readers, that I have seen and preached for years the very same doctrine that Miss Stump sets forth in her article. Miss Stump said, "Most people do not seem to realize that the youth of the nation need attention somewhat like a rose in their flower garden. But instead they leave us to make our own selections, and let us grow and get along the best we can, and then our elders wonder why so many of the young people have grown up to be a failure and a disgrace to the community. Yes, I know the reason; it is because they have failed to get the encouragement they needed. From whom? Their elders of course."

"Naturally in planting a rose you will place it where it will receive sunlight, and water as needed. As a gardener you will train its tendrils to climb the right way. But how about the youth of the community? Are you giving us the right view of life? Are you helping to build an environment in which we can see the bright side of life?"

"Yes, the young people have trials and troubles; they may seem nothing to you. Do you encourage us and help us to climb to a higher standard of living? Do you try to improve our environment so that we can make better men and women and have a better community in which to live and rear our children?"

"The tobacco and drinking habit is overtaking our youth just as insects and pest will overtake your rosebush. You will try to rid your rosebush by means of using poison, but you leave the boys and girls of the community to get along and do the best they can. This is the time to prove to the youth that the tobacco and drinking habit will but ruin them physically and mentally."

"Then we hear our elders repeat over and over again, 'Isn't it a disgrace the way the young people are doing?' when they themselves, have done nothing for us but just let us grow up—when they have run to tap

rooms and night clubs themselves. Yes, the biggest majority have shown and proved to us that they do this very thing. But, still the young people are going to the dogs. Why? Because our elders help to drive us there."

"Yes, they wonder just why youth is where it is. Well, if they would just open their eyes, stop and use their brains, maybe they would know."

"Instead of always feeling that the youth are responsible for the crimes and disgrace of the nation, why not be broadminded enough to realize that they haven't had the care they needed. They are just like a rose in full bloom and which has had perfect care and is very beautiful. It's the same way with the young people, they need care and training as they grow up. They are the uplifting of the community and homes, something to be proud of and not ashamed of."

"So I plead for a great number of young people which, I'm sure feel the same way I do. Why don't you as our elders help to give us the proper training and the encouragement we need so badly."

"Don't talk to hurt us, if we have done something wrong. Pray for us and talk to us, so we won't make the same mistake again. We as the young people today will be the church of tomorrow, and I am sure that we will do the best that we know how, of course with the help of God and our elders."

We see from the reading of the article by Miss Stump that she was a young person. Perhaps she had observed some particular instance when elders had censured and criticized the youth for errors. Perhaps she had some personal knowledge of some particular case. She might have gone through some unfair or unjust criticism; we do not know. But as we said in the beginning of our writing, we have seen the very thing manifested toward youth by many elders. I have often said, in speaking of our youth, "I think that young people are pretty good folk considering their parents." Many fathers drink and run out after the things of the world (some of them in the *primrose* of adultery) and then expect their sons and daughters to be clean and display the marks of true virtue at all times. But you cannot expect such to be true. Homes are torn asunder by ungodly parents. Prostitutes are produced by parents who sow the seed. Mothers run out; fathers run out. Children get the idea. There is an old adage, or story that is told of a father who started to his work one morning when there was a deep snow on the face of the earth. The father, looking back, saw his little boy following and said, "Son the snow is too deep, you cannot go," but the little fellow said, "Daddy I am

stepping in your tracks, and I can go." Great many boys and girls are stepping in the tracks of their parents. Who can help these children whose parents have let them down? This is a very important question. I shall not attempt to answer it in full, but in a small measure."

Since the home has let the children down, and the public schools do not teach Biblical and Christian morals, the Sunday school is the next place to look to for help. But can we get these boys and girls into the Sunday school? How can the teacher get to teach these poor, unfortunate children? The teacher must have enough interest to get out and encourage these children, even if they have to offer them gifts, such as candy, or some other object, any honest way to get the little fellow to Sunday school. But instead of seeking to get the little fellow into Sunday school, often the teacher rides by on his or her good looking car and sees the dirty urchin playing in the dirt, when often the parents were out so late at the club or drive-in or perhaps on a drinking spree and at Sunday school time these parents are asleep. If they are awake, often they do not have enough judgment to have interest in their children. May I say here the teacher who does not try to get such into the Sunday school has failed to see the worth of a neglected child. Such a teacher needs a greater vision, of what it means to be a teacher. Then that teacher should not be satisfied with getting the little fellow into the Sunday school, but that teacher should never stop praying and teaching until he or she has won that boy or girl to the Lord and a soul is born into the family of God. How can this be done? It can be accomplished only by prayer and setting of examples of devotion to God and His church. No teacher has done his best until he teaches and shows the students that the Lord calls us to worship Him in the congregation of the saints. It is not enough for this teacher to tell the children to remain after Sunday school for the worship hour, but to be a true teacher with love for God and the salvation of the child, the teacher should say, "I'm going to stay for the worship," and say it over and over continually, until the child sees the reality of the need, and will gladly take his or her seat beside the teacher, who by precept and example is trying to win the child to the Lord. It is said, that one teacher was telling her class what they ought to do, and that one little fellow said "What you are speaks so loud, that I cannot hear what you say." That might have been a rude way of stating the truth.

From the pastor down to the last officer and teacher there should be a united effort

(continued on page sixteen)

STORIES

FOR OUR

BOYS and GIRLS



DIFFERENT

Pearl Holloway

LET a lot of children have a picnic in my yard? I should say not!"

Berlette, Elizabeth, Ralph and Don, crouched behind the big lilac bush, grasped with indignation as Mrs. Brown answered the request of Mary and Arthur to use her yard for a class picnic so that John, at home with a broken ankle, could attend. "We wouldn't hurt a thing," the committee assured her. "It's such a grand place, and the doctor said if he didn't have to walk John could come."

"It is a wonderful place," the woman agreed, "and I want it to stay wonderful. I shudder to think what it would look like after you got through with it."

"But . . ." Mary began, only to be cut off with, "There's no use arguing. I dislike back talk. I said you couldn't come, and that is all there is to it."

Crestfallen, Mary and Arthur joined the others. Mrs. Brown turned and went into the house.

"She's mean!" Don exploded. "I'd like to break every window in her old house."

"Not really, you wouldn't," Mary insisted. "Jesus wouldn't want you to do a thing such as that!"

"Well," his cheeks growing hot, "maybe I wouldn't but j-just the same . . ."

"What shall we do now?" Berlette asked. "We can't give up."

"I should say not!" Ralph agreed. "John is counting on it, and his mother says he needs to take an interest in things."

"You could come to our house," Elizabeth offered. "Of course, it isn't as nice as Mrs. Brown's, but . . ."

"Since we had to move into an apartment," Mary mourned, "there isn't room for any kind of gathering, but Papa is looking for a house, and when he finds one Mother says he must be sure there is plenty of space for good times."

"It's fortunate Mrs. Brown didn't have any children," Don growled, "they'd sure be a sorry lot."

"She had a little boy once," Berlette said softly, "and after he went away she didn't even want to see children."

"Better for the children!" Ralph de-

clared. "I sure never want to see her again either."

Seated on the swing, porch chairs and railing at Elizabeth's, they looked at one another glumly. This was to have been the nicest picnic ever, and now it was spoiled. John had missed weeks and weeks of school, to say nothing of Sunday school, and only now had the doctor said he could get out if he would be very careful and not bear any weight on the injured ankle.

"I had it all fixed up to take him in my brother's express wagon," Arthur told them. "We even made a rest for his back and an extension for his game foot."

"I sure hate to tell him it's all off." Don's face was very serious and he looked steadily at the toe of his badly-scuffed shoe.

"We're not going to tell him!" Mary insisted. "We'll find a way."

"But how?"

"I don't know yet, but we've got to do it! We can't let him down!"

For several moments not a word was spoken. Elizabeth's mother, opening the porch door quietly, stared blankly. "Never," she exclaimed, "have I seen you all still at the same time, and your faces are so long it's a wonder you don't step on your chins."

"There's a reason," Elizabeth said. "We planned a picnic in Mrs. Brown's yard because it is the pretties place in town, and she won't let us go there."

"Mrs. Brown?" with a lifting of the dark eyebrows. "But you know . . ."

"Yes," miserably, "but we hoped she would change on account of John."

"I really am sorry!" Mrs. Evans sat down, her forehead deeply puckered. "I am sorry for more reasons than one," she went on.

"What are they?" Mary asked.

"Mrs. Brown telephoned a few minutes ago to see if I knew anyone she could get to pick her late cherries, and . . ."

"Let her pick her own cherries!" Don barked. "I see myself doing anything for her after what she did to us!"

"She can't pick them herself, high as they are," Berlette remarked thoughtfully, "but . . ."

"She didn't expect you to do it, did she?" Ralph laughed.

"Not exactly," Mrs. Evans answered, "but she said she had heard Elizabeth was very careful, and she thought . . ."

"Didn't she know Elizabeth was in the crowd wanting the picnic?"

"Naturally, she didn't mention that, but I am sure if two or three of you would help her, she would appreciate it very much."

"Humph!"

"I wouldn't want to try it alone," Elizabeth objected.

"Do you mean you'd help that woman after what . . ."

Elizabeth nodded. "I wouldn't be living up to our class motto if I didn't," she reminded the rest. "We promised to do whatever Jesus would like to have us do, you know."

"That's right, we did!" Arthur echoed.

"Since she asked for you, perhaps you had better talk to her," Mrs. Evans suggested.

"She says," Elizabeth reported later, "it is very important, and she thinks three of us can handle it."

"Ralph and I are good climbers," Arthur offered. "We'll help."

"I'm glad you don't need me," Don asserted. "I can't quite see myself doing anything for her."

"Usually," Mrs. Brown told them when the three presented themselves at her door, "I don't want children on the place at all, but now . . ." Suddenly she smiled, and looked like a different person, "now I do. Here are some pails. I hope you will be careful of the trees. Mr. Brown planted them when we were first married."

"Even her voice sounded different," Ralph marvelled. "What do you suppose has happened?"

"I wish Don felt different," Elizabeth murmured.

"He'll come out all right," Ralph insisted. "You know this idea of testing things by what Jesus would do, is new to Him."

"There," Arthur exclaimed, emptying his last pail, "we have all but those in the very top, and it will take someone taller than any of us to reach them."

"I hate to leave any," Ralph declared.

"If only . . ."

A merry whistle cut the sentence short and Don called cheerfully, "How you getting along?"

"We're not tall enough for those near the top," was the report.

"How about my taking a try at it?" he grinned.

"But I thought . . ." Elizabeth began then stopped.

"I thought so, too," Don admitted, "but I was wrong. I decided if I was going to

belong to the class, I'd better practice what we preach."

"You mean . . ." Elizabeth's eyes danced.

"Now," slipping out of his jacket, "I'll shin up the tree. I'm sure I can reach those from that high crotch."

"How nice of you!" Mrs. Brown cried, taking the heaping pan of cherries. "I don't know how to thank you. You see," and her smile was misty, "my boy is coming home, and he likes cherry pie better than anything else. This was his favorite tree, too, and . . ."

"We are glad we could help you." Elizabeth spoke for all of them. "We . . ."

"Were'nt some of you at my door this morning asking to have a picnic in the yard?" Mrs. Brown asked suddenly.

They nodded wordlessly.

"I'm afraid I wasn't very nice," she confessed. "You wouldn't understand, but

I had a great disappointment in my life, and I thought I hated all children. Now, though, my boy writes that he has accepted the Lord Jesus as his Saviour from sin, and wants to come home. I, too, have trusted Jesus, as my Saviour through his letter, and I . . . is it too late to change your plans?"

"No, ma'am!" Don stepped to the front eagerly. "We'll be glad to come, and thank you. We're trying to do what Jesus would have us do, and He sure would want us to accept."

She said in low tones, "And I'm sure Jesus wants me to use my home for others. Bring your friends any time."

"Well," Don rejoiced as they raced away to tell the others, "that proves you are right. Everything is different when you allow Jesus to lead in your life, isn't it?"—*Gospel Herald.*

Davenport with 13 members present. The meeting was called to order by the president, Mrs. Davenport. The Scripture was taken from Chapters 10 and 11 of Luke. Prayer was offered by Mrs. Alton Furlough.

Those participating in the program were D. H. Furlough, Mrs. Doris Lee Comstalk and Mrs. Eleanor Moore. During the business session it was decided that the group would buy two chairs for Mount Olive Junior College. The next project the group plans to take is buying new pews for the church. Mrs. Ruth Ambrose dismissed the ladies with prayer. The September meeting will be held in the home of Mrs. Dollie Davenport. The hostess served delicious refreshments to the ladies before they left to return home.

Selma, N. C.—The Y. P. A. of Branch Chapel Church met in the home of Betty Lou Foster on August 2, 1957. Kenneth Starling, vice-president, presided over the meeting in the absence of the president. The program was discussed and the pastor concluded it with a few remarks.

Following the program the groups was divided into two sides and a Bible quiz was held. Refreshments were served and enjoyed by all.

Morehead City, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met with Mrs. Cyrus Hunter for its regular monthly business meeting with good attendance.

During the business session, the nominating committee gave its report, and the following officers were elected for the coming year: Mrs. Letha Marks, president; Mrs. Ruby Garner, vice-president; Mrs. Drusilla Robinson, recording secretary; Mrs. Louise Shopshire, treasurer; Mrs. Nina Saratowski, enlistment chairman; Mrs. Willa Bullard, youth chairman; Mrs. Bobbie Mason, study course chairman; Mrs. Bruce Rice, program-prayer chairman; Mrs. Ruby Barker, orphanage chairman; Mrs. Mae Springle, benevolence chairman; Mrs. Lillian Hunter, corresponding chairman.

A very inspiring program, "Send Out Thy Light to Thy Prayer Warriors," was given under the direction of Mrs. Lillie Kirkman. Those taking part in the program were Mrs. Ruby Barker, Mrs. Bobby Mason and Mrs. Willa Bullard. Mrs. Violet Morris and Mrs. Rosa Winberry sang "The Beautiful Garden of Prayer" as the special music for the meeting. The group was dismissed by praying together the Lord's Prayer. During the social hour that followed the hostess served cold drinks and cookies.

When it gets so dark you can't see in any direction, look up.—*The Defender.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Anna Phillips Loan Fund Emergency

In a recent meeting of the Anna Phillips Loan Fund committee, the members of the committee were unable to complete their plans in granting present loans for which applications have been made due to lack of funds. There are two reasons why this emergency has arisen.

First, there is over \$2,000 in delinquent loans that has not been paid. If this amount could be collected there would be ample funds on hand to fill the requests for the waiting applications. These loans were granted in good faith and may that faith be retained as a precious possession.

Second, the lack of a systematic and consistent support of the fund causes the means to become depleted. Naturally, if loans are to be granted regularly and consistently, there must be a consistent income to the treasury. There is a desperate need for auxiliaries to establish a system of support to this cause.

Today as never before the youth of our denomination challenge us. Hath the Master not said, "As much as ye have done it unto the least of one of these, ye hath done it unto me"? May this need grip our hearts and may we be found worthy stewards of our entrustments.

The Anna Phillips Loan Fund Committee

Mrs. J. A. Evans, Chairman

Mrs. Lillis Mae Sasser
Mrs. D. L. Whaley

Kenansville, N. C.—The Woman's Auxiliary of the Sarecta Church met Monday night, August 4, 1957. The meeting was opened with the group singing "Did You Think to Pray." Mrs. Nora Winstead led the devotions for the evening. Several members took part in the presentation of the program. At the close of the meeting, Mrs. Mamie Dunn dismissed the group with prayer.

Pitt County, N. C.—The Woman's Auxiliary of the King's Cross Roads Church met on Wednesday night, August 7, 1957, in the home of Mrs. Lizzie Mae Gurganus. The meeting was opened by the president, and the group sang the opening song, "My Faith Looks Up to Thee." Mrs. Jones read the Scripture, and Mrs. Joyce Bundy led the group in prayer.

The subject of the lesson was "Send Out Thy Light to Thy Prayer Warriors." Those taking part on the program were Rubelle Manning, Joyce Bundy, Lillie Mae Harris and Peggy Eason.

The group was dismissed by praying together the Lord's Prayer. The 28 members and 1 visitor were served refreshments by the hostess, Mrs. Gurganus.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church met Tuesday, August 16, in the home of Mrs. Lonnie

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

July 31, 1957

Dear Free-Will Baptists,

Of course everyone on our mailing list is not a member of the Free Will Baptist church, but to be sure, the most of our support comes from our own people. However, we are most grateful for the support which we receive from people who are not Free Will Baptists. There are several Independent Baptist churches who support our foreign mission work, also different individuals from various denominations. We praise the Lord for each one of you, but especially for every Free Will Baptist who supports this work with your prayers and money. We could not get along without you!

BAPTISMAL SERVICE IN JAPAN

Rev. Wesley Calvery performed the first baptismal service in Hokkaido, Japan. The men who were baptized were Mr. Sato and Mr. Kimura. Brother Calvery states that this was the first baptismal by immersion ever to be conducted in this area, and it created considerable publicity. Even brought out the news photographer. Surely, we all rejoice in the blessings of the Lord on our work in Japan. Please pray for more fruit.

WORKERS NEEDED

Calvery writes further: "We are awaiting news that at least two more couples will be joining us in Japan. If help does not come soon we may not be able to return to the States at the end of our five years. Please present this need to our young people. We hear of many young people dedicating themselves to foreign service, but what becomes of them? Our prayer is that the Lord will send us some young people who are willing to give their all through service in this land."

Surely we will not let this appeal go unnoticed. Will you please pray with us that God may direct those two couples to Japan soon. We hope to have them in Japan at least by the end of 1958. We do not know just who the Lord might be dealing with to go, but surely, if we pray He will send forth laborers.

STARTLING FACTS

Some startling facts are brought to light in a recent issue of *World Conquest*. It is reported that after 150 years of missions, 500,000 of India's 700,000 villages do not have an established gospel witness. Missionaries have been at work in Japan for

100 years, but less than one half of one per cent of Japanese are Christian. The task that confronts the work of missions becomes serious when it is known that every year 44 million people are added to the world's population, and most of them in non-Christian lands.

ANOTHER STARTLING FACT

Did you know that it costs your Foreign Mission Department over \$400 each month to send you this Prayer and Praise Letter? This is the way it looks for the current

Postage	\$131.75
Envelopes	75.18
Printing	92.95
Extra Help	40.00
Paper	101.00

Total

\$440.78

We recognize that this is a lot of money but we believe it is the lifeline of our foreign mission support. Next to a personal visit to our churches, is the information sent each month in these letters. We believe it is a good investment. How about you?

PREACHER PLEDGES TOWARD BUILDING

AFRICAN STATION

After we gave the foreign mission report during the recent National Convention I was handed this little note: "Brother Riggs: If one hundred preachers will pledge \$100 each; that would build a station. I pledge the first \$100. Robert Edwards."

Where are the other ninety-nine preachers who will make a faith promise to give \$100 within the next year? Remember, we want the preachers of our denomination to build one of the stations in Africa. We shall wait for the *ninety and nine* who need to do likewise.

SUMMER SLUMP

Our receipts for this month are too low for comfort. Please check the financial report and don't let the *summer slump* keep you from giving your part to foreign missions.

SUGGESTIONS FOR PRAYER MEETING

At your next prayer meeting please pray very definitely for the following: (1) Miss Lucy Wisehart who is ill; (2) the political unrest of Cuba (Brother Willey as he plans visit to Brazil); (4) new converts in Japan; (5) a new school in India; (6) the Merkh family as they adjust in Switzerland; (7) that offerings to foreign missions may increase.

PHENICIES ON FURLOUGH

Mr. and Mrs. Herbert Phenicie who

have been in Cuba for a number of years are home for their first furlough. If you would like to have them in your church for a missionary service please notify the foreign mission office.

Never try to evade your responsibility by saying that the heathen are living up to the light they have when you know you are not living up to the light you have.

Sincerely in Him,

Raymond Riggs

Promotional Secretary-Treas.

Financial Statement

BOARD of FOREIGN MISSIONS

July, 1957

Cash in Bank July 1, 1957	\$27,270.87
Receipts	8,711.30

Total to Account For	\$35,982.17
Disbursements	10,083.78

Cash in Bank August 1, 1957	\$25,898.38
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STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 1,824.81	\$ 975.19
Arkansas	2,800	2,046.28	753.72
California	2,800	690.63	2,109.37
Florida	1,800	1,369.47	430.53
Georgia	3,700	2,162.12	1,537.88
Illinois	4,000	2,628.45	1,371.55
Kentucky	2,100	564.53	1,535.47
Maine	300	100.00	200.00
Michigan	14,300	8,354.53	5,945.47
Miss.	1,700	751.04	948.96
Missouri	10,300	5,098.10	5,201.90
Nebraska	100		100.00
New Mexico	200	209.20	
North Car.	20,250	18,883.25	1,366.75
Ohio	2,900	2,256.99	643.01
Oklahoma	6,500	3,421.51	3,078.49
South Car.	4,100	3,025.07	1,074.93
Tennessee	9,100	5,472.99	3,627.01
Texas	3,600	2,211.31	1,388.69
Virginia	3,600	3,707.10	
West Va.	2,700	619.43	2,080.57
Misc.	3,565	2,400.13	1,164.87

Totals	\$103,215	\$67,796.94	\$35,534.36
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Some church folk are like the farmer's well: in the summer it goes dry, and in the winter it freezes up!—Winterville, N. C., Church Bulletin.

No person was ever honored for what he received. Honor has been the reward for what he gave.—Calvin Coolidge.

When a person begins to borrow trouble he finds that his credit is good and that there are many willing lenders.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Josiah: Making Needed Reforms

(Lesson for September 1)

Lesson: 2 Kings 22:1, 2; 23:1-25.

Golden Text: Psalm 119:63.

I. INTRODUCTION

We can sincerely wish that the Bible had given us a little more about the early training of Josiah. Surely there must have been a very strong Godly influence exerted upon him during his early years, and it must have made such an impression upon him that he never forgot it during his entire life.

In studying the lives of the last kings of Judah, one is impressed with the life of Josiah as if it were like a beautiful lily blooming in the midst of a patch of thorns and briars. Both his father and grandfather ahead of him had made miserable failures as leaders of God's people, and after him there was not another king who was in any sense worthy of the great trust which was committed to him. However, the life and works of Josiah were so outstanding that he is considered as one of the very greatest rulers the nation of God's people ever had.

In the beginning of Josiah's reign God's tribute to him was that he did that which was right; now, at the closing of his days, God says, "And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him" (Vs. 25). Surely nothing can be added to this marvelous memorial to a great man.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The circumstances and conditions that surround the man whom God needs have little to do with His choice of him (Vs. 1).

2. The Lord alone is able to get a man started in the right way, and much more so, to keep him in it (Vs. 2).

3. Whether he be a statesman or an humble pastor, God's man can do no more for his people than they will help him do (23:1).

4. Before we can be sure that we are in God's will, we must learn what His Word demands of us (23:2).

5. Those who would do the greatest service for the Lord must dedicate themselves to the performance of His Word (23:3).

6. The most important repairs to the house of prayer is to cleanse it from the things that corrupt and defile it (23:4).

7. Before the church can be purged of its sins, Satan's servants within must be put down (23:5).

8. The greatest honor that can come to any man is to have the Lord commend his life and service (23:25).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Josiah's father (Amon) and grandfather (Manasseh) were evil men (2 Kings 21:20). Fortunately, they did not have too much influence over Josiah. For even though he was eight years old when his father died, and six years old when his grandfather died, he was still a child when he came under the influence of some of the finest prophets who ever spoke for God. Most of us do not know the prophet Zephaniah from the prophet Zechariah: but it was Zephaniah who won young King Josiah to a life of Godliness. When Zephaniah preached about the day of the Lord's anger, he was not fooling (Zephaniah 1:14-18). When Josiah heard Zephaniah preach, "Seek ye the LORD, . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger" (2:3), he made his decision ". . . to seek after the God of David . . ." (2 Chronicles 34:3).

2. Not only did Zephaniah help Josiah (Zephaniah 1:1), Jeremiah did also (Jeremiah 1:2). These two were young men together. Josiah had made a good beginning in his work of reformation before Jeremiah was called, but it was with the help of Jeremiah that he continued bravely in this tremendous undertaking. For eighteen years, Jeremiah encouraged King Josiah, counseled with him and prayed for him. Jeremiah was the chief mourner when Josiah was tragically killed (2 Chronicles 35:25).—*The Bible Expositor*.

3. It is an impressive sight to see teen-agers as they are making decisions for Christ. But there is one picture that keeps coming back to me. Out of all the impressions I received one remains above the others, and that is the face of a teen-age boy just after he had led his first soul to Christ.

That boy will never be the same again for he has learned the difference in being just a Christian and in being a Christian whom God uses. Now that he has had a taste of actually being in the service of God he will never be satisfied with the other life.

4. As I was considering what I might pass on to you readers, I wished that each one of you might have been there and received the challenge I received. I decided that the next best thing was to try to get Billy Graham to send a personal message to you. In spite of his heavy schedule he was happy to send this word:

"When Jesus answered the rich young ruler's question about discipleship and eternal life, he said: 'Sell all that thou hast . . . and follow me.'

"The most burning need today is for young men and women who are completely 'sold out' for Christ! This is an age that requires specialization and dedication. We see this in science, in industry, and in economics. This world will never be won for Christ by half-hearted beliefs, tired methods and feeble efforts. Christ said that as His disciples we were to 'lose ourselves' completely in the glorious task of winning a world for Him. He said: 'He that loseth his life for my sake shall find it.' This generation has sought to 'save its skin,' and it has nearly lost its soul.

"God needs young men and women who are willing to make full commitment to Christ. By losing themselves they will find themselves, and a dying world will feel the impact of their consecration to Christ."—*Moody Monthly*.

5. It has been observed through the periods of history, that wherever the forces of evil and the advocates of Satanic power became unusually strong, there would arise some champions of righteousness who were also strong. The Holy Spirit seems to produce a rebound or encourage a contrast. The depth of hell, so to speak, argues in favor of the height of heaven. One proof of man's capacity to rise high is the fact that he can fall low; lower than any other creature in God's universe outside of the angels. We heard a wise preacher say that he was glad he had in himself the capacity to fall to the deepest depths, because it implied that he had the capacity to rise to the highest heights, which he intended to do by the grace of God. We have noted that Josiah was one of the few Bible characters named in advance of his appearance upon the earth (2 Kings 13:2).—*Selected*.

Coming together is a beginning; keeping together is progress; working together is success.—*Vita-Rays*.

Free Will Baptist Student Fellowship

R. B. Crawford, State Director

THERE is an organization on the campus of East Carolina College, Greenville, North Carolina, known as East Carolina Free Will Baptist Student Fellowship. This organization is for the purpose of getting all Free Will Baptist students on the campus to meet at least weekly for a time of worship, meditation, fun, food and fellowship. The association of other students of like faith is important to a student away from his local church and family back home.

At the present time this organization is meeting at the "Y" Hut on the campus at 5:15 p. m. There is room for a greater number of Free Will Baptist students to attend than has been attending. Invitations have been given to all Free Will Baptist students who have registered at the college. Many names of students we never get because those students do not sign up as Free Will Baptists when they register. Parents and pastors, may we request that you suggest to Free Will Baptist students that they register as Free Will Baptists and not as just Baptist or some other denomination.

There is a need for some person to work with the students on the campus. There is also a need for a house of our own in which would be housed a Free Will Baptist student center. Other denominations (as the Methodist and Baptist) provide a house and full-time worker which has meant much to the students and to their denominations. There is a fund known as the East Carolina Free Will Baptist Fellowship Fund that was started in the 1955 North Carolina State Convention of Free Will Baptists. This fund is to provide a meeting place and a student worker. So far we have to pay only \$15.00 per school year for the use of the "Y" Hut that is fully furnished for the Monday afternoon meetings. We have only used an upper classman student part time to work with the students.

We urge each church, union meeting, and conference to give helpful and prayerful attention to this most important spiritual home mission work. Send all funds to Mrs. J. C. Boyd, 1406 West Ragsdale Road, Greenville, North Carolina.

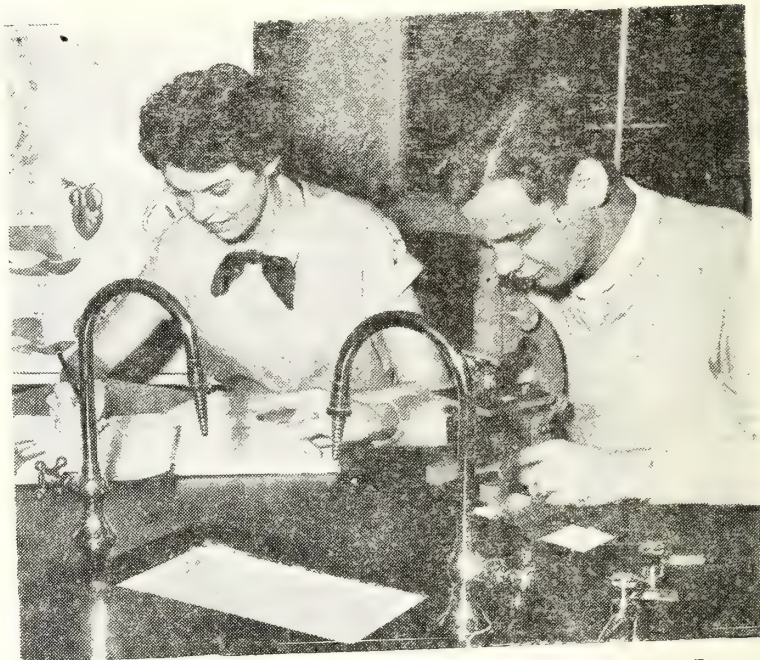
NOTES and QUOTES

(continued from page eleven)

to get every child possible into the Sunday school and church. We should not stop with the children of parents who can afford to dress their children nicely, but we should invite, encourage and hire even if necessary, those neglected children who

are never encouraged at home, and if it is necessary, put shoes on their feet when they have none, put dresses and clothes on those who stay away for the lack of these things. Don't sing, "O, How I Love Jesus," unless you have tried to get the unsaved saved, and placed in the service of the Lord.

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the Free Will Baptist

DUKE UNIVERSITY
AUG 28 1957
AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 28, 1957

NEW CHURCH AT DONALSONVILLE, GEORGIA



Pictured above is a front view of the new building which houses the Free Will Baptist Church at Donalsonville, Georgia. Standing on the steps is the Rev. S. T. Shutes, Colquitte, Georgia, who is pastor of the church.

This organization is approximately two years old and has made marvelous progress in the light of the fact that the congregation is extremely small. Mr. Shutes has given his services as pastor without financial remuneration up to this time.

Not shown in the picture are two wings leading off from the rear of the building; these wings are used for Sunday school and league rooms.

EDITORIAL

TEMPTATION OF JESUS

No experience in the earthly life of Jesus emphasizes more emphatically the blending of divinity and humanity in His person than His baptism by John and His temptation in the wilderness. At Jesus' baptism God had given a witness from heaven that identified Jesus as His Son when the Holy Spirit had descended on Jesus like a dove (Matthew 3:16). Then God Himself had spoken from heaven to forever settle the question of Jesus' Sonship for all people who are disposed to believe the Bible as eternal truth, "And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased" (Matthew 3:17).

Now, after this declaration of His Sonship, the humanity of Jesus is revealed through His temptation. In the beginning of this consideration, let us be reminded by the writer of Hebrews, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). This God-Man who had all the attributes of God also had all the attributes of man whom He had come to redeem. And when He was led of the Spirit into the wilderness to be tempted of the devil, He was tempted as man. As such, He endured the most powerful attack in every area of human life which Satan had to offer, suffering the extremity of temptation; yet He came through it as more than Conqueror. Let us note that Jesus, in His humanity, was the type of individual which God originally intended man to be; but, alas, man fell prey to this deception of Satan; while Jesus, the perfect Man, came through it without a single stain upon His spotless character.

Could Jesus have yielded to these temptations of Satan? This is the question which always faces theologians, and for which none can give a definite answer. The important fact, however, is that He did not succumb to the wiles of the devil. And it is a glorious fact which definitely affects our eternal destiny. In consideration of the question, one can say that, as God, Jesus could do no wrong because God cannot be tempted of evil or commit one single sin; as man (if Jesus were mere man) He could have yielded to temptation and changed the whole destiny of man. We can praise God forever for His miraculous and divine blending of God with flesh to become our Saviour by bearing the punishment for our sins and give us poor, fallen creatures a plan whereby we might be reconciled to Him.

The temptation of Jesus was according to God's will, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matthew 4:1). Jesus did not question the Father's purpose for the temptation. Since He came to earth to do the will of His Father, He accepted this as a part of His mission to earth. He was satisfied to follow the leadership of the Spirit in this matter. This complete committal to the will of the Father should teach us not to question and complain about the temptations and trials which come to us in this life. We may be able to comfort ourselves by finding what we believe to be the reasons for God's sending some trials and temptations; but, when all is said and done, there will be much which will not have yielded an answer. In our experience, we have found greatest comfort in trying to follow the leadership of the Spirit, accepting whatever experiences came to us and trusting God to know what was best for us in every instance.

The temptation was actual agony to Jesus. It was to be such a trial even to the Son of God that the Spirit led Him to fast and pray forty days and nights in preparation for it. We judge that the purpose for this fasting and prayer was the same as that

which God has taught His people concerning their own need for fasting and prayer: to completely subdue the flesh with its desire so that He might be altogether submissive to the will of God.

At the end of these forty days the humanity of Jesus revealed itself in physical hunger and weakness. Perhaps, too, it was necessary for Christ to be reduced to this physical condition that His temptation might be at the lowest ebb in which any human being might find himself so that no person could say in the time of his temptation that it was worse than any man had ever experienced and therefore beyond the power of human beings to withstand. Thus, because Jesus' temptation came during the nadir of His physical weakness, no person can claim that any temptation He may have is beyond his power to endure. Jesus was weak in the flesh at this time but strong in the Spirit of God. And furthermore, the Christian has access to the same spiritual fountain of strength as did Jesus in times of His need. Paul found that place of complete reliance upon God in his time of need, and he could say, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10). He could say this because, after just having gone through a period of prayer for God to remove his thorn in the flesh, he had heard the voice of Jesus say, "... My grace is sufficient for thee: for my strength is made perfect in weakness. ..." (2 Corinthians 12:9). There in the same verse, he stated the conclusion, "... Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

In this temptation Satan lashed out at all the areas of human weakness. John tells us, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16). Satan appealed to the lust of the flesh in suggesting that Jesus satisfy His physical appetite. He appealed to the pride of life when he suggested that Jesus throw Himself down from the pinnacle of the temple into the midst of the people below so that they would accept Him as having come directly to them from heaven. He appealed to the lust of the eyes when he took Jesus up on the mountain and showed Him all the kingdoms of the world which he said he would deliver to Jesus if He would fall down and worship Satan.

Since Satan has revealed his plan of attack upon us, let us learn from Jesus the proper response which we should give in every time of temptation.

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Having Forgiven You All Trespases

(Colossians 2:13, 14)

Mary B. Kinkead

WHAT is the matter, Robert? You have scarcely touched your dinner; are you sick?"

"Ruth, dear I have bad news for you."

"Is it about the loan, Robert?"

"Yes, it is, but why did you think of that?"

"Because I have been thinking a great deal about it lately. You know the bank people asked you to come to see them and make some adjustment of your affairs, and you paid no attention to their request. You have not even paid the interest, and we are getting deeper and deeper in debt every day."

"I did not want to make an adjustment. If they had let me alone I would have paid it all some day, but there is no hope of my eniency now. Here is the notice I received this morning."

"Why, Robert, they say they will foreclose in thirty days. What can we do?"

"Don't cry, Ruthie; I do think they might have given me longer time, but they have the law on their side and can exact the last penny. I am sure, however, I can work this thing out. I may strike a gold mine in thirty days. There is no use in going to see them now, for they have reorganized and changed the personnel of almost the whole force of employees, which probably is the reason for that notice. By the way, here is a personal letter from Mr. Allrich, their new president, which came with the notice."

"What does he say, Robert?"

"I have just glanced through it. He begins by telling me what an awful thing debt is. I know all about that, so I did not read any farther."

"But, Robert, dear, listen. He says that if you will come to him he will pay all you owe. Surely you will go at once."

"I am not so sure. It seems as if there might be a catch somewhere. It does not seem reasonable that the bank should foreclose and the president of the bank should offer to pay my debt to the bank."

"You said a while ago that the bank is under the law and it must exact full pay-

ment, but surely the president may of his own goodness and riches satisfy the demands of the law."

"Nevertheless, I am not going now. Some more convenient time I may."

"At least, Robert, you will read his letter?"

"Some time, maybe, but not now. I am going to be an awfully busy man for the next thirty days. There must be some less humiliating way of getting out of the clutches of that bank. I am sure I can work it out by myself."

But the thirty days slipped rapidly by. Robert went early and came late. He seemed to be in a state of feverish activity, but with no visible results. Occasionally he would read a few sentences in Mr. Allrich's letter, but always threw it down with expressions of unbelief.

"I believe that whole thing is a fraud," he said. "I certainly do not understand it. It condemns the debtor and then offers to pay the debt. I, for one, feel that Mr. Allrich never wrote it."

"Who do you think did write it, Robert?"

"Oh, it is probably a scheme of some sort. I showed it to some of the men at the shop today and they laughed at the whole proposition. They feel as I do, that this method of paying debt does not appeal to reasonable men, and they advised me to try some other plan."

"Have you any other plan, Robert?"

"Well, no, nothing definite, but listen, Ruth: After I left the shop today I went out to the University to see Professor Knowall."

"Oh, Robert, he surely can tell whether that letter is genuine or not."

"Yes, he is a great investigator, and has no patience with any ideas that do not coincide with his own conclusions. He said he did not know Mr. Allrich personally, but he knew enough about him to judge of this letter. As soon as he had glanced through it he declared parts of it could not be authentic, for Mr. Allrich was known as a very kind and generous man and would

never condemn a debtor as that letter does, and he certainly would never allow his bank to foreclose on a man for a small debt like that. Then he thought the handwriting was not the same all through it, and said the whole thing was hopelessly out of date. Then he examined it under a microscope for errors—and he believes he found them. A number of discrepancies, he says. Then he rewrote the whole letter, leaving out all the parts he had decided were spurious, and putting in it modern speech—in fact, making it modern in every detail, and you do not know how it improved it."

"Did he take out the promise that our debt would be paid?"

"I rather think not, but he has eliminated so much that there does not seem to be any debt, so the promise is not so very important."

"Robert, dear, you and I know there is a debt, and unless it is paid we shall be sold out of house and home in a few days. Please take the letter to Mr. Allrich and ask him what we are to believe concerning it. You have nothing to lose and so much to gain if it should prove genuine."

On the morning of the thirtieth day Robert went out early. Ruth put the little house in order, feeling she was doing everything for the last time.

About noon Robert came in and throwing himself in a chair groaned aloud. "Ruthie, I give up. I have tried and tried, there is nothing I can do. I am bankrupt, and have nothing with which to pay."

"Robert, please go to Mr. Allrich and tell him all about it."

"I doubt if he will receive me now. I have delayed so long."

"Oh, I am sure he will! I have read his letter so often I feel as if I knew him well. Don't wait to make yourself presentable, go just as you are. You have delayed too long already."

When Robert closed the door behind him Ruth threw herself on the couch and sobbed until she was almost exhausted. Then, from some source entirely outside of herself, a sense of peace and comfort filled her soul.

"Oh," she said, "I know the author of that letter is true! I know he is able and willing to fulfill all his promises. I do not understand it all, but I do believe that terrible debt is put away for ever. I can scarcely wait for Robert to come."

Even as she spoke a quick step sounded on the porch and before she could reach the door Robert was in the room and had his arms around her.

"Ruthie, dear, the debt is paid and we are free."

"I knew it, Robert, I knew it. Sit down and tell me all about Mr. Allrich."

(continued on page seven)

An Open Letter

Dear Co-Workers:

Greetings in the name of our blessed Lord. We are back in Texas after almost a three-months tour of visiting churches in three states. Our first stop was with Brother Paul Ketteman in Columbus, Mississippi, and we enjoyed the fellowship with his church so much and also the privilege of visiting in his home. May the Lord ever bless him in his noble work. Our next stop was in Leeds, Alabama. We had several services with the church there and stayed in the home of Brother and Sister L. A. Parker, some fine people who are members of the Leeds Church.

Our next stop was a few hours in Darlington, South Carolina with Brothers Hilburn and Coffey. We did not have a service there then, but did later on our return home. The next stop was with Sister Carter in Rockingham, North Carolina. Brother Carter was away in a revival, but we enjoyed the visit very much. We then visited Sister Barber in Maury, North Carolina, for a few hours, and from there to Brother Walter Nobles' in Winterville, North Carolina. We spent the night with him and Sister Bessie, lifelong friends.

We went from there to Cedar Island to be with those dear ones for a few services. We pastored there for two years. We made our home with Sister Gladys Lupton, one of our members now living in Atlantic, but who still goes back to Cedar Island for worship. We visited a number of homes on Cedar Island and had a wonderful time. The pastor of the church, Brother Alton Mason, was with us in the afternoon. We enjoyed meeting him again. Brother Mason is wonderful to work with.

After leaving Cedar Island, our next stop was with Brother Smith at Sea Level. There we had another fine service. We have had services with Brother Smith before and he always welcomes us. May the Lord bless his work. The next stop was with the Stacy Church where Brother and Sister Lee are doing a wonderful work. We enjoyed the fellowship of these dear people as we did the others.

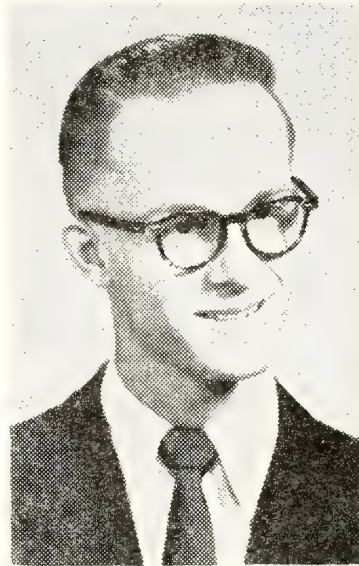
Then we visited Davis, North Carolina, where we pastored two years. We lived among these people during our stay there and they became very dear to us as the people of Cedar Island. When you live among people and find them true they become very near and dear to you. Brother Reeds was the faithful pastor here, and it was a great joy to meet with this dear boy for he was converted during a revival we

conducted in St. Louis, Missouri, a few years ago. It always makes you rejoice to find those that were saved under your own ministry, and especially if they are preaching the gospel. God bless Brother Reeds and his family is our prayer. God bless our many friends in the different states.

Yours for Jesus,

H. M. and Lizzie McAdams

Mr. James Alton Cowan



Mr. James Alton Cowan, son of Mr. and Mrs. Jasper Cowan, Route 1, Williamston, North Carolina, has been awarded a tuition scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250.

Mr. Cowan graduated from Bear Grass High School in May as the valedictorian of his class. He will enter Mount Olive Junior College in September as a liberal arts student to begin study for a vocation in teaching.

Mr. Cowan is a member of Rose of Sharon Free Will Baptist Church, Robersonville, North Carolina.

Bad habits are like a comfortable bed; easy to get into, but hard to get out of.—Selected.

A wise man once said, "If someone has wronged you and you get revenge, you will be happy for an instant. If you forgive him, you will be happy forever."—Selected.

FIND THE TIME

Dorothy C. Haskin

ELIZABETH Fry could not even talk the time to try to complain that she didn't have time to help others. She has 11 children and the responsibilities of a large home. But she lived in England in an age when there were 200 crimes for which a man might be hung. The expression, "I might as well be hung for a sheep as a lamb," originated in those days because it was the truth.

All prisoners, convicted or not convicted were locked in the same cell—whether their crime be murder or a minor offense. The women brought their children with them. They were given straw for a bed; their food had to be brought to them by their friends; and their days were spent in idleness.

When Elizabeth heard about these conditions, she decided to do something about it and went to the jail.

The jailer refused to let her into the women's cell, afraid they might attack her and steal her watch. But Elizabeth had obtained permission from the governor of Newgate prison to go in and she insisted on doing so.

Once inside, she won the women's hearts by picking up a filthy child, and saying, "Women, do you want your children to grow up and become real prisoners as you are?"

"No," they shouted. So, Elizabeth and the women made plans. She taught them to sew so that they might earn a living when released. She arranged for a teacher for the children and she herself read the Bible to them.

Elizabeth Fry found time to help others because she knew God would have her do it. Her first thought on waking in the morning was, "What can I do today for Jesus?"

All of us have more time than we realize. There is a story told of a reporter who interviewed a self-made man. He asked, "You have educated yourself while you fought your way to success. Tell me, how did you do your reading during those busy years?"

"It is quite simple," the man explained. "I kept a good book open on my desk and whenever someone on the phone said, 'Just a moment,' I read my book."

And there are other spare moments. A friend of mine knits an average of five pairs of wristlets a year for the patients in a tuberculosis sanitarium. She only knits when she is waiting for a street car, or while riding in their automobile with her husband driving. Take a look at your life. If you wish to help others you will find that there is time.—Copyright ERA, 1957.

Ye Cannot Serve God and Mammon

Naaman Borders, Foley, Alabama

“... Ye cannot serve God and mammon” (Matthew 6:24).

MAMMON of course is money or worldly possessions, and Jesus expressly says that we cannot serve both God and mammon. We will be interested more in one or the other. We cannot have them both uppermost in our minds. If money occupies our minds more than anything else, then it is our god. Money is good in its place; we all need it and if we use it as it is meant to be used it will be a blessing to us all. We should be its master; we should not let it master us. That is the reason Jesus told the rich young ruler to sell all that he had and give to the poor. Money had become his master or his god. “For where your treasure is, there will your heart be also” (Matthew 6:21).

It is almost a universal fact that when man becomes rich, he forgets God. He feels that through his own cleverness and wisdom he has accumulated his own fortune. But there are a few who have not let riches blind their eyes.

Abraham was one who did not let riches come before his God. He was a rich man, but when he moved from one place to another the first thing he did was construct an altar. Solomon said, “... give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain” (Proverbs 30:8, 9).

When people are so bent on laying up treasures on earth, they almost invariably are blinded and deceived thereby. Paul said, “... they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:9, 10).

People who are so obsessed with the love of money have lost the true sense of the value of money. This old world will soon

pass away with all that is in it, and we are only chasing bubbles when we are blinded with anything of this world. People are like the dog who was chasing a deer. He ran till a rabbit jumped out in his path and then started chasing the rabbit. Soon he saw a mouse and gave chase after him. When his master reached him, he was scratching his best after the mouse. How much like that dog are some of us who forget God and chase after the dollar. If we gain the whole world and lose our souls, what would we give in exchange for our souls?

When we give to the cause of Christ we are building for eternity; and when we use the money God has permitted us to have on ourselves to gratify the lust of the flesh, we are just chasing bubbles and building on the sand. More than that, we are not happy here in this world because we are like the pond that is always receiving and never giving out—we become stagnant in our minds. The pond that never has an outlet becomes stagnant and full of disease, germs and filth. Did not Jesus say that it is more blessed to give than to receive? Did He not say that if we give it shall be given to us—pressed down, heaped up and running over? Why can't we believe what Jesus has told us? Oh, ye of little faith!

The cry of most of us is that we are just laying up for a rainy day. But, brother, there is coming a rainy day when God will rain fire and brimstone over this old world and then we'll cry for the rocks and mountains to fall upon us and hide us from the face of an angry God. When one lays up treasures for his children, it's more likely he is laying up money for them to buy tickets to go to hell on. Statistics have proved that 83% of the fortunes handed down to people prove a curse rather than a blessing. If your children don't earn their money, they won't know how to keep it—they won't know the worth of a dollar.

We learn a good lesson from the man

who said, “I have more goods than my old barns can hold, therefore I will tear them down and build greater ones and bestow my goods in them. Then I will say to my soul, ‘Take thine ease for I have much goods laid up for many, many years.’” But what was God's answer? The Lord said, “Thy fool, this night thy soul shall be required of thee. Then whose goods shall they be?”

When a man becomes wealthy, he has such a burden and such responsibility that it weighs upon his mind so heavily he can scarcely sleep. “The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep” (Ecclesiastes 5:12). There are those who make themselves rich, yet they have nothing; there are those who make themselves poor, yet they have great riches.

“Better is a little with righteousness than great revenues without right” (Proverbs 16:8). “A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent” (Proverbs 28:20).

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. . . . There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. . . . Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart” (Ecclesiastes 5:10-20).

Well, you might say that Free Will Baptists are not rich. Yet there are a lot of us trying awfully hard to get rich. We are trying so hard that we are cheating upon the Lord and not tithing. So why don't we act fair with God? He has given us the ability to make a few dollars and He expects us to give a tenth back to Him. God says, “. . . prove me now herewith, . . . I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Malachi 3:10).

“If a hundred members of a church each gave a postage stamp a day they could support a missionary.” How much interested are you in the never-dying souls of the men and women you contact daily?—*First F. W. B. Church, Savannah, Ga.*

Life is bigger than a dollar, and eternity is longer than today.—*Selected.*

NEWS NOTES

Gethsemane Church Host to Union Meeting

The Fifth Eastern Union Meeting District of the Eastern Conference of North Carolina met with Gethsemane Church, Craven County, Saturday before the fifth Sunday in June, 1957. The morning devotions were conducted by the Rev. N. D. Wiggs.

The theme for the day was "Now Is the Hour," and the Scripture thought was "... behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). The minutes were read and approved. There were 13 ministers present and 34 churches responded to the roll call.

Those appointed to the finance committee were the Rev. John Grimsley, H. L. Ireland and L. A. Mann. A report on the ministers' conference held at Cragmont Assembly, Black Mountain, North Carolina, was given by the Rev. E. E. Edwards. News from Mount Olive Junior College of Mount Olive, North Carolina, was given by Mrs. Rom Mallard. News from the Free Will Baptist Bible College of Nashville, Tennessee, was given by the Rev. Jimmy Hughes. A report on superannuation was given by the Rev. J. W. Everton.

After a congregational hymn was sung, the Rev. Daniel Gaskins brought the union sermon. An offering was taken for the Children's Home of Middlesex, North Carolina, which amounted to \$41.20. The Rev. Cecil Campbell dismissed the group for lunch.

The afternoon song and prayer service, was given by the Rev. Jimmie Hughes. A testimony and song request time was led by David Thomas, with the Rev. T. O. Terry leading the singing.

The finance committee reported the following disbursements: Children's Home (offering), \$41.20; Mount Olive Junior College, \$35.00; Free Will Baptist Bible College, \$35.00; Children's Home (from union funds), \$50.00; missions, \$50.00; mission board of Eastern Conference, \$20.00; superannuation, \$20.00; Cragmont Assembly, \$16.00; clerk, \$7.50. The amount left on hand was reported to be \$24.

The union gave the Gethsemane Church a rising vote of thanks for the hospitality shown to the union. A motion was made and carried that any minister who wishes work to register with the clerk of the union, giving his name, address and time vacant for work, thus affording the churches a place for inquiry when they need ministers. The union adjourned with a prayer.

The next session of the union will be held with Bethel Church, Pamlico County, on Saturday before the fifth Sunday in September, 1957.

Announcement from Gray Branch Church

Beginning in September, regular church services will be held at the Gray Branch Free Will Baptist Church located near Deep Run, North Carolina, on second and fourth Sundays. Services are also held on fifth Sundays. Church worship services begin at 11:00 a. m. and 7:30 p. m. Sunday school begins at 10:00 a. m. every Sunday.

The public is cordially invited to attend the services of the church. The pastor is the Rev. J. B. Starnes.

The Rev. Wilbert Everton Changes Pastorates

Beginning September 1, the Rev. Wilbert Everton who is pastor of Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina, will assume his duties as the new pastor of the Hull Road Free Will Baptist Church near Snow Hill, North Carolina.

Mr. Everton succeeds the Rev. Michael Pelt who has resigned the pastorate of Hull Road Church to become teacher of Bible at Mount Olive Junior College, Mount Olive, North Carolina. The Rev. Melvin

Coming Events

August 26-31—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

August 30, 31—John Wheeler Association, Rooty Branch Church, Bristol, Tennessee.

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

September 11, 12—North Carolina State Convention, Cramerton Church, Gaston County.

September 13—Tennessee River Association, Mt. Zion Church.

September 19-21—Muscles Shoals State Line Association, Burns' Chapel Church, Collinwood, Tennessee.

September 20, 21—South Georgia Association, Marietta Church, Lyons, Georgia.

Everington will succeed Mr. Everton as pastor of the Daniel's Chapel Church.

Mr. Everton who is also treasurer of the North Carolina State Superannuation Board urges all churches in North Carolina to note this new address in sending in their superannuation offerings: Rev. Wilbert Everton, Route 2, Snow Hill, North Carolina.

Home-Coming Day at Sweet Gum Grove Church

The Sweet Gum Grove Free Will Baptist Church near Stokes, North Carolina announces that on Sunday, September 1 the church will celebrate its annual home coming.

The Rev. D. W. Alexander, pastor of the church, states: "All members, former members, former pastors and friends are invited to come and enjoy the day with us."

Home-Coming at Smyrna Church

The Smyrna Free Will Baptist Church near Blount's Creek, North Carolina, will celebrate its annual home-coming on Sunday, September 1. Services will begin with the Sunday school hour at 10:00 a. m. continuing through the morning worship services.

The Rev. Dewitt Cleve, pastor, invites all members, friends and former pastors to attend.

Free Union Church Announces Revival

The Free Union Free Will Baptist Church, Nash County, North Carolina, announces that its revival will begin September 1, continuing through September 7 with the Rev. Walter Sutton as the visiting evangelist. Mr. Sutton will be assisted by the pastor of the church, the Rev. T. E. Beamon.

The annual home-coming of the church will be held September 7. A cordial invitation is extended to all former pastors, members and visitors to attend.

Saints' Delight to Observe Home-Coming

On Sunday, September 1, the Saints' Delight Free Will Baptist Church, Craven County, North Carolina, will observe its annual home-coming day. The Rev. Bill McClintock, pastor, will conduct the morning worship services. Dinner will be served on the grounds.

All friends of the church are cordially invited to attend.

"The test of a person's strength is the knowledge of his weakness."—Selected.

Having Forgiven You All Trespasses

(continued from page three)

"I will try, but it is such a joyful, marvelous story I do not know how to tell it. When I entered Mr. Allrich's office he came to meet me with outstretched hand and said, as if he had been expecting me, 'I am very glad you have come.' You know I had gone to him with all sorts of doubts and questions, and especially I felt he must declare that letter genuine before I could trust him at all. Well, I did not take that letter out of my pocket or ask him a question about it. As soon as I felt his hand clasp I knew that he was genuine and that he was my friend.

"He asked a question or two and before I knew it I was pouring out my whole heart to him. I told him all about my past life, about you and about the debt, and that I had not a penny with which to pay. He smiled a little and opening a drawer took out a check already made out and signed for the full amount of the loan. 'This,' he said, 'will free you from all indebtedness to the bank and give you a standing with them which you otherwise would not have. 'Robert, how can we ever thank him enough?"

"I do not know, Ruth, for that is not half of the story. He offered me a position in his office, one that would supply my every need, and give me a broader, fuller life than I had ever known. I told him I was so ignorant I was afraid to undertake the responsibility—I might fail. He said quietly, 'I will be with you and help you,' and so relying on his promise I accepted it. And now, Ruth, you are to hear the most wonderful part of my story. This good man wants me to bring you to him, and he says if we will close the doors on his house and all it contains he will give us one of those beautiful homes out at the Highlands."

"You surely do not mean those beautiful new houses we have admired so often?"

"Yes, those are the ones. He has one fitted up expressly for us and every possible need supplied. Will you go?"

"I simply cannot understand it all. Robert, do you believe Mr. Allrich is true? Can you trust him?"

"Yes, Ruth, I can trust him for anything."

"Then I am ready to go now—just as I am. Come."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

"For what the Law could not do, in that

it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

"That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:1-4).

—The Sunday School Times.

SPECIAL NOTICE

This is to notify our churches of the denomination to send all offerings for national superannuation to Mrs. K. V. Shutes, National Superannuation, Route 5, Thomaston, Georgia.

Opportunities are like millstones, they may drown a man or they may grind his corn.—First Church Bulletin, Savannah, Georgia.

"The devil would rather start a church fuss than sell a barrel of liquor.—Selected.

THE MAIL BOX

CHANGE OF ADDRESS

"After August 25, my address will be Route 1, Benson, North Carolina."—R. W. Allman.

CHANGE OF ADDRESS

"This is to notify you of my change of address from 805 Washington Lane, Kannapolis, North Carolina, to Route 1, Box 99-A, Elm City, North Carolina."—Herman Griffin.

CHANGE OF ADDRESS

"After September 1, my address will be Route 2, Snow Hill, North Carolina. Please send all North Carolina superannuation offerings to this new address."—Wilbert Everton.

A man never gets too busy to attend his own funeral.—Selected.

NOTICE!

The Annual Stockholders Meeting of the Free Will Baptist Press

Will Be Held in the

PRESS BUILDING

MONDAY, SEPTEMBER 9, 1957

AT 10:00 A. M.

All members authorized to represent stock owned by church organizations, individual owners, or if you are serving as a proxy, please be present.

If you represent stock owned by an organization be sure it is authorized. If you represent as proxy be sure to bring with you a written statement to that effect. No one is allowed to represent stock at the annual meeting unless it is authentic.

R. N. HINNANT, President

PROXY FOR STOCKHOLDERS' MEETING

September 9, 1957

I hereby name Mr. or Mrs. _____,
address _____, as my proxy for
this stockholders' meeting. The number of shares: _____. Representing
person, or church organization: _____

Signed: _____

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I have been a Christian more than a year and have done but little for the Lord. I want to be a good singer and serve Him through this medium, but have no voice for singing. Would it be wrong for me to pray for a good singing voice?—M. D., Nebraska.

Answer: It might be wrong for you to pray that God re-equip you for something for which He did not equip you in the beginning of your earthly life. I believe that the reason for your praying for such a miracle to be performed on your behalf would determine whether or not it is wrong. If this desire to sing has any carnal basis whatever it would most certainly be wrong. I have heard of some who were led to Christ by a good singer or a good speaker that wanted to be that kind of a Christian worker and wanted to do, with efficiency, the things that person who led them to Christ did and in the same way that he had done. This is showing a wrong attitude on the part of these well meaning, uninformed Christians because that attitude is man centered. All attitudes of a Christian as well as the efforts, desires and plans of a Christian must have given himself to Christ rather than making efforts by prayer and other means to adjust Christ, including His miraculous power, to his selfish desires.

God knew before you came into this world whether a talent for singing would enhance or handicap you in the furtherance of His cause and Kingdom here upon earth. He equipped you according to such knowledge. However, if He has moved upon you to pray for such, it will be to His glory to have you express yourself in faith and in return for such faith expressed in a faithful persistent prayer life give you a singing voice. Remember that now you are a Christian you do not belong to your old carnal self, but to Christ and that you have no right even to express yourself one time in prayer independent of Christ's guidance. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). "... ye have not, because ye ask not. Ye ask, and receive not,

because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3).

The Bible clearly teaches that we, in ourselves, are without the ability to pray and ask God for things that the Holy Spirit alone has the ability to control our thinking, to guide us in praying so as to ask for what is right for us to have and that which will enable us to please God and therefore nurture us in Christian growth, happiness and usefulness to God in the advancement of His cause and Kingdom here upon the earth. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:13, 14); "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

If we ever find ourselves praying and do not realize the answer to our prayers we should turn the searchlight of God's Word upon our lives and our prayers, for it is indeed an abnormal situation when a Christian finds God turning, as it were, a deaf ear to his prayers, for He says in His Word, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7); "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7); "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

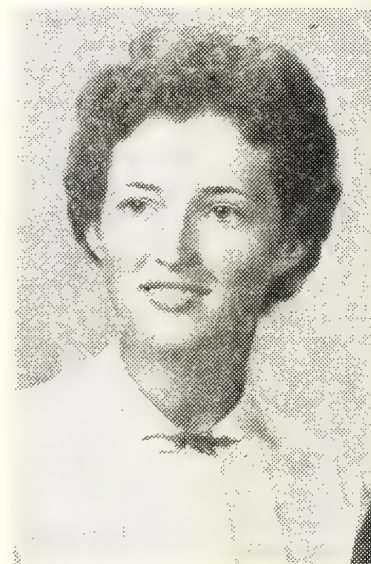
If we seek God's Kingdom through His will, we shall have given unto us all that is needed by which to achieve our goal. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and,

lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20).

It is worth-while that the Christian note that this power is given on the condition here prescribed; one is to go and as he goes not according to his own choosing but rather Christ's choosing and equipping, he is empowered and enabled or equipped. A special type of voice and a peculiarly equipped personality may be needed. So, God is the one to know and the one to furnish it. "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:31, 32).

God wants us to have all we need for the special phase of service we are called into and will give it, directing us in its use if we only let Him do so. Therefore let us submit in the spirit of Isaiah 26:3; 40:31 and Proverbs 28:13 with the assurance the whole Bible offers the sincere obedient followers of Christ, and we shall be conscious of a victorious life here and a happy place in His eternal Kingdom.

Miss Judy Daryl Foreman



Miss Judy Daryl Foreman, daughter of Mr. and Mrs. Ervin G. Foreman, Route 1, Washington, North Carolina, has been awarded a tuition scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250.

Miss Foreman graduated from Bath High School in May as the valedictorian of her class. She will enter the business department of Mount Olive Junior College in September to study for a vocation in secretarial work.

Miss Foreman comes from the Shiloh Free Will Baptist Church, Pinetown, North Carolina.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net" (Luke 5:5).

Here in the passage from which this text is extracted is to be found the answer to the difficulties posed by the text for last week's message, "Wherefore, by their fruits ye shall know them" (Matthew 7:20), for lives lived at thy word will bring forth fruit only to the glory of God.

Here is an example of a most sublime, yet simple and unquestioning, obedience to the Word of God, especially when that Word was unsupported by, and seemingly contrary to, the lessons of reason and experience. The Master had come to the disciples on the lakeside in the early morning. The night was the time for fishing on the Sea of Galilee, also called Lake Genesaret, for, with the clear water of the lake, and bright rays of sunlight, the fish could easily see and avoid the meshes of the net by day. But Peter recognized the voice that spoke to him that morning as that above all his reasoning and discouraging experiences of the night just past, and said, "... nevertheless at thy word I will let down the net" (Luke 5:5).

At thy word—what a point from which to start and proceed! What an authority on which to act! At thy word is the highest possible wisdom, and it ought to be the supreme thought of all Christians to know what the Word of God is, and be directed by it in everything, in all that we say and do—in the week days and on Sunday; in the church and in the world; in our spiritual beliefs and in our business lives—at thy word.

We, as Christians, are fishing in the sea of life, but we are frequently very much discouraged, disappointed and downcast, and feel like it is no use to go further, or try longer. But when there is a plain duty laid on us, a plain "Thus saith the Lord," whether we can see the way clear before us or not, our response should ever be like that of Peter, *nevertheless at thy word I will let down the net.*

Businessmen should be careful to let down the net in the deep waters of the business life at the word of the Lord. Many a man, for what he hoped to be financial gain, has permitted his business to become

questionable by leaving the principles of honesty or by placing black marks on his otherwise necessary business by placing before his public that which is detrimental to themselves and the community, and which will finally prove destructive. If every business were run at thy word it would be a successful business. Peter's reward for letting down his net at the Word of the Lord was that it was filled with such a draught of fishes that it began to break.

Christians should, at the Word of the Lord, let down their nets in the deep waters of spiritual advancement. The true Christian life is always a life of progress and advancement, of intense longings, in the first place, for a better and holier state, and then of successive steps taken by faith. These steps are taken, not because we have experienced the way or have been there before, but because God's Word bids us take it, and—reach out, let down the net of faith, and trust Him.

Are there those reading this message who are not Christians, but earnestly desirous of having Christ as your very own; who have, perhaps, many times come almost to the point of accepting Him and obtaining salvation from sin and death, peace of mind and rest of soul on the bosom of God, but did not (because of doubt) let down the net into the deep waters of salvation? I would beg you earnestly in His name to wait no longer. Let down the net once more. Let it down now at His Word. His Word is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Say to Him now, "Lord Jesus, at thy word, I come to Thee." It's that simple, that easy.

Then, there is one thing more suggested by this passage. Christians should, at the Word of the Lord, let down their nets in the deep waters of Christian service. With wonder and surprise still depicted in their faces at the great draught of fishes just taken, He turned to His disciples and said, "... Fear not; from henceforth thou shalt catch men" (Luke 5:10). So to every one of His disciples He is still saying, "... Follow me, and I will make you fishers of men" (Matthew 4:19). Christians are to be fishers of men at His Word. We are, therefore, at the Word of the Lord, to let down the net for the perishing souls of men who are out of Christ. This is His Word. Are we letting down this net faithfully?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

Miss Peggy Maxine Baker



Miss Peggy Maxine Baker, daughter of Mr. and Mrs. J. J. Baker of Stantonsburg, North Carolina, has been awarded a tuition scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250.

Miss Baker graduated from Gardners High School in May as the valedictorian of her class. She will enter the business education department of Mount Olive Junior College in September.

Miss Baker comes from the Owen's Chapel Free Will Baptist Church, Elm City, North Carolina.

Short Story

A Yale student studying to be a lawyer approached Billy Graham recently in New York and said he was an agnostic.

Graham replied, "If Jesus Christ was the Son of God, as He claimed to be, would you agree that He should be Lord and Master of your life?"

"I'll buy that," said the student.

"If Jesus Christ was not the Son of God, don't you think He is the greatest fraud of all time?" asked Graham.

"I'll buy that," repeated the student.

"Have you studied the Bible in your quest for the answer?" Graham continued.

"No," said the student.

"What!" exclaimed the evangelist, "you are studying to be a lawyer and have thrown away all the evidence before the case even goes to court?"

"I haven't looked at it that way," said the student. "I'm going to start reading the Bible."—Selected.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Improvement Program Underway

Construction began August 1 on the new dining hall and student center at Free Will Baptist Bible College, Nashville, Tennessee, and completion is expected about January 1, 1958, according to Dr. L. C. Johnson, college president. The new building is expected to be put into use at the beginning of the second semester.

Cardinal Contracting Company of Nashville was awarded the low bid of \$66,000. At present the excavation crew is almost through with its work.

The fire-proof structure will be of concrete block with red brick veneer and will adjoin the present auditorium built in 1951. The following units are included in the contract: dining hall, 67' x 47'; kitchen, 39½' x 19'; student lounge, 54' x 39½' including entrance; and an extension to the auditorium 45' x 30' with a basement under this 45' x 30'. The total area will be approximately 8,000 square feet.

The dining hall will accommodate up to 250 students per meal, which more than doubles the present dining hall capacity. The student lounge will be used for informal occasions and for student use during the day. The kitchen will be outfitted with modern equipment.

The auditorium extension will provide more seating capacity and furnish rooms for the music department. The auditorium basement will house storage, wash rooms, and a heating room.

During the past year more than \$20,000 has been given on the Improvement Program. This made possible the purchase and payment of the Dunbar Building. The Improvement Program Fund now has several thousand dollars to start on the new project.

The Bible College appeals to our Free Will Baptist people to continue sending gifts to pay for the \$66,000 dining hall building. All the funds in the Improvement Program will be applied to the cost of the building, and a loan will be secured with a local bank to finance the balance.

President Johnson urges churches and individuals to make liberal donations so the lowest amount possible will have to be financed when settling with the contractor.

Just Suppose

Just suppose you were to have an operation. Just suppose a big stalwart man were to walk in with a big knife in his hand, waving it around, saying in a loud voice, "I ain't never had no training. God called me to be a doctor and I believe who God calls He equips." All the time, I imagine you would be getting smaller and smaller. By the time he finished waving that big knife around you would need burying, not an operation.

God may call a person like that to be a doctor, but if He does, He also calls him to prepare himself.

It is also true that God calls preachers. But the fact that God calls does not mean

Miss Emma Jane Allman



Miss Emma Jane Allman, daughter of the Reverend and Mrs. R. W. Allman of Route 3, Elm City, North Carolina, has been awarded a tuition scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250.

Miss Allman graduated from Gardners High School in May as the salutatorian of her class. She will enter the business department of Mount Olive Junior College in September to prepare for a vocation in secretarial work.

Miss Allman is a member of the Owen's Chapel Free Will Baptist Church, Elm City, North Carolina.

that one is automatically equipped. That is a process. The God-called man must go to college for his training or he must get him some books and dig it out himself if he is ever trained. In some cases college is impossible, but in most cases these days it is possible.

We have a grand Bible College in Nashville, Tennessee, and I hope all pastors and church officers will urge your church to give a certain amount each month to the college. Give regularly to the college. Send your donation direct.

May God bless all our churches that are giving and may God bless the ones that are not with a good old case of conviction. Amen?—Rev. Ronald Creech.

God Answers Prayer

ON a great ocean liner a prominent minister of the gospel spoke one Sunday morning on God's answers to prayer. Among the audience was a man whose cynical expression plainly revealed a lack of sympathy with the speaker's views.

At the conclusion of the service a man accosted the skeptic with the query, "Well, what did you think of the sermon?"

"Bah, child's talk!" exclaimed the man in disgust.

In the afternoon the minister was asked to speak over in the steerage. Most of his morning audience followed him. So it happened that the skeptic found himself quite alone. Yielding to an impulse, he approached the steward and asked for an orange.

"Help yourself, sir," said the steward, pointing to a large bowl of fruit. Slipping an orange into each of his coat pockets, he sauntered steerageward.

On the outskirts of the group sat an old woman on her camp stool, with upturned face and eyes closed in sleep, her hands lying palms upward. Thinking to play a little joke, he gently laid an orange in each hand. Returning later, he found her eating an orange with evident delight.

"Enjoying your orange, Mother?" he asked.

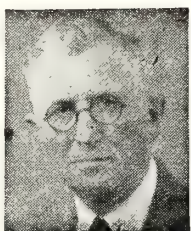
"Oh, sir," she responded, "so much! I was very thirsty with the seasickness, and I asked Father if He would send me an orange. I must have gone to sleep and when I awoke, I found an orange in each hand. My Father is so good!"

Deeply impressed by the incident, the scoffer became a seeker and eventually came to know the prayer-answering God as his Father.—Selected.

He that is too big to willingly do little things, is too little to be trusted with big things.—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



BROTHERLY LOVE

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, ..." (John 13:34, 35). These words were spoken by Jesus Christ. We should be led by what Jesus taught—not what people think.

Christ also said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The Word says we should love one another.

Again John tells us much about love in the epistle bearing his name: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:7-11).

LOVE IS THE SIGNBOARD ON THE WAY OF LIFE

By this shall all men know that ye are my disciples. It is not what we say and not what we sing, for we can sing loud and strong "Oh, how I love Jesus," and still contradict the words in our daily living. The thing that counts is *what we are*. The apostle, Paul, said, "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing" (1 Corinthians 13:1-3).

THE TEST OF FELLOWSHIP

May we notice the test of fellowship as set forth in the writings of John in Chapter 2 of 1 John: "And hereby we do now that we know him, if we keep his command-

ments" (Vs. 3). May we notice the term, *his commandments*. This takes us back to John 13:34 which reads, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John tells us in Verse 3 that if we keep His commandments we know Him. Thus if we fail to keep His commandments we don't know Him. In Verse 4 John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Sometimes it is very plain that someone is lying. For instance a man will say, "I love my brethren," and at the same time the man who said, "I love my brethren," will stab his brethren in the back at every opportunity. Such things exist in what we call Christianity. Church members say and do these things.

Christians never contradict, knowingly, their faith in the commandments. Christians are not two-faced. They have only one face, and that face is beholding the Christ who said, "Love one another as I have loved you."

Now may we notice the fifth verse: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." We cannot claim to love our brethren if the love of God is not perfected in us. Verse 6 says, "He that saith he abideth in him ought himself also so to walk, even as he walked." Christ never went about saying and doing, under cover, that which would damage the souls of men. He was not accustomed to a *whispering campaign* that would hurt the reputation of anyone. Christ hated sin and condemned sin in all from the lowest to the highest, but always with an outstretched hand to lift the fallen up to a higher standard of living.

Sometimes we talk about Christian ethics and ministerial ethics, but there is a vast difference in applying the so-called ethics to our daily living and the voting to accept such ethics. A man can vote one way and live another way. So if we really love as Christ loved, our Christian ethics will be manifested in a Christlike manner. Verse 7 reads, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." I think that we can justly say that this is the commandment of the Lord who said, "Love one another as I have loved you." If we ever get to heaven, we must love as He loved.

Verse 8 says, "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." Verses 9 and 10 continue, "He that saith

he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." To abide in the light is to abide in Christ. Christ Himself said, "I am the light of the world." Then in John 15:7 He said, "If ye abide in me, and my words in you, ye shall ask what ye will, and it shall be done unto you." Now, how can we pray saying, "Thy will be done," if there is ill-will in our heart toward any man on earth regardless to his status in life?

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:7-9). We repeated this because we want to make the reader remember that if he does not love his brother he is not born again, neither does he know God. If one says, "I love my brother," and then seek to harm that brother, he is a *liar and the truth is not in him*.

OUR LOVE AND JUDGMENT

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in the world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:16-18).

I have known deacons to manifest a different spirit toward each other from that set forth by the Word of God. I have known ministers to fight and undermine brother ministers. I have heard of ministers seeking to get the church served by another. I have heard of ministers trying to keep churches from calling ministers who were being considered by certain churches. This ought not to be; it is not good ethics and neither is it Christlike.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

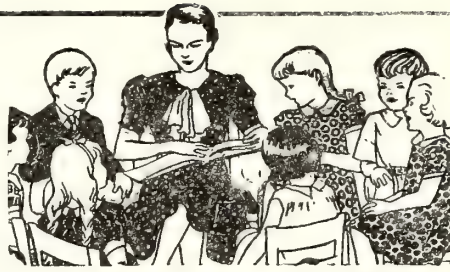
"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:14, 15).

Brethren, God's Word will stand when all of our words fail.

STORIES

—FOR OUR—

BOYS and GIRLS



The Little Samaritan

Alice Whitson Norton

CAN little boys be Samaritans, Mother?" Billy asked.

Billy's mother looked up quickly from her sewing.

"Of course, little boys can be good Samaritans just as well as grownups may," she answered, "Why did you ask?"

"Miss May was telling us yesterday about the Good Samaritan, and she said we ought to try to be like that. But that one was an old man in the picture, with long whiskers; and he could talk so nice, Mother. I'm sure no little boy could say things like he did."

Mamma Allen smiled. "It doesn't mean that you must say or do just what the Good Samaritan did, my dear little boy; but in your everyday life be kind and help others in every way you can."

"I guess I'll just think it over, Mother," Billy answered; and he went out and sat on the back steps, his little face very sober as he considered what his mother had just told him.

But Billy had been sitting on the steps only a few minutes when he heard excited voices down the alley, and presently a little white dog came into view, running as fast as three little legs could carry him—for he was trying to hold up his right front foot as he ran. And close behind him, led by Billy's chum and playmate, Ernest Brown, were a crowd of small boys armed with rocks and sticks and shouting as they ran: "Stop him! Stop him!"

Two days before, Billy would have grabbed his cap and joined the little crowd of tormentors; for, like many little boys, he had often been thoughtlessly cruel. But at the sight of the little limping, helpless-looking dog a strange new feeling rushed over the small boy. So without pausing to consider, he rushed down to the back gate, and a moment later the tired little white dog limped up the Allens' back steps.

Some of the boys had seen the act, and they all came up and clustered around Billy, who was now holding the little panting creature in his arms, and demanded to know why he had spoiled their fun. Some of them were angry, and even Billy's chum scowled as he looked at Billy and the dog.

"When did you get so good you left off chasing dogs and cats?" one wanted to know, in a sneering voice.

Billy was silent for a moment before answering.

"I know I always chased dogs and cats," he said at last; "but that didn't make it right, boys. If you'll all just let me, I'll tell you why I did this."

"Well, go on," said Ernest, ungraciously.

Billy swallowed hard, and then he told in his boyish way about the Good Samaritan and what his mother had told him about small boys doing things like that. "She says there's more fun in doing good things than bad, and I just wanted to see—to see for myself. 'Stead of stoning dogs and cats, let's try being good to them. If you boys would help, we might play we were doctors and wrap up his foot and feed him."

"Sure we can," shouted four voices, as they gathered gleefully about Billy. Just then Billy's mother, who had heard the whole conversation, came out, bringing some bandages.

For the next ten minutes it was a busy group.

"I guess he hasn't any home," said Ernest. "If none of you boys want him, I'll get Mother to let me keep him." And so it was settled. Then, just as the little group was about to scatter, Billy's mother came out again with a big plate of cakes. "For the little Samaritans," she said, smiling.—*Olive Plants.*

The Prettiest Little Girl

MAMMA," said Monna, "why am I not pretty?"

"My darling," said Mamma, "what makes you think you are not pretty?"

"Because," said Monna, "Rita's mamma said so; she said it to Rita's aunt when she didn't know I was there. But why am I not pretty, Mamma?"

"My darling," said Mamma, "if a little girl's heart is full of kind and loving thoughts, the face can never be ugly. Keep your heart full of kindness, and your face will grow beautiful."

The next day Monna went to a party, and there was to be a prize given to the prettiest little girl.

Rita was there, and her sister Blanche, and many other little girls.

"You won't get the prize," said Rita, "because you are not the least bit pretty; Mamma said so."

"I don't care," said Monna, trying very hard to look as if she did not; "I—do not want the prize—very much."

By-and-by it came time for refreshments, and they all sat at a long table with lots of good things on it, but the nicest of all was the ice cream, which was made in the daintiest shapes one could imagine.

"I don't like what I got," said Rita, when the ice cream had been passed. "Monna got the nicest!"

Monna looked at the little brown pig on Rita's plate, and then at the white dove with pink wings on her own.

"I don't want mine," said Rita, sulkily, pushing the little brown pig away from her and beginning to cry.

Monna looked at her white dove very lovingly, and then, after a minute, she pushed her plate over to Rita. "You can have it," she whispered. "I like the pig; I guess he's made of chocolate, and I like chocolate very much."

So Monna ate the little brown pig and Rita ate the white dove, and everybody was happy excepting Rita, who felt very uncomfortable as she ate the lovely pink wings of Monna's white dove.

Then it came time to give the prize, and when they handed it to Monna, she was very, very much surprised, and she said: "I am not at all pretty, because Rita's mamma said so."

But they made her take the prize, which was a little thimble, and they kissed her, and said she was very beautiful indeed!

And when Monna told Mamma all about it, Mamma kissed her very tenderly, and said: "A beautiful heart is better than a beautiful face, is it not, my darling?"

And Monna answered, "Yes."—*Gospel Herald.*

Correction Please!

By mistake the writer's name of the feature article entitled, "The Anna Phillips Loan Fund," which appeared in the August 21 issue of "The Free Will Baptist" was omitted. The credit for the article should have been given to Mrs. James Evans of Wilson, North Carolina.

We extend our sincere apologies for this omission.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON
Editor

(NOTE: Please send all news items direct to 108 Pollock Street
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Declamation Winner Pledges Full-Time Christian Service

Reginald Wall, Age 15, who is a member of the First Free Will Baptist Church of Portsmouth, Virginia, recently won first place in the National Declamation Contest held at the Woman's National Auxiliary Convention in Birmingham, Alabama. Reginald, whose subject was based on missions, won over several other contestants from various states.

On the following evening Reginald gave his life to the Lord for full-time Christian service. Reginald, better known as "Reggie," is the son of Mr. and Mrs. N. A. Wall Sr. who reside at 316 Norman Street, Portsmouth, Virginia.

Ardeen M. Barnes

Columbia, N. C.—The Woman's Auxiliary of Malachi's Chapel Church met Wednesday night, August 14, in the home of Mrs. W. T. Reynolds. The meeting opened with the group singing "Did You Think to Pray." Mrs. H. S. Swain led the opening prayer. The president, Mrs. Swain, read the Scripture taken from Luke 10:2 and 11:9. Miss Katie Swain gave an interesting and very helpful talk on the lesson subject for the evening, "Send Out Thy Light to Thy Prayer Warriors."

A short business period followed the program. The next meeting of the auxiliary will be held at the home of Mrs. Blanche Woodard in September. After the benediction by Mrs. C. A. Voliva, the ladies enjoyed refreshments served by the hostess, Mrs. Reynolds. There were eight members and two visitors present. The visitors were Miss Katie Swain and Miss Helen Pavey.

Norfolk, Va.—It was through the interest of a group of faithful members of the Fairmount Park Free Will Baptist Church that an auxiliary circle was organized and named in the memory of Mrs. Susan Paul who was a devout member of the church, having passed on to receive her reward during the early summer of 1957. The circle was organized with six charter members.

The following officers were elected: Mrs. Inez Waterfield, president; Mrs. Mildred

Pendergrass, secretary; Mrs. Elsie Gaskins, treasurer.

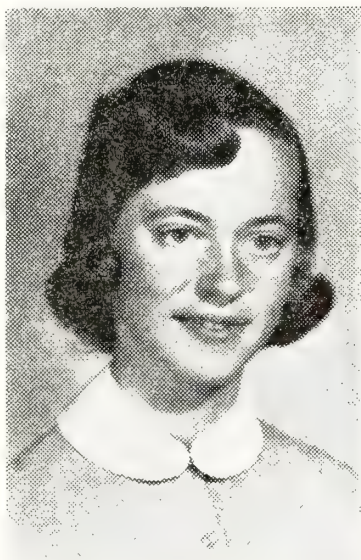
The Susan Paul Circle met on Thursday night, August 8, in the home of Mrs. Mildred Pendergrass. Those present enjoyed a wonderful message brought by Mrs. Octavie Jones. The selected subject was "God's Plane of Prayer."

Plans for the adoption of a 13-year-old girl from the Greenville Free Will Baptist Children's Home were approved. The auxiliary praises the Lord for the joy and blessings they are receiving in serving the Lord.

Following the adjournment, the ladies enjoyed a social hour. The hostess served delicious refreshments.

Savannah, Ga.—The Woman's Auxiliary of the First Free Will Baptist Church recently elected new officers as follows: Pres-

Miss Nelda Faye Boswell



Miss Nelda Faye Boswell, daughter of Mr. and Mrs. Arthur T. Boswell, Fremont, North Carolina, has been awarded a tuition scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$200.

Miss Boswell graduated from Fremont High School in May with a scholastic average of 96.6. She will enter Mount Olive Junior College in September as a liberal arts student to begin study for a vocation in teaching.

Miss Boswell is a member of the Fremont Free Will Baptist Church, Fremont, North Carolina.

ident, Mrs. Louis H. Moulton; vice-president, Mrs. Roberta Blanton; corresponding secretary, Mrs. Iris Riedel; recording secretary, Mrs. Joyce Bennett; treasurer, Mrs. Melba Maynor; youth auxiliary sponsor, Mrs. Mary Jane Kicklighter; assistant youth auxiliary sponsor, Mrs. Lucille Tucker; study course chairman, Mrs. Betty Eure; program chairman, Mrs. Jessie Corbett; assistant program chairman, Mrs. Irene Tucker; benevolence chairmen, Mrs. C. K. Bishop and Mrs. M. M. NeSmith; G. A. sponsors, Mrs. Jewel Garvin and Mrs. Elease Anthony; telephone committee, Mrs. Henry Strickland and Mrs. Dona Kate Harrell; circle chairmen, Mrs. Eloise Wainwright and Mrs. Joy Swann.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Willie Laughinghouse

Mr. Willie Laughinghouse passed away suddenly on April 11 at his home in Beaufort, North Carolina. He was a retired farmer and a member of the Reunion Chapel Free Will Baptist Church of Craven County, North Carolina. Mr. Laughinghouse was 70 years old.

He is survived by his wife, Mrs. Mamie Laughinghouse; and four children, Mrs. Carl Paxton, Mrs. Clarence K. Dunn, William Earl Laughinghouse and Miss Ola Laughinghouse.

A loving daughter,

Mrs. Clarence K. Dunn

Confidence

"O LORD my God, in thee do I put my trust: . . ." (Psalm 7:1).

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all.

Trust Him, He is ever faithful;
Trust Him, for His will is best;
Trust Him, for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine;
All thy cares upon Him cast,
Till the storms of life are over
And the trusting days are past.

—Selected.

Africa Helps Africa

Dear Friends:

It gives me real joy finally to write this letter. It has been much on my heart for a long time now. I feel that the surrounding circumstances and events demand reporting to you.

Just now I am 45 miles away from the mission for a few days quarterly meeting at one of our outposts with some of the men. The outstation is in Zululand but just very near the border of Portuguese East Africa. It is very beautifully situated overlooking three large lakes to the south and west and the Indian Ocean to the northeast. Our mission has born witness here for over 50 years but still it is a stronghold for Satan.

After our return from French West Africa last August we naturally reported what we had seen to the local churches here and our people were much impressed and their concern for the people of the Bondoukou Circle has been evident in their prayers and chats with us from time to time. Upon arrival here on last Thursday the local pastor suggested that an offering would be taken on Sunday to aid the gospel endeavors in the Bondoukou Circle. I was very pleased and thankful to God for their vision. Between sessions on Saturday I managed to read some letters from overseas which had collected during my two weeks away from the mission just previous to this meeting. Among the letters was *The Free Will Baptist*. The cover of which carried the lovely photograph of the Sparks. I gave this to the pastor and it was used for fuel at the offering time. The people were delighted to see the picture and gave with glad hearts. Therefore I am enclosing a check to Brother Riggs from them for \$6.10. This may look small when you look at it, but it is a great deal to such a poor people. This amount represents about two months' wages for one of their pastors. In the prayer of thanks for the offering one of the men thanked God for having opened their eyes to see the needs of someone beyond their own ranks.

In many ways this has been a most blessed Easter weekend. Saturday morning, during one of our discussions about a very needy part of our area about 90 miles to the south, the desperate need of a work there was emphasized. A very able-bodied deacon stood and with an unsteady voice stated his willingness to answer God's call

to him to that area. He will have to begin there without Bible training, but we have promised him release for Bible school within two years.

Saturday afternoon another evidence of the power of the gospel was evident when a man about 40 years old with three children came to be married. They were joined by heathen rites years ago but now they are Christians and desire to be married in the church, where all Christians should be married.

I was unable to finish this letter at the meeting and am glad to add a little bit more news since returning home. Today we held our prayer meeting, and the people of the Bondoukou Circle were prayed for. The pastor told his congregation that the little church to the north had taken \$6.10 to help get the gospel to the people so far away. He said, "I am ashamed that we haven't done something." He asked them to prepare their money and an offering will soon be taken here. I have wanted them to have a part, and I am so glad that it has come without any suggestion from the missionary.

Days later—The offering has now been taken in the Mselenii Church and I add \$8.40 to the original \$6.10 from Enkovukeni Church.

May God continue His perfect work among these people.

Sincerely yours in Christ,

Harold J. Stevens

Mission Director Scores Editor on Mass Evangelism

The superintendent of a Washington, D. C., gospel mission has scored the editor of a national religious magazine for his depreciation of the value of mass evangelism, especially the current Billy Graham New York crusade.

Herbert E. Eberhardt, superintendent of the Central Union Mission, was filled with righteous indignation when he read in the *Washington Post-Times Herald* last August 3 that Dr. Harold E. Fey, editor of *Christian Century*, had written that: "The effects of the Billy Sunday meetings have long ago disappeared. It seems likely that the Billy Graham revival may have a similar transiency." In an effort to repudiate Dr. Fey's contention, Mr. Eberhardt re-

leased a statement in which he claimed that the article, written especially for the United Press, was a *lefthanded compliment* and that its publication has done Billy Graham the greatest favor.

Mr. Eberhardt's statement reads as follows:

"... If the editor is as sadly mistaken about the Billy Graham meetings as he is about the Billy Sunday revival, then he has indeed, unwittingly paid a great tribute to mass evangelism. One wonders what authority Dr. Fey has for his broad statement, what figures he uses as a basis for his verdict 'have long ago disappeared.' Is it possible that he, the editor of a prominent Christian periodical, is not aware of the fact that there are still hundreds of converts of the Billy Sunday meetings alive and active in many phases of Christian work, though Billy Sunday himself has been gone for more than 20 years? Or is this another of those blind and prejudiced statements based upon nothing but wishful thinking?

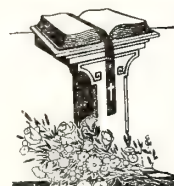
"Ma' Sunday, who passed away within the year, had a list of 400 ministers who were converted in those campaigns. All over this country there are clubs and organizations still active which grew out of the Sunday meetings, including one here in Washington. Indeed, the ever-expanding and influential Christian Businessmen's Committee, International, is largely an outgrowth of the Billy Sunday campaigns.

"Even in my own limited acquaintance, I prize a number of friends who found Christ in those same meetings. There is the Rev. Dr. Albert E. Shirkey, pastor of the Mt. Vernon Place Methodist Church of Washington, D. C., recently president of the Washington Federation of Churches. I shall never forget the thrill that came when Dr. Shirkey, in the presence of Homer Rodeheaver, told his Sunday night audience how he had found Christ as a boy in the Billy Sunday campaign in Baltimore in a children's meeting conducted by Homer Rodeheaver. There is the Rev. Dr. William Ward Ayer, former pastor of Calvary Baptist Church of New York, now an evangelist-at-large, doing a splendid work. Gene Palmer, the converted gambler, is now doing an outstanding piece of work for the Pocket Testament League among the service men and women in our various military posts, using his magic to reach these fine young people for Christ. Then there is Dick Begbie, once superintendent of a rescue mission at Buffalo, New York, one of several among our rescue mission group who were led to Christ by Billy Sunday, himself a convert of the Pacific Garden Mission of Chicago. Al Saunders of Boston, who as a drunkard found the Lord in

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Baruch: Vocational Dependability

(Lesson for September 8)

Lesson: Jeremiah 36:4-8, 22-26, 32.

Golden Text: Colossians 3:23.

I. INTRODUCTION

The devout Christian accepts the fact that every service he renders is a service unto the Lord. He has reckoned himself dead to sin and selfishness and created anew in Christ Jesus for a life of surrender to His will. Therefore, in whatever occupation or undertaking he finds himself, he is serving the Lord. This does not exclude, however, God's giving special calls to particular individuals for specific services and endowing them with extraordinary power and ability to perform these tasks. We believe that ministers and full-time Christian workers receive definite calls from the Lord which are different from the leading to ordinary vocations of other Christians.

You may be surprised at how much you can help your pastor in administering the program of the church if you will just offer your services, asking what you can do to help. In our experiences as a pastor, we found that one of our most pressing problems was that of finding willing and consecrated workers to fill the places of responsibility in the church program.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. God sends His message to evil men that they may hear and repent of their sins (Jeremiah 36:3).
2. God's servants, though hindered in doing His work, may enlist others to help spread His Word (Vs. 4).
3. The Word of God pricks the hearts of unbelievers (Vs. 23).
4. The penknife of a king cannot destroy the Sword of the Spirit (Vs. 23).
5. When the hearts of men are set in sin, they are not sorry for the evil which they have done (Vs. 24).
6. God hides His servants from the wrath of men until His work for them is completely done (Vs. 26).
7. The Lord knows the designs of evil men, even the secrets of their minds and hearts; therefore, He makes plans to preserve truth and execute His will despite all

the opposition which asserts itself. The greatest damage which was done by King Jehoiakim was to seal his doom, and that of the kingdom of Judah, by attempting to destroy the message of Jeremiah.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Baruch was a scribe, a secretary. He did not have the advantage of a typewriter; all his writing had to be done by hand. Nor did he have the advantage of a dictating machine: I doubt very much whether he had even heard of stenography. But he filled a position, which gave him a chance to work on a portion of what we call God's Word. It is quite evident that Baruch took his work seriously. When the princes asked him how he did his work, he answered, "... He pronounced all these words unto me with his mouth, and I wrote them with ink in the book" (Jeremiah 36:18).

2. This is a good place to learn how God's Word originated. "... holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Jeremiah was one of these holy men, and when he was moved by the Holy Spirit he spoke the words which we find in the book of Jeremiah. It stands to reason that not only did Jeremiah know what he was doing, but also Baruch. Jeremiah spoke by the Holy Spirit, and by that same Holy Spirit Baruch did his work of writing.—*Bible Expositor*.

3. Evangelist Billy James Hargis of Tulsa, Oklahoma, recently returned from a six-week world tour for Christ, during which time he sent 25,000 balloons with 125,000 portions of the Bible into communist countries. The balloons were launched from the Iron Curtain border of Czechoslovakia.

"I went on this trip as an ambassador without portfolio," reported Hargis, "representing officially no one except my own organization, without foreign aid dollars to give to anyone, but with a growing obsession that such a trip was essential. . . . I went, actually, as an ambassador for Christ."—*Moody Monthly*.

4. "Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him" (Vs. 22).

In this incident, the king listened to a small portion of the Word, then took a penknife and cut out that part and burnt it in a brazier. Later, all was destroyed, bit by bit, portion by portion. Bible-burn-

ing may provide a jest to a king or God's enemies, but the truth does not change! Bible-burning is not the only way of attempted destruction. Some have used the penknife in critical ways to undermine the veracity and authenticity of the Bible, and some have cut out here and there what displeases them in their worldly wisdom. But God's Word still stands as a record of divine revelation.—*Gist of the Lesson*.

Destroying the written Word of God does not destroy the purposes of God. And destroying the Word of God is destroying the only thing that brings light, hope and salvation to the sons of men.

5. Ingersoll held up a copy of the Bible and said, "In fifteen years I'll have this Book in the morgue." Fifteen years rolled by. Ingersoll was in the morgue, and the Bible lives on. Voltaire said that in one hundred years the Bible would be an outmoded and forgotten Book, to be found only in museums. When the one hundred years were up, Voltaire's house was owned and used by the Geneva Bible Society. Recently, ninety-two volumes of Voltaire's works—a part of the Earl of Derby's library—were sold for two dollars!

6. *For great is the anger and the fury that the Lord hath pronounced.* A member of the faculty of one of our great Christian schools said, "I have been on this campus for several years, and I have yet to hear my first sermon in chapel on the subject of hell and the wrath to come!" In the other years, one of God's servants preached on the subject, "Sinners in the Hands of an Angry God!" Under the power of that searching message, it is said that sinners cried out to God for mercy. Some clung to their seats lest they slip into hell. Lost multitudes are living as if there were no coming day of reckoning. How imperatively urgent it is that we preachers and teachers of the Word, emphasize to our hurrying, heedless, headstrong generation that God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath appointed, the Lord Jesus Christ.—*Selected*.

7. By the time of Christ's ministry, the scribes had become formal and self-righteous. They knew the Book but did not know its Author. Many religious organizations have undergone a similar spiritual decline.

When it comes to paying tithes, some church members are like the unjust judge in the eighteenth chapter of Luke; they do not fear God, neither do they regard man. Think it over.—*Selected*.

Brings Conviction

A true revival brings conviction to Christians, produces confession of sin, renunciation, restitution, separation from the world, submission to the Lordship of Jesus Christ and the filling of the Holy Spirit.

Such a work of God is needed among the very best Christians, even as Hezekiah's revival started at the top.

It is not merely the Christmas and Easter crowd that needs it, or the Sunday morning-glories who never bloom at night. The official life of the church, choir singers, all need to have the joy of salvation restored and the strengthening of a willing spirit in order that transgressors may be taught God's ways and sinners converted.—Vance Havner.

The average American is so busy doing nothing that he finds that days are too short and the nights are not long enough for him to ever get it finished.—First F. W. B. Church, Albany, Ga.

Mission Director Scores Editor on Mass Evangelism

(continued from page fourteen)

a Billy Sunday tabernacle, was active in Christian work up until his recent death.

"In our travels we are constantly running into other converts from those bygone meetings—ministers, song leaders, choir directors, YMCA workers, and Christian laymen. Our memory fails to bring them back to mind. There is the businessman high up in the Philadelphia Gas and Electric Company, who has given his testimony in many places in the City of Brotherly Love, another Billy Sunday convert. The efforts to discredit mass evangelism are truly pathetic in the light of such indisputable facts. Dr. Fey's own argument breaks down when he says, 'The effects of the Billy Sunday meetings have long ago disappeared.' Yes, the enthusiasm, the hysteria, the emotionalism, the publicity, the banners and parades are gone, indeed. But the converts are here and they are active, and there will be multitudes of them in eternity. It is our firm conviction that Dr. Fey's ap-

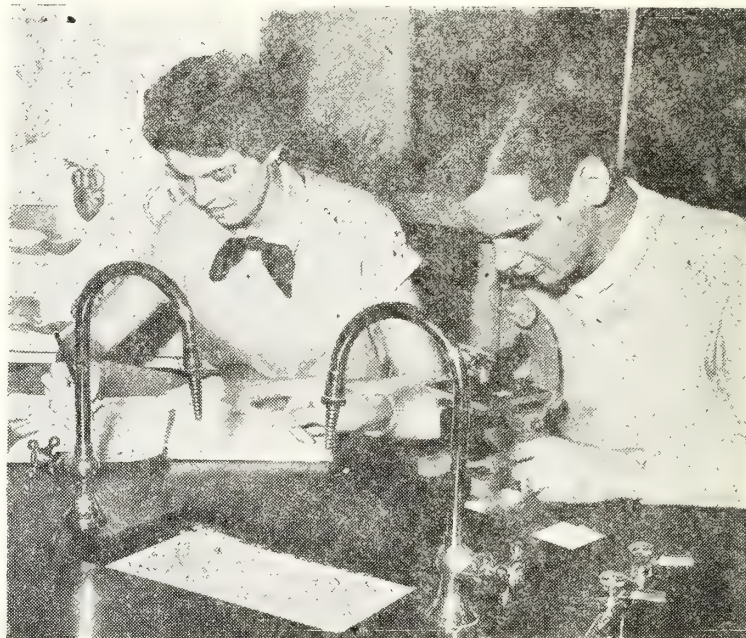
praisals will be as completely in error concerning the Billy Graham meetings as they obviously are of the Billy Sunday campaigns. Only time will tell.

"He may see the light like the rector who said of Billy Graham in our presence, 'I thought he was rotten.' But five years later the same man, now a bishop, is quoted in a magazine of his denomination, 'If a rector of a New York Church does not cooperate

(with the Billy Graham meetings) it is folly on his part.'

"What a tragedy that these repeated criticisms of evangelism should constantly come from those who should be its friends! It reminds us of that verse in Zechariah 13:6, '... What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.'"

YOUNG MEN AND WOMEN- Why Not Continue Your Education?



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First two years of college basic to teaching, general education, social work, the Christian ministry and related vocations.

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MOUNT OLIVE JUNIOR COLLEGE, Mount Olive, N. C. — Phone 3845

Fall Semester Begins September 3

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 4, 1957

Mount Olive Junior College Begins Fourth Academic Year On September 9



As students all across the nation return to school this month, Mount Olive Junior College, Mount Olive, North Carolina, will open its doors to the largest enrollment since the college began in 1954.

The college offers the first two years of study for such vocations as teaching, the Christian ministry, missions and medicine; the college also has both a one and a two-year program of study in business education.

The college is approved by the Veteran's Administration and credits earned at the college may be transferred to a number of senior colleges.

Chancellor Robert H. House of the University of North Carolina will speak at the convocation on Friday, September 13, at 10:00 a. m.

Mount Olive Junior College is owned and operated by the North Carolina State Convention of Free Will Baptist Churches, but students from all states are welcome.

(Pictured above are Miss Treva Jeanes of Wilson, North Carolina, and Dean Kennedy of Beulaville, North Carolina, who attended the college last year.)

EDITORIAL

THE MASTER TEACHER

During the span of our ministry we have had the pleasure of knowing some outstanding teachers of Sunday school classes. We have also been delighted to observe some ministers who, through well-planned programs of teaching, have led their churches into continuous growth and spiritual service to Christ. On the other hand, we have been ashamed and humiliated when teachers of Sunday school classes attempted to teach their classes without having made one single effort in preparation, some of them even admitting to the class that they had not read the lesson text. We have also had the sad experience of seeing churches fall apart after glorious revival seasons, merely because there was no planned program for teaching new converts and rededicated persons their responsibilities in the Kingdom of God. In cases of this kind, we cannot even begin to understand the grief and disappointment of the Master Teacher who has solemnly commanded us to make disciples of all peoples, baptizing them in the name of the Father, the Son and the Holy Ghost, "Teaching them to observe all things whatsoever I have commanded you: . . ." (Matthew 28:20).

To obligate one's self to be a Sunday school teacher and then make no preparation for teaching the class is being sinfully neglectful. Do we not understand that sins of omission are just as black in the eyes of God as sins of commission? James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Throughout the earthly ministry of Jesus, He interpreted life in terms of its positive aspect in contrast to the negative approach found in the Old Testament. In the Sermon on the Mount and elsewhere in His teachings, Jesus restated the *Thou shalt not* commandments of the Old Testament in positive terms which bind the Christian to do the things which He commands, or find himself a sinner because of his disobedience.

Very few valid reasons can be offered by teachers who come to Sunday school without being prepared to teach the lesson—we wonder if there is one single reason which is acceptable to the Lord. Accepting the position of teacher or officer in the Sunday school is receiving a sacred trust from the church, the agency of the Lord for the teaching of His Word. Therefore, those who teach should do so with the same sense of responsibility to Christ and the church as the minister accepts his responsibility in every phase of his pastorate. Just as the people who dedicate the worship hour to the service of God have a right to expect the minister to be prepared to *break the bread of life* to them as he preaches, so do the pupils in the Sunday school class have a right to expect the teacher to feed them spiritually from the Word of God.

Let us analyze some of the excuses which teachers offer for not having prepared their Sunday school lesson:

(1) I did not have time to prepare this lesson. Do you believe the Lord will accept this excuse from a person who found time during the week to do many, many other things which were of far less importance than preparing to teach the Sunday school lesson? Most often there are two reasons for this failure: the attaching of less importance to this preparation than to something else which the person wanted to do; and the improper budgeting of time during the week, a situation which grows out of attaching so little importance to teaching the lesson. The teacher who firmly believes the statement of the apostle, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing of soul and spirit, of the joints and marrow, and is a discernor of the thoughts and intents of the heart"

(Hebrews 4:12), and one who has a consuming desire to impart this powerful Word to others, will find time to make special preparation for every class session.

(2) I do not know how to teach. In answer to this excuse we are happy to point teachers to our teachers' quarterlies for specific directions as to how to go about conducting the class period. For most of the Sunday school departments we have quarterlies of our own, written by experienced teachers, which will serve as guides in conducting the entire period and in teaching the lesson. In addition there are some excellent books in our store which will give much help to teachers who want to better prepare themselves. We shall be happy to recommend such books to teachers who will write us, specifying what department he or she is teaching or preparing to teach.

(3) I do not have the necessary equipment and supplementary materials to do a good job of teaching. Alas! this is far too true in far too many of our churches throughout the denomination. However, we are much encouraged by the movement among our churches in building Sunday school rooms. From scattered reports coming from different areas, we conclude that this movement is remarkable; those churches which do not have adequate housing facilities for their Sunday school classes would do well to consider building and equipping Sunday school rooms at the earliest possible moment.

What can the individual teacher do about equipment and materials? As has already been indicated, the teacher can purchase materials out of his or her own pocket if necessary. He can follow the suggestions in some of the teachers' quarterlies in gathering free and inexpensive materials from his own community. Then he can place this need before his Sunday school or church conference, asking that equipment and materials be purchased. Even the Sunday school with limited finances can start by equipping and supplying materials for one at a time until all are adequately supplied.

Let us remind Sunday school teachers and pastors that many souls who have been born of the Spirit of God may be saved from shipwreck by a constructive program of teaching the Word of God. The only means of spiritual growth for the child of God is the *milk and meat* of the Word which is given mainly through the teaching program of the church.

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Faith's Sure Foundation

Dr. William Culbertson

THE Bible is not a talisman to the evangelical Christian; it is not a book of magical formulas which, properly pronounced, produce weird and occult results. The Bible is the objective, historic revelation of God in human language.

The evangelical accepts the Bible's own testimony of itself that it is the supernatural, the inspired Word of God. Yes, God used men to write it. He did not outrage their personalities. Differences in their styles are apparent. But He moved holy men to write what is indeed and in truth His Word.

Gausson has expressed it: "It would . . . in our view, be holding very erroneous language to say . . . certain passages in the Bible are man's, and certain passages in the Bible are God's. No, every verse without exception is man's; and every verse without exception is God's, whether we find Him speaking there directly in His own name, or whether He employs the entire personality of the sacred writer."

IS BELIEF IN INSPIRATION NECESSARY?

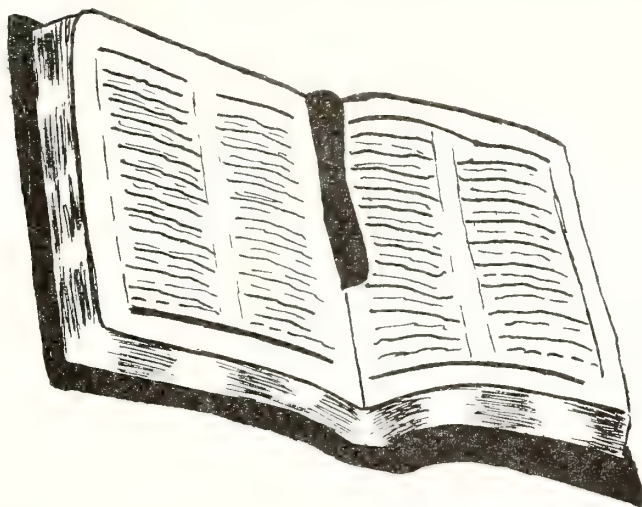
But is it important to believe in verbal inspiration? Is it necessary? The old line, rose-water modernist, who was essentially a rationalist, answered, "No." The positivist who denies the validity of any knowledge save that derived through sense experience, says "No." The neo-orthodox, despite all his lip service to certain doctrines, must in all logic say, "No." Truth must be experimental, it can have no objective, historic meaning to him.

The true Bible believer must answer, "Yes." Man, if he is to know right from wrong, if he is not to get lost in the labyrinths of human speculation, if he is to gain heaven, must have a clear word from God; divine revelation is an imperative.

Reduce the issue to its bare essentials, and there are only two basic attitudes that can be taken about divine revelation: (1) It is impossible because there is no God, or because God doesn't care; or (2) it is possible because there is a God who does care. Moreover, it is our deep conviction—based on the Scriptures and corroborated

by experience—that a man desperately needs some authoritative word from God.

True religion is not the stumbling, faltering, blundering guesses of men who evolve a man-made faith; it is the revelation of the great God. Just because God—in keeping with His own character and purposes—chose not to give this revelation all at once is no reason to mistake it for the blunderings of men: progress in divine revelation is never from error to truth; it is always from seed to fruit, from little to much. But remember, that even the embryo, even



the little is precious truth, not to be discarded, but to be regarded as foundational and fundamental.

LIGHT FROM GOD

Into the darkness and depravity of man's condition has come light from God. God spoke to Adam and Eve. Abel understood the message of God and obeyed. Enoch conversed with the Almighty. God led Noah. The God of glory appeared to Abraham. Jacob saw the face of God. Moses met God and became His chosen revelator. Joshua received his instructions from Jehovah, Othniel, Ehud, Barak and Deborah, Gideon, Japhtha and Samson received God's commands. Samuel from his youth heard God's voice. David and Solomon knew His presence. Elijah and Elisha followed God's commands. Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah and Malachi wrote His word. Matthew, Mark, Luke, John, Paul, James, Peter and Jude gave His message to the sons of men.

And how else can men know about God?

True, ". . . the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; . . ." (Romans 1:20). True, "The heavens declare the glory of God; and the firmament showeth his handiwork" (Psalm 19:1). But such knowledge at best is partial. The grandeur of the Creator only intensifies the questions concerning sin, death, salvation, eternity. We need the supernatural revelation of God only. Only the Lord can reveal these truths about Himself: ". . . the things of God knoweth no man, but the Spirit of God. . . . we received, . . . the spirit which is of God; that we might know . . ." (1 Corinthians 2:11, 12). If the Lord has not so revealed Himself, then we are doomed to the uncertain quest of discovering Him as best we may; we have no authoritative voice in the trackless jungle of the conflicting opinions of men.

So the Bible as God's inspired, inerrant Word is necessary to assurance. Can a man be sure? Don't say that it does not matter. There is too much at stake. Our happiness now and our blessedness in a dark, mysterious, foreboding future beyond this life are both involved. Is certainty possible? It most certainly is not, if all that we have to go on are the ideas of men, even good men. Even the experience of the race is not enough; men have not agreed and do not agree! The best of human intellects is not enough; the wisest man is baffled by his own existence, to say nothing of world problems—either this one or the next. If we cannot explain life, if in our short life span we cannot fathom how our generation fits into the program of world history so far as the ultimate processes are concerned, what makes us think we can have any assurance about our idea of God, of judgment, of heaven, or hell? We need divine revelation, else we are lost on the desert sands with only hopeless mirages to beckon us on.

CHRISTIANITY IS ROOTED IN CHRIST

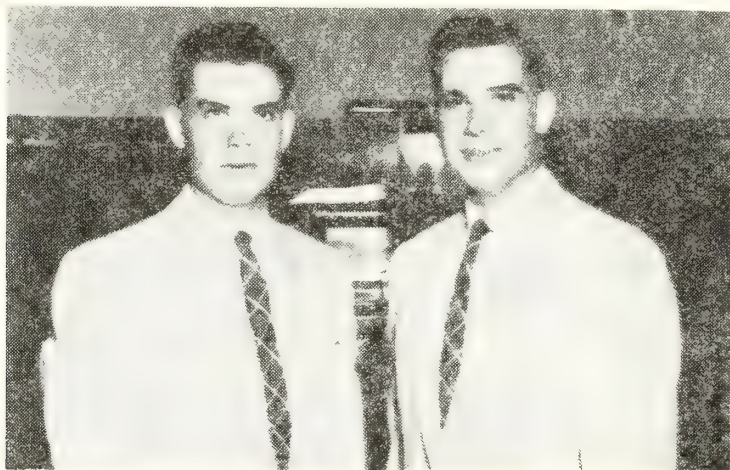
The Bible-believing Christian has a foundation to his faith that is worth more than money can buy. For Christianity is based on observed facts which may be tested historically. We are not following some will-o'-the-wisp. Christianity is rooted and grounded in the Lord Jesus Christ—who He is and what He did. These facts are set forth in the Bible. No one should be misled. Apocryphal stories, ancient traditions, new dogmas which are unsupported by the Bible are all to be refused. The Protestant heritage that the Word of God is the final rule of faith and practice underlines the fact that God has given us an objective revelation of truth. While that re-

(continued on page nine)

Identical Twins With An Identical Message

The Editor

IF you think you are seeing double some Sunday when you attend the worship service at your church, you need not become disturbed about your eyesight or think that someone has slipped some alcoholic spirits in your drink without your knowledge. The fact will be that you are seeing the Worthington Twins, Milton and Melvin, of Ayden, North Carolina, who work as a team in preaching the gospel. In the picture above, you may identify either as Milton and the other Melvin;



then you may be as sure that you are correct as the writer of this article, for he has not been able to correctly distinguish between them after three years' acquaintance.

Milton and Melvin are members of the Ayden Free Will Baptist Church, Ayden, North Carolina. For a number of years, since their acceptance of Christ, they have been extremely active and influential for Christ among the youth of their church, the town of Ayden, and elsewhere. In 1955 they were granted license to preach the gospel. They attended Asberry College, Wilmore, Kentucky, during their freshman year. Last term they were sophomores at Columbia Bible College, Columbia, South Carolina. They are making plans to return to Columbia Bible College for their junior year. However, this year they will go back to Columbia as full-fledged Free Will Baptist ministers; for on August 16, 1957, they were ordained to the ministry

in a solemn and sacred service in their home church.

The Ordaining Council of the Central Conference of North Carolina was in charge of the service. The Rev. N. Bruce Barrow of Lucama, North Carolina, presided over the service and led in the prayer of consecration; the Rev. Dan Beaman of Snow Hill, North Carolina, delivered the principal message of the evening; the Rev. Michael Pelt of Snow Hill, North Carolina, gave the charge; the Rev. I. J. Blackwelder,

pastor of the Twins, presented the Bible as the Word of God, giving each of the boys a new Bible as a token from their church. This was truly a service which will live long in the memory of the Twins, together with all others who attended the service.

The devotion and zeal for the cause of Christ which Milton and Melvin exhibit is almost phenomenal, and the Lord is blessing their efforts with an abundant harvest of souls. Not many weeks ago they, together with two other devout young ministers of the Ayden Church, Gordon Hart and Raymond Gaskins, Jr., started a prayer meeting, asking God to give a revival among the youth of Ayden. This prayer meeting grew into a revival which continued more than two weeks. These four young ministers did much of the preaching; their pastor, the Rev. I. J. Blackwelder, also preached several times during the meeting, giving the boys full support and encourage-

ment throughout.

During these services, scores of young people responded to the propositions made; there were more than thirty who professed faith in Christ to regeneration; sixteen were baptized and received into the Ayden Church as a result of the meeting, besides those who expressed their intentions of uniting with other churches. The Lord certainly used the twins, Gordon Hart, Raymond Gaskins, Jr., the pastor of the church and many, many others in giving to Ayden a truly great youth revival.

The Twins are currently engaged in revival services with the Grace Church, Greenville, North Carolina. The Rev. Rashie Kennedy is pastor of this church. If you attend this revival, do not be surprised to see one of the Twins preach half of the message and the other, identically like him, rise and complete the message, taking up the thought without the smallest break. In their message on the *Rich Man and Lazarus*, one of the boys preaches on heaven and the other on hell (don't ask us who preaches first and who last).

The writer is praying God's richest blessings upon these young ministers in their witness for Christ. He furthermore predicts that, if they keep their lives on the altar for Christ, they will make a marvelous contribution to the cause of our Lord.

The pastor of the Ayden Church, the Rev. I. J. Blackwelder, states the following:

"The Worthington Twins make four young men of the Ayden Church who have been ordained within the last two years. And I am delighted to recommend them to our pastors anywhere for week-end services while they continue their work at Columbia Bible College at Columbia, South Carolina. They are an identical and ideal team for week-end revivals, and they are fully consecrated to the will and work of the Lord. Moreover, they are on fire with the Holy Spirit, and are down-the-line preachers of fundamental gospel truth. They are an inspiration to all, but to the younger people in particular. If you can use them, they will do your church good."

Careful

A prim little old lady was telling a friend about her awful shock upon finding two empty whiskey bottles in her garbage can.

"You can imagine my embarrassment," she said. "I got them out fast, because I didn't want the garbage man to think that I drink."

"What did you do with them?" asked her friend.

"Well, the preacher lives next door," was the reply, "so I put them in his garbage can. Everybody around here knows that he doesn't drink."—Selected.

Roses While They Live

(Editor's Note: During a recent visit of the Reverends Hiram and Lizzie McAdams to North Carolina the editor secured their picture and information given below on their lives of faithful service to the denomination.)

RACHEL Elizabeth Lawlis was born in Troy, Alabama, on October 1, 1884. At the age of eight she, with her parents, moved to Walker County, near Huntsville, Texas, where she resided till God called her to service in August, 1909. She was deeply moved to get the gospel to the lost, and was licensed the following October at the Texas State Association of Free Will Baptists.

Rachel was glad to learn that Free Will Baptists were the first in the United States to open their schools and churches on equal rights for men and women to preach the gospel. In February of 1910, the pastor of the Bryan, Texas, Free Will Baptist Church passed away and she was called to the pastorate of the church. She felt the call to the evangelistic field so strongly that she only agreed to keep the church until a pastor could be located. In October the desire was granted and she went into the field as an evangelist.

As time went on, another call came to pastor a church near Comanche, Texas. She accepted this position for the winter with the understanding that when summer came she would go back to revival work. This called for her ordination, so she was ordained on April 17, 1911. The year was a busy one with a number of revivals being conducted in Oklahoma and Texas.

On April 19, 1912, came the great event of marriage. Hiram M. McAdams, who had been a very devoted friend in the past, came on the scene again and presented himself for marriage. This agreement in holy wedlock was a great success and has been for forty-six years.

Mr. McAdams entered the ministry with his wife, since he had felt the call for several years. When they had been preaching

together a year, he was ordained to the gospel ministry in the Weatherford, Texas, Free Will Baptist Church by the Rev. S. L. Morris and others.

The evangelistic field was white in Oklahoma and Missouri, so these two servants continued in revival work. At that time there existed what was known as the South-western Convention of Free Will Baptists; and they, being in need of someone to place on the field as evangelists, chose the McAdamses. These two workers were sent forth with a tent, and many places were reached in Texas. But this time God had given a child to this faithful couple, and Naomi Rebecca grew to be a woman in due time. She became a very successful



HIRAM AND LIZZIE McADAMS

nurse, and at the present time, is in Miami, Florida, with two fine sons who are both Christians.

In 1917 H. M. McAdams was a leading factor in the organization of the Cooperative Association, along with Dr. John Wolfe of Nebraska, Ira Waterman of Missouri, W. E. Dearmore of Texas, and T. C. Ferguson. This group of noble men met with the Philadelphia Church near Pattonburg, Missouri. After much earnest prayer the association was organized in January of 1917. This association operated until the East and West came together in what is now known as the National Association of Free Will Baptists.

Soon after the organization of this association, the mission board sent Mr. and Mrs. McAdams to Barbodas, British West Indies, to investigate a supposed Free Will Baptist mission field. After some months there, a thorough study of the work had been completed and it was found not to

be sound; so these servants returned and spent five years in North Carolina in tent revivals. Many souls were saved in these years.

Mr. and Mrs. McAdams had spent four years in home missionary work in Nebraska before going to the British West Indies and there organized three churches. It was on their return to Oklahoma that the way opened for Tecumseh College to be established. They met a school teacher on the train who told them of the school building, and then they conferred with Dr. John Wolfe of Nebraska who came at once to assist. A tent revival was conducted and a church was organized. Dr. Wolfe moved to Oklahoma and became the first president of the school which operated ten years before it was burned. No one ever knew the cause of the fire. The depression was heavy at that time and the school was never rebuilt, but there is a nice church there today. Mr. and Mrs. McAdams have conducted nine revivals in that town, and it was on the college grounds that A. B. Epperson and Mr. and Mrs. McAdams organized the Oklahoma Camp Meeting which meets every summer just out of Drumright, Oklahoma.

Mr. McAdams pastored the Flat River, Missouri, Free Will Baptist Church for three years, and while there he led the church in constructing a nice tile building which stands today as a memorial to Jesus Christ. The pastors who followed Brother McAdams have also done a wonderful work there, having changed the windows and made several additions. The last pastor, Brother Beasley, has led the church in constructing an educational building. While Mr. McAdams was pastor in Flat River, Missouri, Mrs. McAdams went to Desloge and held a tent meeting which resulted in a new church. This church is now in a building program and many souls have been saved in what is known as the Lead Belt. In the first tent meeting the couple conducted there, 407 souls were saved. That meeting was like seed sown on good soil.

This couple served as field workers for the National Association for seven years, while the Rev. L. R. Ennis was executive-secretary. Since then they have been in revival and missionary work. They have pastored for five years in Huntsville, Texas, and have just recently been called back to Huntsville to pastor again. This devoted couple desires the prayers of all loved ones in the Lord for a wonderful ministry in Huntsville, for it is a college town and also the location of the state prison. Pray much for them. Mr. McAdams is past 78 years of age, and Mrs. McAdams is nearing her seventy-third birthday. They need our prayers now more than ever.

NEWS NOTES

The Rev. S. T. Shutes Recovering from Surgery

The Rev. S. T. Shutes of Colquitt, Georgia, underwent surgery on Tuesday, August 20, 1957, having five tumors removed. He is reported to be in fine condition except for weakness. All Christians are requested to pray for Rev. Shutes' speedy recovery.

News from the Oxnard, California, Church

The Rev. Claudie Hames, 2183 Cloyne Street, Oxnard, California, submits the following report for the Oxnard Church:

"Would like to let you know that we enjoy *The Free Will Baptist*. Even though there is not much news from California, we enjoy hearing from the other places in the Lord's vineyard. We especially enjoy 'Notes and Quotes' by the Rev. J. C. Griffin.

"We wish to report on the revival we just had here at Oxnard, with the Rev. George McLain as the evangelist. We enjoyed each and every service from June 16 through June 23. There were five conversions and several additions to the church. Our church here has just completed a building program. We have been organized about three years. Our dedication service will be held September 21 at 7:30 p. m., with the Rev. Willy Gregory bringing the dedicatory message."

New Pastor Assumes Duties At Fellowship Church

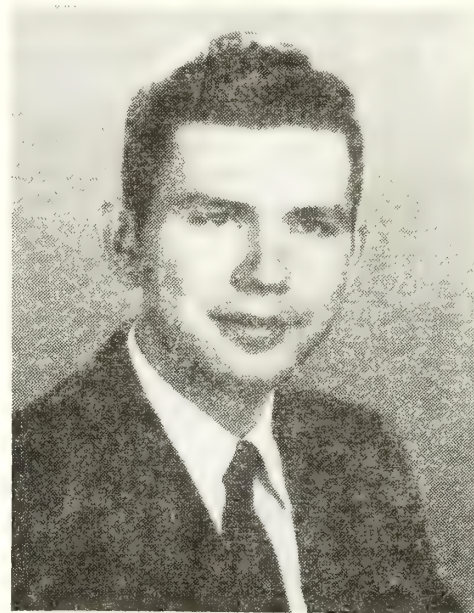
On Sunday, August 4, the Rev. Bobby H. Aycock, a native of Fremont, North Carolina, conducted his first services as the new pastor of the Fellowship Free Will Baptist Church, Washington, North Carolina.

Rev. Aycock graduated from the Free Will Baptist Bible College of Nashville, Tennessee, on May 30, 1957, with the Bachelor of Arts degree. He came to Washington after working for six weeks as assistant pastor of the First Free Will Baptist Church in Portsmouth, Virginia. Rev. Aycock is married to the former Miss Edith Sue White of Warren, Arkansas. They are now residing at 701 North Charlotte Street, Washington, North Carolina.

Services of the Fellowship Church are conducted in the Redmen Hall over Tayloe Drug Store in Washington.

Youth Revival to be Sponsored At St. John's Chapel Church

The King's Ambassadors, a youth organization of St. John's Chapel Free Will Baptist Church, Stacy, North Carolina, are sponsoring a youth revival on August 19-



REV. BOBBY AYCOCK

24, with the Rev. Bobby Aycock of Washington, North Carolina, as the evangelist.

The pastor, the Rev. Paul E. Lee, says, "We are looking forward to a great revival among the youth of our community." A cordial invitation is extended to all to attend the services.

Vacation Bible School At Jakin, Ga., Church

The Jakin, Georgia, Free Will Baptist Church held its annual daily vacation Bible school on July 22-26, 1957, with Mrs. S. T.

Coming Events

September 9—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

September 11, 12—North Carolina State Convention, Cramerton Church, Gaston County.

September 13—Tennessee River Association, Mt. Zion Church.

September 19-21—Muscles Shoals State Line Association, Burns' Chapel Church, Collinwood, Tennessee.

September 20, 21—South Georgia Association, Marietta Church, Lyons, Georgia.

October 2—National Day of Prayer.

Dunning as the director. The theme of the school was "The Bible." There were 51 enrolled in the school with an average attendance of 48.

The teachers for the school were as follows: Mrs. H. H. Reeves, intermediate department; Mrs. J. T. Reese and Mrs. W. T. Hudson, junior department; Mrs. John Brown and Mrs. Russell Hudson, beginner department; Mrs. Margie Hudson, Mrs. Thomas Harvey and Mrs. Carolyn O'Hearn, nursery department. An adult class was taught by the director, Mrs. Dunning.

Williams Hill Church, Host to S. C. District Auxiliary Convention

The Williams Hill Free Will Baptist Church will be host to Eastern District Woman's Auxiliary Convention of South Carolina, September 14, 1957. The host pastor is the Rev. Malcolm Harrelson. Officers of the convention are Sister Lee Poston, president, and Sister Gempson Poston, secretary. The subject for the day will be "Missions." The following is the planned program for the convention:

Morning Session

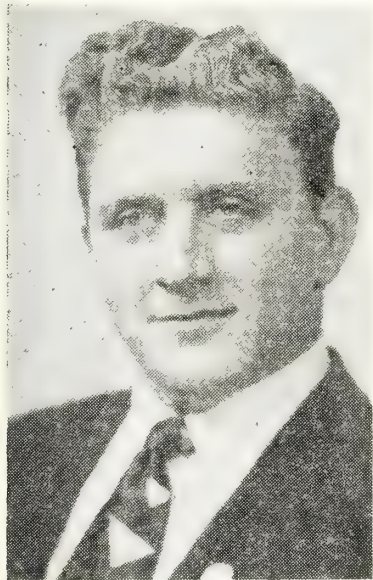
- 10:00—Opening Hymn, "Send the Light"
 - Devotions, "We Need Women to Be Light Bearers," Rev. T. A. Williams
 - Registration of Auxiliaries
 - Welcome Address, Freeda Williams
 - Response, Odell Powell
- 10:30—Minutes of Last Session
 - Recognition of Visitors
 - Hymn, "Go and Tell"
 - Report of Auxiliary Work, Dues Turned In
 - "Place Your Light on a Candlestick," Mrs. A. B. Powell
- 11:00—"Send Out Thy Light to the Mission Field," Mrs. Barbara
 - Choruses by Children of Local Church
- 11:45—Sermon, Rev. John Moehlman
 - Song and Offering
 - Adjourn for Lunch

Afternoon Session

- 1:30—Reassemble
 - Hymn, "Let the Lower Lights Be Burning"
 - Appointment of Judges
 - Declamation Contests
 - Special Feature by Youth Organization
 - Hymn, "I Gave My Life for Thee"
 - Words of Encouragement from Visitors
- 2:45—Business Period
 - Treasurer's Report
 - Report of Judges
 - Return of Thanks to Host Church
 - Hymn, "Blest Be the Tie"
 - Adjournment

Parker's Chapel Church Assumes Full Time

On September 1, 1957, the Parker's Chapel Free Will Baptist Church, Greenville, North Carolina, assumes full time under the leadership of its new pastor, the Rev. Billy Jackson, for the first time since its organization in 1855. There will be worship services each Sunday morning and



REV. BILLY JACKSON

evening and prayer meeting each Wednesday evening.

Rev. Jackson received Biblical training at the Free Will Baptist Bible College, Nashville, Tennessee. He is a native of Fremont, North Carolina, and is married to the former Shirley Gaskins of Vanceboro, North Carolina. He will succeed the Rev. W. H. Willis of Kinston, North Carolina.

The church desires your presence and prayers for each worship service.

Core Creek Church Announces Revival

The Core Creek Free Will Baptist Church, Cove City, North Carolina, announces that the Rev. Billy Jackson of Greenville, North Carolina, will be the evangelist for its revival which begins September 9 and continues through September 15. Services will be conducted each morning and evening.

Everyone is cordially invited to attend the services.

Home-Coming at Union Chapel Church

The Rev. N. D. Wiggs, pastor of the Union Chapel Free Will Baptist Church, Beaufort County, North Carolina, announces that the annual home-coming of the church will be held September 7, 1957. Services will begin at 11:00 a. m., conducted by the pastor. Lunch will be spread on the lawn at 12:00 o'clock. At 1:30 p. m. the business session will be held.

All members, former pastors and friends of the church are urged to be present for the entire day.

Warden's Grove Church To Celebrate Home-Coming

The Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will celebrate its annual home-coming on September 15, 1957. Dinner will be served on the grounds.

The pastor, the Rev. John Grimsley, extends a cordial invitation to all friends, former pastors and members of the church.

Saratoga Church Announces Home-Coming

The Saratoga Free Will Baptist Church, Wilson County, North Carolina, will observe its annual home-coming on September 15, 1957. Services will begin with the Sunday school hour at 10:00 a. m. Dinner will be served on the grounds.

A cordial invitation is extended to all former pastors, members and visitors to attend.

Home-Coming Services At Liberty Church

The Rev. John E. Moehlman, pastor, and the home-coming committee announce that the Liberty Free Will Baptist Church, Clarendon County, South Carolina, will celebrate its annual home-coming on September 8, 1957.

The Rev. Fred Powers of Timmonsville, South Carolina, will bring the morning message. The home-coming service will also serve as the closing service of the fall revival which began on September 1. A picnic lunch will be spread at the noon hour.

All former pastors and members, together with the many friends of the church, are cordially invited to be present.

APOLOGY

Although you'll find our house a mess,

Come in—sit down—converse.

It doesn't always look like this:

Some days it's even worse.

—Norman R. Jaffray.

NOTICE!

The Annual Stockholders Meeting of the Free Will Baptist Press

Will Be Held in the

PRESS BUILDING

MONDAY, SEPTEMBER 9, 1957

AT 10:00 A. M.

All members authorized to represent stock owned by church organizations, individual owners, or if you are serving as a proxy, please be present.

If you represent stock owned by an organization be sure it is authorized. If you represent as proxy be sure to bring with you a written statement to that effect. No one is allowed to represent stock at the annual meeting unless it is authentic.

R. N. HINNANT, President

PROXY FOR STOCKHOLDERS' MEETING

September 9, 1957

I hereby name Mr. or Mrs.,

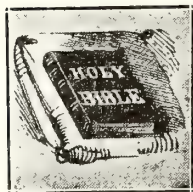
address....., as my proxy for

this stockholders' meeting. The number of shares:..... Representing

person, or church organization:.....

Signed:

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: In what way may I assure myself that I shall not backslide as I go to a state university to prepare for a career and how can I be assured that I am conducting myself so as to let my life be the most fruitful while there.—John Mason, Bismarck, Wyoming.

Answer: The first thing for you to do is to settle once for all the question of your salvation. I take it for granted that you are a true born-again Christian, but of this I am not certain, because I have known of so many young people that were brought up in Christian homes, became members of local churches, and were assigned work in those churches that they did well in the eyes of their elders. But these young people in later life discovered something lacking and sought God. Finding Him in a personal way, they became new creatures in Christ and entered a new sphere of service, that of winning souls, rather than doing a good job in the church. If you are not sure that you have been born again make that certain before you proceed with or to another step's advance in your life. Everybody born since Eve and Adam first sinned are born in sin and must either be saved by God's means or way. "For all have sinned, and come short of the glory of God" (Romans 3:23); "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6).

Jesus made it clear that the new birth was essential to all, even to a devout religious and moral man such as Nicodemus. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5).

The Bible makes it clear to us that a means sufficient to salvation has been provided for all and that all sinners are invited to come to Christ by this means. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Seek ye the LORD while he

may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7); "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

When a person is saved he is in the initial act of his salvation—set apart from the world and at the same time separated unto God. All of his old ambitions are crucified and he is responsible to keep them crucified and forgotten. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20); "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:10-14).

Let us now view your case and circumstances as that of a saved person. As such, you belong to Christ in the strictest sense of the word. He created you. This makes you His. (See Revelation 4:11; John 1:3; Ephesians 3:9; Hebrews 1:2.) He died to redeem you or to buy you from the slave market of sin. (See Galatians 4:4, 5; Ephesians 1:7; Colossians 1:14-17.) You are also His because you have been drawn by Him. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). (See John 6:44.)

All that you can do for your good and His glory is to let Him do through you the things He wants. If going to a university is of your own choosing then you need to submit it to Him. If He then gives you to

understand that He is leading this way, look to Him for guidance every step of the way and follow regardless what may seem the sacrifice. If He leads you to give up the idea of going, then be sure and follow His leadership. You may be sure that such obedience will bring to you the happiness that a born-again Christian heart seeks for. "A double minded man is unstable in all his ways" (James 1:8); "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5); "For we are members of his body, of his flesh, and of his bones" (Ephesians 5:30).

Our confession of Christ should be backed by a life that exemplifies Him. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:6, 7); "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

If God is leading you to a godless state university, it is because He knows He can trust you to fulfill His commission on that campus where He has lost sheep that you as no one else shall be able to attract to Him and His gospel. Therefore, when it has been settled once and for all that it is God's place for you and not your own, then commit yourself anew and wholeheartedly to Him for needed grace and strength, for without His abiding grace you cannot do such a task as is before you.

After spending three years in our own seminary at Ayden, North Carolina, and a somewhat longer time at the Moody Bible Institute, the writer thought it necessary to continue his training in liberal schools. The difference in the attitude of both students and faculty members was so drastically different than that in the Christian schools, that for awhile it seemed almost impossible to maintain a fervent evangelistic spirit and constant prayer life, but in a short time he came to realize that Christ was just as near in this adverse environment as anywhere and that His command to be instant in season and out of season and preach the Word was just as applicable there as anywhere and probably needed more than in the schools in which he had been so happy in the work and will of the Lord.

I would like to suggest a daily schedule that I believe will assure you continuous fellowship in the Lord and happiness in His service.

1. Read your Bible and pray at least three times a day.
2. At some one of these periods spend at (continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the scriptures, which are able to make thee wise unto salvation which is in Christ Jesus" (2 Timothy 3:14, 15).

With this message I am beginning a series which I hope and pray will be of interest, encouragement and help to our young people. May I suggest that every parent, Sunday school teacher and pastor urge the young people to carefully and prayerfully read these messages.

I love young people, and I believe that they know it, especially in the church where I work and have worked. I have been sadly disappointed in the attitude of some of the older people toward the young folk in some churches. Some have even shown antagonism toward me and the young people because I have wanted to give them places of service in the church. To me this is little short of destroying their future usefulness. The church and world of tomorrow need them.

Timothy was a wonderful young man, but no more so than great multitudes of our youth of today. The world needed him then, and the world needs Christian, consecrated and train young people today. There is a place for every born-again and consecrated young person to fill. Every church, community, town and city is in sore need of such young people. God can bless them and use them to bless mankind.

I love our young people, and I deplore the fact that so many of them are bent on having what they call a big time at the sacrifice of their future health and strength, which robs them of their vitality and brings great numbers of them down to sickness, disease and premature death. I hate to see them wasting their precious time and golden opportunities. How sad to see bright, intelligent young people throwing their talents to the wind and amounting to nothing when they are so sorely needed to work in God's vineyard.

But is the blame to be laid at their door alone? What are we as parents, Sunday school teachers, preachers and older Christians doing to help and encourage them? What are we doing to get them to the

foot of the Cross where they can find Christ, and give themselves to Him as their only Lord and Saviour? What are we doing to help, encourage and direct our young converts in the way of the new life? Do we not turn them out, so to speak, with the attitude of root hog or die, and then criticize any wrong step made, or any laxity upon their part regarding their Christian lives and services? These things may face us more in the judgment than the young people who we neglect. Let us think that possibility over seriously.

The first and greatest need of every youth is Christ in his or her life. When Jesus Christ is accepted into the heart and life, and the soul has been saved by Him, that young person is ready to start on a life of Christian nobility. Paul's previous instruction to Timothy was, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). If they do this and remain true and faithful to Him they will make good, and they will leave their mark in the world. But they need—must have—our help or the enemy will be far more likely to snatch them up and lead them to doubt and ruin. With our help, prayers and guidance our young people will be more able to meet life's problems and solve them. With our help and encouragement they can better meet life's tests, trials and temptations, and endure, withstand and overcome far better than if left alone in an unfriendly world, and on an untried road. We can help give them strength and courage to face life's upheavals, stem life's tides, enter into, and successfully pass through, life's storms and billows. But they need, and *must have*, the Lord Jesus Christ as Saviour, first of all, to enable them to come out as conquerors and victors. Our part as older Christians is to come in leading them to Christ and helping them follow Him to a successful end.

Multitudes of the young people of today are failing in the most important things of life. This is because they keep Jesus shut out of their lives by not obeying His teachings and commandments, consequently they do not have His leadership, guidance and gracious protection.

Some seem to think that Christianity hinders or bars the necessities of life, but Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). But the trouble is that we seek everything else before we seek God's Kingdom and His righteousness. Here is where so many of our young people are coming short. There is where they are losing out spiritually. God and His kingdom and righteousness should always be given first

place in every life. Young people, let us remember and put in practice our league motto: "The Kingdom of God first."

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

Faith's Sure Foundation

(continued from page three)

velation, to the degree relevant and possible, should be experienced by Christians, their experience of it has absolutely nothing to do with either its trustworthiness or its finality. Moreover, that revelation by the grace and operation of God is available in written form to most Christians.

The Word of God is not in the sepulchral mutterings of a special priesthood; it is written. And it presents objective, historical truths which are the warp and woof of the Christian faith. The Word of God, inspired, infallible, inerrant in the original autographs, is a priceless gift from God.

WE CAN BE SURE

Men need the supernatural revelation of God. The alternative is to blunder along without any sure word from heaven. The alternative is to continue in the dark without hope, for there are truths utterly beyond our experience, and there is no other sure way to know them. We can know for sure; we have the objective revelation of truth which can be tested.

You are not sure? While nothing can quite take the place of your own joy of soul as you respond to God's speaking personally to your heart from His holy Word, there are corroborative evidences. Dr. R. A. Torrey used to list some of them this way: the testimony of the Lord Jesus Christ; the fulfilled prophecies; the unity of the Book; the immeasurable superiority of the teachings of the Bible; its indestructibility; the character of those who accept it and that of those who reject the Book; the influence of the Book; the fact that growth in knowledge and holiness finds us growing toward the Bible; the direct testimony of the Holy Spirit.—*American Tract Society.*

Working for Eternity

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you cannot see results here, remember that God does see, and if you are faithful now, your works will follow you. And so, do your duty and trust in God.—*Alexander MacLaren.*

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Receives Professional Library

Dr. Carl L. Adams, who retired this year as head of the Department of Psychology at East Carolina College, Greenville, North Carolina, has given his professional library to Mount Olive Junior College, Mount



DR. CARL L. ADAMS

Olive, North Carolina, W. Burkette Raper, president, announced recently. Dr. Adams served on the faculty of East Carolina College for thirty-three years.

The receipt of Dr. Adams' library has materially assisted Mount Olive Junior College in its drive toward an accredited library.

Mrs. C. B. Council, college librarian, stated that the college, which began in 1954, would have 4,000 approved and catalogued volumes when school opens September 9.

College to Begin Sixteenth Academic Year

The Free Will Baptist Bible College, Nashville, Tennessee, will begin its sixteenth year September 4, with registration due to start at 10:00 a. m.

"Our enrollment this year will equal or exceed that of last year," the Rev. Charles Thigpen, dean and registrar, announced.

"Last year's enrollment numbered 189," he said.

Two new faculty members will be added this year. Mrs. Louis Nicholas, who holds her B. A. degree from Hope College and her B. M. and M. M. degrees from the University of Michigan, will teach piano and organ.

Mrs. Charles Thigpen will return to the college speech department. Mrs. Thigpen taught at the Bible College 1948-1952. She holds her B. A. degree from Bob Jones University and has done graduate work at Winona Lake School of Theology.

Students will arrive on campus Tuesday, September 3. The dining hall will open at 6:00 p. m. The convocation service is scheduled for 9:00 a. m. on September 4 and will have as special guests the pastors of Nashville Free Will Baptist churches.

Returning students will register September 4 while freshman students attend orientation activities. The freshmen will register September 5. Regular classes will begin September 6. Evening services will be held each night during registration week with a faculty reception Friday evening, September 6.

College to Begin Fourth Academic Year

Mount Olive Junior College, Mt. Olive, North Carolina, will begin its fourth academic year on Friday, September 6, with a general meeting of all members of the faculty and staff, W. Burkette Raper, president, has announced.

Freshman students will arrive on Sunday and Monday (September 8, 9) and will go through a three-day orientation and registration schedule.

Sophomore students will arrive on Wednesday (September 11) and will register on Thursday.

Classes will begin on Friday, September 13, and at 10:00 a. m. the opening convocation for the fall semester will be held.

Registration for night classes will be held Friday evening at 7:00 o'clock.

The local junior college which began operation here in the fall of 1954 with an enrollment of 22 students expects an enrollment this fall of 85 full-time students and 30 part-time and evening students.

Subscription Honor Roll

A. E. Vandiford, Ayden, N. C.	99
Mrs. J. J. Blizzard, Deep Run, N. C.	72
Mrs. Lester Mills, Greenville, N. C.	69
Saint Mary's Woman's Aux., New Bern, N. C.	49
Mrs. Reuben Greene, Nashville, N. C.	32
C. L. Patrick, Walstonburg, N. C.	32
M. B. Hutchinson, McArthur, Ohio	31
C. J. Harvey, Camilla, Ga.	26
Mrs. Gladys S. Deans, Sims, N. C.	25
A. B. Bryan, Benson, N. C.	23
J. C. Griffin, New Bern, N. C.	22
Mrs. C. M. Whaley, Richlands, N. C.	20
Mrs. F. A. Edwards, Chocowinity, N. C.	19
Mrs. Rivers Winstead, Kenansville, N. C.	18
Mrs. Lloyd M. Edwards, Kenly, N. C.	17
Mrs. J. W. Starr, Arlington, Ga.	17
Mrs. G. C. Carter, Surrency, Ga.	16
Miss Mattie Mae Beacham, Arapahoe, N. C.	16
Mrs. J. R. Cayton, Aurora, N. C.	16
Mrs. B. G. Hardy, Merrimon, N. C.	16
Jimmie Tyndall, Pink Hill, N. C.	15
C. F. Abrams, Macclesfield, N. C.	14
Mrs. J. C. Edmundson, Pikeville, N. C.	14
Mrs. F. A. Lewis, Lowland, N. C.	14
E. C. Morris, Tifton, Ga.	14
Wilton H. Dail, Norfolk, Va.	14
Mrs. S. B. Strickland, Middlesex, N. C.	14
Owen Thomas, Four Oaks, N. C.	14
Daniel's Chapel Woman's Auxiliary, Wilson, N. C.	14
Willett Moretz, Swanton, N. C.	12
Pine Level Auxiliary, Pine Level, N. C.	12
Mrs. Mabel Howe, Blount's Creek, N. C.	12
J. L. Parker, Dunn, N. C.	12
Mrs. Jessie C. Ball, Raleigh, N. C.	11
I. J. Blackwelder, Ayden, N. C.	11
Miss Bertie Ann Hill, Snow Hill, N. C.	11
Mrs. C. F. Heath, Cove City, N. C.	11
Martha Moye Braxton, Winterville, N. C.	10
Mrs. Beatrice Gamble, Jacksonville, Fla.	10
Mrs. M. A. Sullivan, Goldsboro, N. C.	10
Mrs. Hubert Hamilton, Grifton, N. C.	10
Mrs. D. R. House, Jr., Greenville, N. C.	10
Kinston Woman's Auxiliary, Kinston, N. C.	10
Mrs. Nathan Basnight, Columbia, N. C.	9
Greenville Woman's Auxiliary, Greenville, N. C.	9
Miss Velma G. Morris, Vanceboro, N. C.	9
Mrs. W. C. Eastwood, Grantsboro, N. C.	9
Grifton Woman's Auxiliary, Grifton, N. C.	9
J. K. Aldridge, La Grange, N. C.	8
Mrs. Fred Alpine, Mt. Olive, N. C.	8
C. R. Houston, Colquitt, Ga.	8
New Love Well Woman's Auxiliary, Richton, Miss.	8
Jennings Williams, Clayton, N. C.	8
Mrs. R. L. Giff, Fountain, N. C.	8
A. A. Gillenwater, Ironton, Ohio	7
Hugo Woman's Auxiliary, Grifton, N. C.	7
Mrs. Paul A. Johnson, Smithfield, N. C.	7
Mrs. Alice E. Lupton, New Bern, N. C.	7
Raleigh Woman's Auxiliary, Raleigh, N. C.	7
Mrs. Rudolph Vause, Thomasville, S. C.	7
Mrs. Bonnie Creech, Benton Harbor, Mich.	7
Mrs. Mae Rouse, Dudley, N. C.	7
L. H. Boykin, Kenly, N. C.	6
Mrs. Paul Ferrell, Portsmouth, Va.	6
Mrs. R. L. Gainey, Bladenboro, N. C.	6
Mrs. Norwood Lupton, Lola, N. C.	6
Mrs. Carmen Martin, Smithfield, N. C.	6
Mrs. Edward Skinner, Ayden, N. C.	6
George P. Warren, Flint, Michigan	6
Ruth White, Rocky Mount, N. C.	6
Mrs. C. F. Fields, Pikeville, N. C.	6
J. R. Forrest, New Bern, N. C.	6
J. H. Holland, Rocky Mount, N. C.	6
Duffie M. Lynch, Scranton, S. C.	5
D. W. Alexander, Bethel, N. C.	5
Mrs. Willie L. Farmer, Jacksonville, Fla.	5
Mrs. J. W. Hicks, Pamplico, S. C.	5
Melvin K. Everington, New Bern, N. C.	5
Mrs. Earl Gaskins, Washington, N. C.	5
Gethsemane Woman's Aux., Clarks, N. C.	5
W. H. Kirk, Beaufort, N. C.	5
J. N. Barnes, Blakely, Ga.	5
Mrs. Ava Arnold, Wise, Va.	5
Newton P. Gates, Detroit, Mich.	5
Coy Rentz, Baxley, Ga.	5
Gustus Thompson, Nashville, Tenn.	5
Mrs. Pearl Pearce, Micro, N. C.	5
A. B. Willoughby, Ahoskie, N. C.	5
Mrs. Orin C. Aycock, Pikeville, N. C.	5
C. H. Denton, Kecoughtan, Va.	5
Mrs. Kenneth A. Jones, Goldsboro, N. C.	5
Mrs. Rosa Sutton, Waycross, Ga.	5
James E. Howard, Newport, N. C.	5
Scotland Neck Woman's Aux., Scotland Neck, N. C.	5
Leonard Williamson, Wilson, N. C.	5
Mrs. Hulene Bowden, California	5
Mrs. Elton Harper, Deep Run, N. C.	5
Tom Hamilton, Glennville, Ga.	5
Mrs. Kenneth A. Jones, Goldsboro, N. C.	5
Mrs. Wesley Newell, Dover, N. C.	5
Mrs. J. J. Carroll, Greenville, N. C.	5

"No parent should spend all his time in the garden of a child's life digging up weeds; there is always the danger of scratching out flowers not yet above the ground." —Selected.

NOTES — AND — QUOTES



By J. C. Griffin

A REQUEST FOR DONATIONS

At the time that the Rev. Raymond Riggs made his report to the National Association as to the status of the foreign mission program, by way of injection, he said that possibly 100 preachers would give \$10,000 for the building of one of the stations in Africa. To this statement as to the request, the Holy Spirit, I am sure, began to move on those who were mission minded. On our way home from the association, a group of us preachers agreed that it could be done, and we said, by the Lord's help, we would be three of the 100, namely John Wimsley, Cecil Campbell and myself. We planned to take the matter up in our Fifth Eastern Union Meeting Ministerial Association of North Carolina, which we did at our next meeting. When it was mentioned, Rev. Robert Edwards, pastor of the Arapahoe Church said that he had promised Brother Riggs that he would be one of the one hundred. It was then that we decided that it might be better to let Brother Riggs work the matter from the headquarters.

On the receipt of the news letter entitled "Go Ye Into All the World—Prayer and Praise," which just recently came to my desk, we learned that Brother Riggs was in reality saying to the preachers, "Give us \$10,000 for Africa." Under the article entitled "Preacher Pledges Toward Building African Station," we read, "After we gave the foreign mission report during the recent National Association I was handed this little note: 'Brother Riggs, if one hundred preachers will pledge \$100 each that would build a station. I pledge the first \$100.—Robert Edwards.'"

I do not know how many have pledged, but I do know that the pledging has started. As it as we pledge, may we see that by the grace of God that the \$10,000 will be in the hands of the treasurer by the 1958 session of the National Association.

BRETHREN IN THE LORD

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Genesis 13:7, 8). I have often

preached from this Scripture on various occasions, due to the fact that throughout my ministry I have had to deal with brethren and have noticed the many differences in the ideas of men. I have found that the herdmen, through all ages, have had differences. In many instances there has arisen a spirit of strife. Often a manifestation of the wrong spirit would get the better judgment of those who called themselves *brethren*. Such things ought not to exist. There are two reasons that I shall give here as to why they should not exist.

First, the Canaanite and Perizzite are here. The Canaanites were not of Israel; they were in the land. Actually they were enemies of the Israelites. These enemies of the Church of the Lord Jesus Christ exist today. They are all around us. These enemies go by different names; they have different theology from those who are born-again Christians. Some of them deny the virgin birth of the Lord Jesus; some deny the sacrificial, atoning blood of the Lord Jesus; some of them deny the literal resurrection of the Lord Jesus; some of them deny His return in the air to catch up His bride; some deny the final judgment. All these are enemies of the Church of Jesus Christ, along with those who prefer to try to keep the Law of Moses instead of obeying the Lord Jesus Christ. They claim to obey the law, and they violate the Law of Moses every day of their lives. Yet they are critics of those who believe in and preach Christ as the virgin born Son of God and the Saviour of penitent sinners. I know that the Canaanites and the Perizzites were watching every move Abraham and Lot made to see if they really practiced what they preached. Well, Lot was not up to par, but old faithful Abraham had the goods; you could not raise a fuss with him. He just would not fuss.

I do not know what denomination that Abraham would join if he were here on earth today. I suspect that he would look around carefully and perhaps attend many of the associations, conventions and quarterly meetings before casting his lot. But I do believe that he would go peaceably to that which he thought was the will of God. And when some brother would begin to show the wrong spirit, I can hear him say, "Brethren, let there be no strife, I pray thee, between me and thee, for we be brethren."

The second reason that strife should not exist between brethren is that strife weakens us as Christians. Strife kills the effect of the Spirit of God in the life of a Christian. It also grieves the Holy Spirit. Paul says in speaking to the Ephesian Church, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath,

and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32).

This message is as timely for us today. All Christians are commanded to walk before God as dear children of God, not as disobedient but obedient children in keeping with the command of the Lord Jesus Christ when He said, "... love one another; as I have loved you, ..." (John 13:34).

WALK IN LOVE

Paul also says, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:1, 2). When we look at the twenty-ninth verse of Chapter 4 of Ephesians we find a Scripture by which many so-called Christians are condemned before God due to the fact that they pay no attention to the words of the inspired writer when he said, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Corrupt communications come from a corrupt heart. The wise man said, "For as he thinketh in his heart, so is he: ..." (Proverbs 23:7). Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

The Lord Jesus Himself said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh" (Luke 6:45). When evil has a place in our hearts, our mouths will naturally be sending forth profanity, vulgarity and evil speakings.

Not A Christian Potato

A certain little boy, only seven years old, who was a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

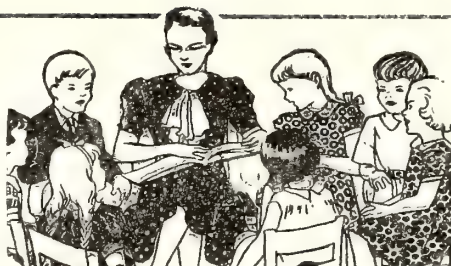
"Don't you see it isn't good clear through?" was Willie's reply.

This little boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through. —*The Little Christian.*

STORIES

—FOR OUR—

BOYS and GIRLS



COVER UP

Olive Bishop Branch

RICKY was looking for a different target. That morning he had cut a small fork from one of the trees and made himself a slingshot. He had shot at bottles, cans and various targets, but now he was looking for something that was new and challenging to test his skill. His eyes began to twinkle when he noticed his mother's ornament in the flower bed. Mother had made it last winter in ceramics class and was proud of it. It was a little girl, holding a watering pot as if she were watering the flowers. Ricky didn't want to break it, but he thought it would be fun to put a rock between the little girl's watering pot and her sunbonnet.

Choosing a good sized rock, Ricky put it in the slingshot, took careful aim, pulled back on the elastic bands and let the rock fly. It sailed inches away from the watering pot. Ricky chuckled. He was getting to be quite a shot!

He picked up another rock, fitted it into his slingshot, and sent it whizzing through the air. Ping! It hit the little figure squarely in the head. The pottery cracked and the head fell off in pieces. What was Ricky to do now?

Quickly he looked all around to see if anyone had witnessed his telling shot. No one was in sight. Stuffing his slingshot into his pocket, he picked up the broken pieces and the rest of the figure that was still standing and hurried out through the orchard. There was a pile of brush in a ditch at the back of the orchard. As fast as he could, Ricky pulled back some of the brush, threw the broken pieces to the bottom of the ditch, and covered it all with dead leaves and brush. The evidence of what he had done was buried. He hoped his mother would think someone had stolen the figure.

He was putting on the last dead branch when he heard a slight noise and looked up to see his sister standing nearby. "Did you see anything?" Ricky asked quickly.

Minnie nodded her head. "I saw it all." "You—you won't tell, will you?" Ricky asked hopefully.

"Well," Minnie drawled, "maybe I won't tell. That depends on you."

Ricky walked slowly toward the house. What had Minnie meant? He didn't want Mother to know what he'd done, even if he hadn't meant to break her ornament. He'd probably get the paddling of his life. But it wouldn't be like Minnie not to tell.

Later Ricky heard Mother calling, "Minnie, go down to the garden and get some radishes for dinner."

"Ask Ricky, Mother," Minnie answered. "He'll be glad to go."

"No, I won't," Ricky told her in a low voice. "I got the radishes yesterday."

Minnie snickered. "Remember what I saw, Ricky?"

"O. K., I'll go," Ricky agreed wearily. So this was to be the price she would charge for not telling!

Shortly after Ricky returned from the garden, he heard Mother calling again, "Minnie, run down to the hen house and get some eggs."

"You go, Ricky," Minnie said.

"I will not," Ricky answered. "It's not my turn."

Minnie smiled like she was pleased with herself. "Ricky," she reminded him, "if you don't—"

Reluctantly he went for the eggs. For the next few days Minnie enjoyed the power she had over her brother. He not only did his work but hers, too, with the constant threat of her telling hanging over his head.

That wasn't the worst of it. Mother had been so busy she hadn't missed the broken ornament, but he knew he was doing wrong by trying to cover up what he had done. His heart felt heavy deep inside. He lost his appetite and he had trouble sleeping at night. He hadn't really lied to his mother, but he had been trying to cover up what he'd done. He knew God wasn't pleased with him. He remembered a Bible verse he had learned in Sunday school. "He that covereth his sins shall not prosper." He kept thinking about that verse all day. He knew that the brush he had put on the broken pottery didn't really cover his sin.

Late in the afternoon Ricky went to his room. He took his Bible and turned to Proverbs 28:13 and read, "He that cover-

eth his sins shall not prosper." He knew that already. His heart was getting heavier and heavier. He read the rest of the verse. "But whoso confesseth and forsaketh the shall have mercy."

What would happen if he confessed to his mother? Maybe she'd give him the whipping of his life, but he couldn't go on like this. Minnie would demand more and more pay for not telling and his guilty conscience would get worse and worse.

Slowly Ricky walked down to the dining room where Mother was sitting by the window darning socky. He climbed up in her lap, put his arms around her neck and began to cry.

Mother put aside her mending and asked, "What's the matter, Ricky? I know something had been wrong with you for several days. Do you want to tell me about it?"

Slowly Ricky confessed all about the slingshot and the broken pottery. Mother put her arms around him and patted his head and kissed him. "You did wrong, Ricky," she said, "but I'm glad you came to me and told me the truth. I will forgive you, but you had better not play with the slingshot for awhile."

Ricky took his slingshot from his pocket and gave it to his mother. He felt much better after he had told her all about it, but still there was a question in his mind. "Mother," he asked, "do you think Jesus would forgive me too?"

"Of course, Ricky. The Bible says, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' I forgave you and Jesus is more willing to forgive than I was, if you will confess to Him."

Together they bowed their heads and Ricky confessed his sin to God. When he left the dining room he was feeling very happy.

Later when Mother went to get supper, Ricky heard her calling, "Minnie, come and peel the potatoes for me."

"You go, Ricky," Minnie commanded. "I want to play."

"I won't go," Ricky told her. "It's my turn."

"If you don't go, I'll tell," Minnie threatened.

With a sigh of relief, Ricky said, "I've already told." He put his hands in his pockets and started toward the barn, whistling as he went.—*Gospel Herald*.

"When you get into a tight place and everybody goes against you, till it seems that you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."—*Selected*.

Woman's Auxiliary Department

MS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

ATTENTION Georgia Auxiliaries!

Mrs. Eunice Edwards, W. N. A. C. executive secretary-treasurer of Nashville, Tennessee, will teach a study course on "Stewardship" at the Colquitt Free Will Baptist Church, Colquitt, Georgia, September 17 and 19. The textbook "All of Mine for Him" by the Rev. Damon C. Dodd will be used.

These classes will begin at two o'clock in the afternoon. The study course is being sponsored by the Midway District Auxiliary Convention. All interested persons everywhere, especially auxiliary members and pastors, are urged to attend.

Martha H. Everson

FINANCIAL REPORT of N. C. WOMAN'S AUXILIARY CONVENTION

The following is the financial report of the North Carolina Woman's Auxiliary Convention for the first quarter, May 23, 1957—August 22, 1957, as submitted by the treasurer of the convention, Mrs. M. A. Woodard of Winterville, North Carolina:

Balance Brought Forward \$2,478.20

Receipts

Co-Laborer Band	\$234.53
Wragmont Current Fund	39.50
Wragmont Founder's Day	60.00
Mount Olive College	99.25
National Bible College	48.50
Superannuation	30.00
Home Missions	87.28
Foreign Missions	827.32
National Home Mission	
Tent Fund	56.00
Middlesex Children's Home	42.00
Promotional Work	10.00
Sale of Guide Books	3.25

Total Receipts 1,537.63

Total to Account For \$4,013.83

Disbursements

Co-Laborer Band	\$234.53
Wragmont	99.50

Mount Olive College	99.25
National Bible College	48.50
Superannuation	30.00
Home Missions	87.28
Foreign Missions	827.32
National Home Mission	
Tent Fund	56.00
Middlesex Children's Home	42.00
Sale of Guide Books	3.25
Anna Phillips Loan Fund	
Committee Meeting	
Expense	12.80
Kraft's Studio for Photographs	10.25
Free Will Baptist Press for Minutes	114.77
Treasurer for Three Months	45.00

Total Disbursements 1,563.92

Balance in Treasury on Deposit, August 22, 1957 \$2,449.91

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Church met in the home of Mrs. Essie Edwards on Tuesday, August 27, at 8:00 p. m. The meeting was opened by group singing. The president, Mrs. Winford Brickhouse, read the Scripture taken from Luke 10:2 and Luke 11:9. Prayer was offered by Kathleen Swain.

The president then introduced the lesson and gave a few remarks. Mrs. Elsie Sawyer gave some interesting thoughts on "The Need to Pray One for Another." Kathleen Swain spoke on "Hindrances to Prayer." Miss Mozella Brickhouse explained the topic, "Prayer Warriors Are Needed." Then Mrs. Neva Brickhouse gave a summary of the lesson.

After the business period, the meeting was closed with prayer. The hostess served refreshments during the social hour.

"Sweeping away snow is long work; but if the sun shines out, it is gone. The earth is covered a foot deep in the night, and millions of men could not remove it, but the sun can in a day. So when coldness and sadness settle down upon a soul, or upon a company, it is the warmth of God's love that is needed. 'Keep yourselves in the love of God' is a specially needed exhortation."—Selected.

THE MAIL BOX

PASTOR WANTED

"The Free Will Baptist Church at Slocumb, Alabama, is in need of a pastor. We have a nice church building with four classrooms, and we are located in a growing community. Ours is a new church with a great opportunity for one who is willing to work. A competent, wide-awake man is the type we want. Slocumb is located near the Florida-Alabama state line."—Rufus Hyman, Route 1, Slocumb, Alabama.

INFORMATION WANTED

"Anyone knowing young people who plan to attend Woman's College or in the Greensboro, North Carolina, area is asked to please advise the students that there is a Free Will Baptist church there which needs their help. Please instruct these students to register as Free Will Baptists so we can contact them. The Greensboro Church is located at 3213 High Point Road."—George H. Branning.

CHURCH DESIRES PASTOR

"The people of the Corinth Free Will Baptist Church of Jamesville, North Carolina, desire a pastor for the year beginning September 22, 1957. Anyone who can be of any assistance to the church is asked to contact the clerk at the following address."—Robbie Waters, Jamesville, North Carolina.

PROSPECTS FOR NEW CHURCH

"I am writing to get information on how to go about organizing a new church. At the present we are meeting around in our homes, but we are trying to locate a regular meeting place. We have prospects of adding a few Free Will Baptist people who live in Atlanta, Georgia, but feel that there must be quite a few more Free Will Baptists in Atlanta.

"We need someone to preach for us, but we can't afford a regular pastor. We would like to find someone who could have some other means of support and also hold the Sunday services for us. We are also interested in contacting other Free Will Baptists who live in Atlanta. If anyone knows the addresses of any Free Will Baptists living there please contact me.

"We believe that God will bless us and give us a church here."—Mrs. James T. Peoples, Route 1, Morrow, Georgia.

SEEKS PASTORAL WORK

"I was ordained as a Free Will Baptist minister at the Sound Side Free Will Baptist Church in October of 1954. I accepted a call to the Free Union Church in Tyrrell County, North Carolina, after I was ordained. At the present I do not have any church. I am a member of the Albemarle Conference of North Carolina, and I serve on the Board of Education of the conference. If any church is interested in my services please contact me."—James D. Woodruff, 8 North Elm Avenue, Portsmouth, Virginia.

"Too many people are thinking of security instead of opportunity; they seem more afraid of life than of death."—Selected.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Visits Missionaries In Language Study

Olena Filkins

(Note: Miss Olena Filkins is secretary to Dr. L. C. Johnson, president of the Free Will Baptist Bible College in Nashville, Tennessee. We appreciate this report and the observation made of our missionaries in language school. May this information help us to pray more for them.—Raymond Riggs.)

I had the privilege of traveling in Europe this summer with my G. I. brother and his family. We spent the week end of July 13, 14 in Lausanne, Switzerland, with Lonnie and Anita Sparks.

We arrived at Emmaus Bible Institute on Saturday during the evening meal. Anita was the first one back to the dormitory because Lonnie was helping with the dishes. The students at the institute share the work.

Because many of the students were away for the summer we were able to stay in the dormitory. That night as we ate sandwiches and cookies and drank instant coffee we tried to catch up on all the news of the past six months. One thing that was prevalent in our minds was the National Association the following week, and we all wished we could attend.

Sunday morning we went to the cathedral for worship service. Lonnie said they could see signs of the reformation in that country because at one time the cathedral had been Catholic and now it is Protestant. He said the ministers at the cathedral are very fundamental preachers, but it couldn't be proved by me because the whole service was in French.

After church we returned to the school and ate lunch in the dining hall. The food was excellent and plentiful. It happened to be the Sunday they had meat. Every other Sunday meat is left off the menu and the money ordinarily spent for meat is given to missions.

Both Lonnie and Anita seemed well and happy. They are having to work hard. They go to school six days a week and the time out of classes is spent in study. Language study is not easy. In the conversation around the school everyone speaks French, and in talking to us Lonnie and Anita would forget and slip French words into their conversation. I believe the language is becoming more natural for them.

Lonnie mentioned that just a few days before we came he met a student from California who was attending medical school in Lausanne. The fellow was very anxious for some American fellowship and asked Lonnie to come visit him. Lonnie felt that it was an opportunity to witness for the Lord. The opportunities for witnessing in Switzerland are not as great as in a country where you can speak the language fluently.

On Monday morning before we left they received their mail and had several letters. I commented about the nice amount of mail and they said, "It is not always like this; sometimes we don't receive any all week." The thought came to me, "I'm one that should write more often." So many of us forget about our missionaries soon after they leave. Letters and news mean so much to them.

Then as I thought further I thought of how we forget to pray for them. The country where they live is nice, but so many things are different from home—the people are different, the language is different, the food is different, the customs are different, and sometimes you feel all alone. They need our prayers.

When we left them in downtown Lausanne on Monday morning, they had a typical European satchel with their books and were on their way to another day of class. They are trusting the Lord to help them learn the language as quickly as possible and to work out each move that they may be able to reach Africa at the earliest possible date.

From the Field

"Enclosed is a check for \$5.00 to be used for foreign missions. We do not request any special place to use it for we feel that you know where it is needed most. We will be sending more from time to time." —Mrs. Mable McLain, Treasurer, Woman's Auxiliary of New Love Church.

"You will find enclosed a check for \$16.35. This is an offering from the Smith Chapel Free Will Baptist Church of Rose, Oklahoma. We belong to the Grand River Association of the State of Oklahoma. We want this money to be sent to our missionary, Brother Willey, who is in Cuba. We will thank you very much for this service." —H. S. Bell, Treasurer, Smith Chapel Church.

The Herseys Write

26-7, 1 Chome
Denenchofu
Ota Ku
Tokyo, Japan
August 24, 1957

Dear Brother Riggs:

We are enjoying our new house and Philip likes to play in the yard. It certainly makes it a lot easier having everything on one floor with no stairs to climb. Our house is further away from language school but I should be able to get to school from here in about forty minutes by electric train. The fall term of school will start in about three weeks.

I had a very enjoyable trip to Kokkai and a good visit with Wesley and Aileen. Of course, I would have enjoyed it more if Evelyn and Philip could have gone with me, but they can go next spring when we plan to move. The tent meeting was going on in Abashiri when I got there and the next week it was in Bihoro. It was good to see the work that the Calvarys are doing—not only in Abashiri, but also in the other two towns where they have meetings once a week. We spent a little time looking over a few towns in that area where we might move to next spring. There are so many places where there is no witness of any kind. Pray that the Lord might direct us to the place where He would have us live in Hokkaido. I believe I will be living in Hokkaido—it's so different in many ways from this part of Japan. I made an attempt to preach in Japanese twice when I was there, but I really wonder if the people understood very much of what I was trying to say. Wesley seems to be doing quite well in preaching in Japanese.

I spent two days while in Hokkaido visiting a national park. I arrived at the park in the late afternoon and the hotels were just about full. There were a few rooms left but were too expensive for me. I walked around town and looked at some of the souvenir shops and while I was at one it started to rain. A clerk asked me where my hat was as she offered to let me use an umbrella. I said I didn't have one as yet, but she talked with the man of the house and within an hour I was staying in a very nice room upstairs of the store. They fixed a Japanese style bed on the floor and I stayed there two nights free of charge. Since they wouldn't take any money I bought a few things for Philip and Evelyn (at a low count). We had good talks and I enjoyed having to use all Japanese as they could not understand English at all. I did my best to witness to them and that's when I realized how little of the Japanese language I know.

Yours in Christ,
Fred and Evelyn Hersey

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Ezekiel: The Work of a Pastor

(Lesson for September 15)

Lesson: Ezekiel 1:1-3; 2:1-5; 34:11-16.

Golden Text: Ezekiel 34:31.

I. INTRODUCTION

This lesson deals with the work of Ezekiel as he ministered to the Jews who were carried away as slaves by the Babylonians when Nebuchadnezzar overran Judah with his armies and enslaved the able-bodied men and women who were found in the land. An analysis of the Printed Text will show a marked similarity in many instances of the ministry of Ezekiel to these people with the service which the ministers of our day render to Christ through the Church. We shall discuss Ezekiel's task in terms of his special call to a specific mission with a definite message of hope for those who would be faithful to God.

The truth Ezekiel would speak to them would mean their salvation or their eternal ruin. The same gospel which saved them that believe witnesses to the damnation of them that reject it, "And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them" (Vs. 5).—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. God's judgment of sin may be slow in the eyes of men, but it is as sure to come as night, follows day (1:1).
2. God makes it known beyond all doubt when He wants a special servant to carry His message (Ezekiel 1).
3. Sinful man cannot stand in the presence of God, but the Holy Spirit can enable him to stand at attention to receive his orders (2:1, 2).
4. God does not call His servants to be at ease in Zion; His tasks will challenge the very best that is in them (2:3, 4).
5. God's message is given that men might hear; then they must act upon it or be eternally lost (2:5).
6. The gospel of Christ refreshes the thirsty soul, like a cooling drink from a perennial spring (34:11).
7. The sheep may be scattered by storm and lost in darkness, but the Shepherd is

committed to seek them out whatever the cost and wherever they are (34:11, 12).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. It seems to me that from this lesson concerning the ministry of Ezekiel to Israel, this is an important aspect of the ministry of Christians here emphasized, that we seldom hear about today, though the New Testament has many references to it. I refer to the work on the part of Christians of exhortation. Take, for instance, the characteristics of a bishop or elder in Titus 1:9, "Holding to the faithful word that he may be able . . . both to exhort and to convince the gainsayers." St. Paul later in the epistle says, "The younger men likewise exhort to be sober-minded," and "These things speak and exhort and reprove with all authority. Let no man despise thee." This is an altogether different matter than criticizing people behind their backs, or quarreling, or jealousy. (For other references, see 1 Timothy 4:13 and 6:2; 2 Timothy 4:2 and Hebrews 10:25).—*Peloubet's Select Notes*.

2. When Ezekiel, in faith, obedience and a yielded will, started to do as commanded, God immediately assisted him. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me" (Vs. 2). If this verse should sound strange to you because of the help from the Spirit, you should remember that Ezekiel was surrendered to do something that man cannot do alone. He might have been able to have brought his body erect without divine assistance, but he could not stand in every sense of the word before God as a justified, qualified hearer and messenger for Him by his own human powers. God calls, surrounds and commands many who do not respond because they try it alone. The very fact that the Spirit of God lifted Ezekiel to his feet should encourage everyone who feels that God is calling him as his Redeemer, or to give him tasks to perform which are beyond his powers, to believe and yield without delay to the power of His mighty hand.—*Advanced Quarterly* (F. W. B.).

3. Here is the mark of the faithful pastor today. He is fearless in the proclamation of the truth, and he is not afraid what offense is caused by the truth's cutting edge.

Of course, he must speak always in love, remembering that he, too, is a man among men, and stands in the same need of God's grace and mercy. The pastor is also preacher, and must exercise an apostolic ministry to all people.—*Gist of the Lesson*.

4. The Word of the Lord came expressly unto Ezekiel. When we read the Word of God, God talks to us. Whenever we read God's Word, let us breathe this prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law. So illumine its pages that I may get its personal message to me! Then, O Lord, give me enabling grace to practice what it says to me personally!" We do not read God's Word rightly if we fail to get its personal message to our respective hearts.

5. A commercial traveler, who was a Gideon, made it his practice to read his pocket Bible while on his railroad trips. "Why do you spend so much time reading a Book which everybody criticizes so much these days?" asked an unbelieving fellow traveler. "My main object," replied the Christian salesman, "in reading the Bible is not to criticize God's Word, but to let it criticize me!"—*The Bible Expositor*.

6. A carpenter, when a companion questioned the correctness of some work he was doing upon a building, pulled out a notebook and looked at it. "I am obeying instructions. I'm not the contractor, and I'm going by the book!" A little later, when he was ridiculing his friend for the latter's refusal to undertake certain work on the Lord's Day, he was surprised to receive his own reply: "I'm going by the Book! Someone else is responsible for the final outcome. All I have to do is to obey instructions. If that is the safest thing to do when you are building a house, it is the safest thing to do when you are building a life!"—*Selected*.

One outstanding characteristic of Ezekiel and all true prophets and pastors is the determination to deliver God's message faithfully in a spirit of divine love. It is love, and not hatred, that causes them to warn the sinner to flee from the wrath to come.

The Burden Bearer

When we lean upon the strong One we are able to stand, for He bears the burden for us. He shoulders our cares and responsibilities. He takes them upon Himself that we need not bear them. He lays upon us burdens that He knows we are not able to bear, so we will fall down at His feet in helplessness. This gives Him a chance to show to us and through us the exceeding greatness of His power to us-ward. If we were able to bear our burdens He would receive no glory.—*E. S. Khan*.

Questions and Answers

(continued from page eight)

least 30 minutes reading, meditating and praying.

(a) Pray for Christian friends and their needs, (b) pray for requests from those that ask for them, (c) pray for sinners that you meet in class and on campus, (d) pray for your own needs, such as a closer walk with Christ, a conscious desire to see the lost saved and a passion for souls in general, (e) pray for the people studying for, as well as those already engaged in your future profession, (f) pray for growth in grace and knowledge of God's Word, (g) and for wisdom and tact in the use of God's Word.

3. Do not let one opportunity for soul winning pass you. Memorize a sufficient number of Scripture passages to assure you of an ample supply to face any type of an unbeliever you may meet.

4. Do not join anyone who makes light of God's Word, the church, the Christian way of life or anything that might help one to classify you with nominal Christianity or as being complacent in your Christian stand.

5. Seek out and fellowship with good Christians on the campus and as opportunity and time will allow; meet with and participate in the activities of evangelical organizations on the campus or near by.

6. Participate in no worldly activities nor give place to questionable social activities of any kind whether on or off campus.

7. Be careful in your dress, mannerisms, and whatever else has a tendency to identify you. Exercise much concern in an effort to portray Christ through everything. "Commit thy way unto the LORD; trust also in him; and he shall bring it to pass" (Psalm 37:5); "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

Help! Pull In The Rope

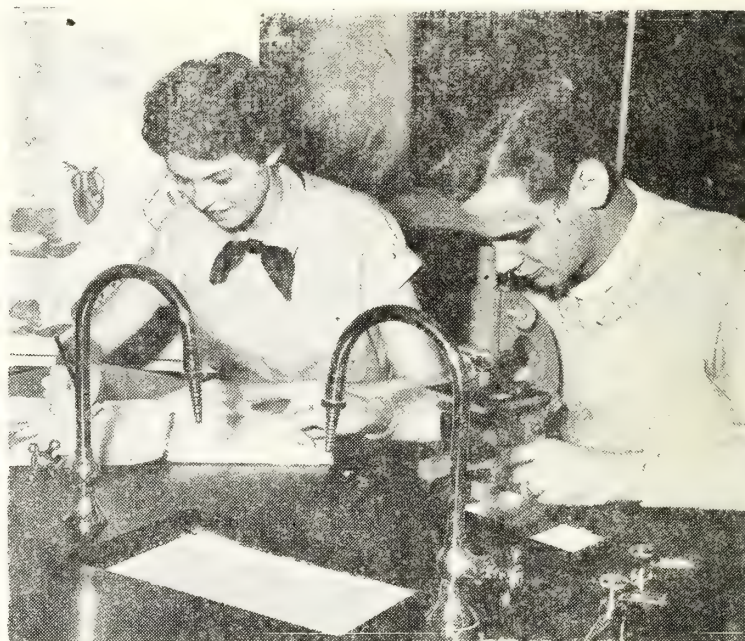
Through the quiet streets of a fishing village rang out the cry, "Boy overboard!" Quickly a crowd gathered and anxious eyes scanned the rushing water to the figure of the drowning boy. Each anxious mother's heart was asking, "Is it my boy?" A rope was brought, and the strongest swimmer in the village tied the end of the rope to his wrist, threw the other end into the crowd,

and plunged in. A cheer went up when he reached the boy and grasped him safely in his powerful arms. "Pull in the rope," he shouted. "Who is holding the rope?" they asked. No one was holding it. In the excitement of watching, the end of the rope had slipped into the water. Powerless to help, they watched two lives go down, because no one had made it his business

to hold the shore end of the rope. Are you holding the rope?—*First F. W. B. Church, Albany, Ga.*

"To live is not to encompass but to expand; to love is not to absorb but to radiate; to know is not to hoard but to express."—*Selected.*

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 11, 1957

SEP 11 1957

JURRUM, N. C.



MINISTER RECEIVES NAVAL RECOGNITION

Pictured above is Chaplain Alla W. Robertson, Lieutenant, United States Navy, presenting a Bible to Joseph Leonard Smith, Chief Machinist's Mate, for outstanding Protestant lay leadership.

The Rev. Fred A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, states: "Chief Joseph Leonard Smith is one of our outstanding licensed ministers in the Fairmount Park Church. We are profoundly pleased with the stand he is taking for Christ in the United States Navy."

EDITORIAL

PARABLES OF JESUS

In the daily vacation Bible school materials for 1958 there will be lessons on the parables of Jesus. The writers of these materials have instructions to study the parables in the light of the fact that each one was given by Jesus to teach essentially one outstanding spiritual truth. We recognize the fact that Jesus Himself, in explaining the meaning of some of these parables to His disciples, interpreted them to carry some prophetic teaching; He also analyzed some of the parables, giving special significance to some parts as contributing to major truths other than the one which the parable under consideration set out to stress. However, upon careful analysis, the student of the Word will observe that mention of these other major truths in any of the parables was incidental in that they were necessary to support that which He was stressing.

Precaution is advised in interpretation of the parables because we do not want to read into these teachings things that the Master did not intend to teach. We must be diligent in presenting the truth as Jesus gave it. We do not want to fall into the practice, which is rather popular in some circles, of drawing upon our imagination to attach special significance to some statement in a parable which Jesus evidently did not intend the statement to have. Giving such a loose explanation has a tendency to divert the reader's attention from the central thought of the parable. Furthermore, the person who attempts to attach spiritual meaning to every detail of some of the parables will find himself teaching in one instance theology which conflicts with that in another. Therefore, we conclude that the writer or speaker who seeks earnestly to teach the truth will always be safe in studying each parable carefully to find the central thought which the Master was emphasizing; then he can concentrate on teaching that which Jesus was actually stressing in that particular instance.

We can see very little justification for speculation on the possible hidden meaning of any parable, since the major truth of each is great enough to occupy adequate time and space for any message. Why major on minors when the major is of such vital importance?

Why did Jesus speak in parables at all? In order to answer this question, one must first understand what a parable is. William Smith, in his *Dictionary of the Bible*, defines it as "The juxtaposition of two things, differing in most points, but sufficient tament, translates parables as "stories, by way of comparison." tament, translates parables as "Stories, by way of comparison."

In answer to why Jesus spoke in parables, let us quote Him from Williams' translation as He tells His disciples:

"... It is you and not they who are granted the privilege of knowing the secrets of the kingdom of heaven. . . . This is why I am speaking to them in stories, because they look but do not see, they listen but do not really hear or understand. So in them is the prophecy of the Prophet Isaiah fulfilled, which says: 'You will listen and listen and not understand, and you will look and look and never see at all, for this people's soul has grown dull, and with their ears they can scarcely hear, and they have shut tight their eyes, so that they will never see with their eyes, and hear with their ears, and understand with their hearts, and turn to me, so that I may cure them!' (Matthew 13:11-15).

It is evident that Jesus used this method of teaching because it attracted the interest of the people, and because He could explain the truth simply and with less offense to the people. The journalist would say that He was injecting human interest in what He was saying. One may observe that He did not turn to this

method until after the people had either refused to accept or failed to understand His direct statements of eternal truth. The Sermon on the Mount, found in Chapters 5-7 of Matthew, is an excellent example of His direct utterances of eternal truth. Mr. Smith, mentioned above, indicates that one of the values of Jesus' speaking in parables was that those whose interest was aroused would come to Him privately for a clear interpretation, while those who were not interested would go their way without taking more of the Master's time. He also gives us the three general classifications into which the parables of Jesus fall:

(1) The laws of the divine Kingdom, found in Matthew 11 and repeated by some other Gospels.

(2) Parables drawn from the lives of men, found mainly in Luke's Gospel.

(3) Parables of the consummation of the Kingdom, found mainly in Matthew 21, 22 and 25.

It is both interesting and enlightening to observe the mastery of the technique of using illustrations which Jesus exhibited through His use of parables. He could pause in His journey to point the multitude which followed Him to the farmer who was sowing grain in the field; from this point of departure He could teach the marvelous truths of "The Sower," "The Tares" and others. Upon being shown a precious stone, He could speak of the "Pearl of Great Price"; upon beholding the tiny mustard plant peeping its head above the ground, He could tell of the growth of the Kingdom of God; upon seeing a man who had been robbed and beaten, He could give the parable of "The Good Samaritan." On and on we could go through the entire list of His parables. Surely we cannot but marvel at the Master Teacher as He imparts the truth. It is no wonder that the parables of Jesus hold such an important place in the teachings of our Lord.

GLEANINGS

As Goldsmiths sweep up the very dust of their shops, that no filings of precious metal may be lost, so does the Christian man when filled with the Spirit, use his brief intervals. It is wonderful what may be done in odd moments. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in this respect.—C. H. Spurgeon.

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The Christ I Know

John W. Beaman
Walstonburg, North Carolina

WHEN I was just a little child, and Mother had made me ready for bed, Father would take me in his arms, stand me on his knee, and with my head bowed on his shoulder, we would repeat these words together:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

I think it was this little prayer that gave my mind its first impressions of a heavenly Father who created and watches over all. At first my understanding of Him was vague and childlike, but I do not remember a time when I did not feel some sense of responsibility to Him. I used to pray that I might know Him better, that I might feel Him close to me, and as real as the air I breathed or the sunshine about me.

That prayer has been answered but it was not answered in a day. The trust I have in Him has been like a tiny seed springing up, that has grown and spread till it fills my life. My hopes are built upon the things that I aspire to are built about it.

There was a time when I thought of Him with fear, and I sought to win His favor by not doing anything that might displease Him. I found that with all my efforts I could not do this. However hard I tried, there would come a time of forgetfulness or weakness when I would be caught off my guard, and do something that I felt he would not have me do. For a long, long time I kept trying, thinking always that tomorrow I would do better. But that tomorrow was so very slow in coming that I grew despondent. I said to myself that I would put it all behind me and forget about it.

Forgetting was easier said than done. I thought to get away from His presence, but there was no place where I might hide from Him. Always the question kept coming to me, "Where art Thou?" I tried to hide in unbelief, and I told myself that the infidel and the atheist were the happy ones. But these words haunted me: "Whither shall I go from thy spirit? or whither shall I flee

from thy presence? If I ascend up into heaven thou art there; If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:7-12).

The years passed by, but they brought no lasting peace. One night at bedtime, as I thought upon these words of Jesus, "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28), I resolved to lay my burden at His feet, to leave it up to Him, and I said, "Lord, if there is help to be had, it must come from You, I have done what I can." And then there came a sense of relief and peace such as I had not known before. I think there came to me a little of the joy that Jesus knew after His temptation in the wilderness, when the devil left Him and the angels came and ministered to Him. The days that followed were happy ones. There passed through my mind a continual flow of sweet promises and testimonies, not only from the Word of God, but from the witnessing of His believing children. My mind was refreshed and renewed in a way that was a completely new experience.

I think that something akin to this comes to everyone who knows a full and true conversion. In such an hour one really gets to know Jesus Christ, and to think of Him as a *friend that sticketh closer than a brother*; as one who understands and sympathizes because He knows the temptations we have known; as one who can and will help us in our time of deepest need. I believe that in the hour of death the thief on the cross came to know Him as such a friend. I think the woman at the well in Samaria came to know Him as such a friend, and I feel that the woman taken in adultery, who was brought to Jesus that she might be stoned, found in Him, perhaps, the first true friend that she had ever known.

I would that I could say that from the hour when I first really knew Him that I have walked humbly and sincerely with him and with my God. I can say and truly say, that from that time I have held on to the faith that was given me in that hour. But there have been battles to fight, and there have been temptations, and the scars of many a bitter struggle remain upon my soul. But Christ has stood by me as He has stood by countless others, and many a time, the chastisement of my peace has been upon him; and with His stripes have I been healed. (See Isaiah 53:5.)

Through it all I have learned to trust Him with a great and abiding trust, and in my heart I know a great thankfulness, that it has been given to me, to know the power of the heavenly Father's love, through Jesus Christ our Lord.

An Open Letter To God

Dear God:

I'm sorry You made Sunday when You did. We could attend church much more regularly if Your day came at some other time. You have chosen a day that comes at the end of a hard week, and we are all tired out. Not only that, but it is the only day following Saturday.

Saturday evening, You know, is the one time we feel we should enjoy ourselves, so we go to the movies or a party, and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day we want to sleep late, and it makes it mighty hard to get the children off to Sunday school, especially when it is held so early.

I mean no disrespect, dear God, but You must realize You have picked out the day on which we have the biggest dinner. Not only that, but the church has fixed the hour of worship at the very time we must be preparing the dinner.

Then, too, you must think of John. He is cooped up in his office all week, and Sunday morning is the only time he has to tinker with the car and to mow the lawn. When he gets into his old clothes and his hands are all greasy you couldn't expect him to be able to get off to church.

I am telling you these things, dear God, because I want You to get our viewpoint. It is not our fault that we are not able to get to church on Sunday. We would like to go, and we know we should go, and need to go. But it must be clear to You that the real reason we cannot go is because You have chosen the wrong day.

Sincerely yours,
(Mrs.) I. M. Busy

Enlightening Our Youth through Study

Mrs. S. T. Dunning

(Editor's Note: The following article was given as a talk by the writer, Mrs. Dunning, at the District Woman's Auxiliary Workshop of the Midway Association of Georgia on June 7, 1957.)

WE as a band of Christian women have many privileges, as well as duties and responsibilities, as we walk the Christian way. One of the important ones is enlightening our youth through study, fitting them for Christ. First of course we ourselves must know the great Teacher, Jesus Christ, as our Lord and Master Teacher, and ever be obedient to His teaching, studying daily to show ourselves *approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*, before we can enlighten our youth through study.

Educating our youth for Christ should begin first in the home. The home was God's first and greatest institution. Before the Lord established a church on earth, He placed a home and a family on it. The home is the nucleus around which our nation is built. It has been said, that the lifetime of our great nation depends largely upon the Christian education of our youth.

The home is the child's first school and our Bible teaches us to *train up a child in the way he should go and when he is old he will not depart from it*. Every parent is a teacher whether he realizes it or not. They teach their children by word and action. The pre-school age is the most formative period in a child's life. A child at this age will almost, without exception, take his parents' word before that of anyone else. He learns so much from them, and loves and trusts them above all others, and as long as the parents can keep that love and trust they can mold the child as clay in the potter's hand.

I took a piece of plastic clay
And idly fashioned it one day
And, as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were passed
The bit of clay was hard at last:
The form I gave it, still it bore,
But I could change that form no more.
I took a piece of living clay
And gently formed it day by day
And molded with my power, and art
A young child's soft and yielding heart.
I came again when years were gone
It was a man I looked upon:
He still that early impress wore
And I could change him never more.

No one can do more than a mother can to bring about the spiritual birth of her own children, and there is no sweeter experience here on earth than having had a part in leading our own children to Christ. This must be done when the mother's influence upon her children is the greatest, that is, early in the life of the child. The truths of right living, found in our Bible should be taught to the child when young. At first this can be done in story form. Bible stories of Jesus and great Bible characters should be told to the child, also short prayers and Bible verses can be early taught him. Then as the child grows older, he can take his part in the family worship, as this is undoubtedly the best and most opportune time for most spiritual teaching and training in the home—around our family altars.

It is our Lord's intention that a father assume the role of pastor or leader of the little congregation, more familiarly known as his family. Mother has a most important ministry too as the Sunday school superintendent, and the young people's president. The children of course are the congregation. When the Word of God is read and taught in the home, hymns sung, prayer offered by each one in the family circle, testimonies for God's glory are given magnifying His goodness and faithfulness, and love for Christ and each other is demonstrated by each one in the family, there is then the fulfillment of the familiar expression, "There is no place like home." As Christian mothers and woman's auxil-

iary members, let us do our part as a teacher in our home, and an auxiliary member in our church and our community, to teach and train our youth for Christ.

Next to the home is the church, and the Sunday school is the teaching organization of the church. And what a great part Christian mothers and woman's auxiliary members can have in this great organization. We can't all be teachers or other officers of the Sunday school, but we all can pray, and the further enlightening of our youth through study should be the prayer goal of the entire Sunday school. Those that are chosen to be officers should be first of all Christians, well trained and learned Christians in God's Word and service. We believe that all leaders, especially those who are teaching our youth, should be Christians and should know what they are to teach. This of course is only had by continual prayer and study. If we have a Christian Sunday school, and all officers are born-again Christians and living examples of Christ and His teachings, the child has a great opportunity to receive Christian training. As we know, all of the homes that make up our Sunday school aren't Christian homes, so it may be that the Sunday school has a double part in enlightening our youth for Christ. There is a limited time for religious instruction in the Sunday school however, as not more than one hour a week is set aside for this all-important religious instruction. Here again we point to the parents, and how important it is for them to be Bible teaching parents in the home, and by their teaching and influence cause the child to be so interested in the Sunday school that he will not want to miss a class. Do we do our part to make our Sunday school a fit organization which further enlightens our youth by its teachings?

The league is the training organization of our church, and the purpose of the league is to give every young Christian in the church the proper training he needs.

Young people spend many years in training to fit themselves for their chosen occupation, and if we expect much of the church of tomorrow, we must train our youth of today and give them the best we have that they may become *workmen that needeth not to be ashamed*. Here are some of the things in which our leagues train our youth today: To know more about the Bible, how to pray in public, public speaking, and to know how to serve in church offices. We grow physically by eating the right kind of food, and taking the right amount of exercise in work and play. We grow spiritually by feeding the soul the proper kind of spiritual food and giving it the right exercise in spiritual service. The daily Bible readings that our leaguers are privileged to read are a source of spiritual

food for the soul. League programs should be inspiring, interesting and entertaining so that all young people as well as the adults will enjoy them, and be benefitted by them. This will take much prayer and work from the church as a whole, and that includes the woman's auxiliary.

Now let us consider the youth auxiliaries of the church and their part in enlightening our youth through study. The youth chairman of the local auxiliary has many great privileges and opportunities for she can be a sponsor or a great helper in these organizations. The main purpose of these auxiliaries is to give missionary information through study classes and mission activities and to stimulate missionary giving.

Many organizations woo our young people—organizations good, bad and indifferent. Should not the church with all its missionary compulsion sponsor, through the woman's auxiliary, some definite Christian educational organization? Sunday activities of the church are not enough to build well-developed Christian lives that will stay on right paths until the next Sunday. In this way religious activities become a one-day-a-week affair. But worship, praise and Bible study brought before our young people in auxiliary organizations sometime during the week show that our religious activities are an everyday and every-hour affair. Such will cause our young people to feel that the church is interested in them every day and expresses her interest by having organizations especially for their inspiration, pleasure and information.

God is calling many young people to full-time Christian service today. Some are called to be missionaries, pastors, evangelists, singers, teachers and other Christian workers. Our youth auxiliaries have a great opportunity to attract the young people in our church to Christ and Christian service. In our youth auxiliaries our young people have the opportunity to study such great subjects as missions, stewardship, prayer and evangelism; and they soon learn what part they are to play in each of these great fields and how they may further advance the cause of Christ in each. How can we neglect so great opportunity and responsibility? If we do not woo them, win them, and train them, then others will. There is no task more urgent for us and more important than this enlisting and training of our youth in missionary living and missionary giving. So for Christ's sake may we strive to win more of our young people, instruct and train them better, and develop many efficient leaders for our church in days to come.

Last but not least, let us consider the summer youth activities of our church and their part in enlightening our youth through study. First there is daily vacation Bible

school. Why do we have vacation Bible school? The purpose is twofold. First we want to reach the *outsider*, the child or young person who does not come from a Christian family and home, who does not attend Sunday school or is not a member of the league or one of our youth auxiliaries, or who has had little Bible instruction. Secondly, we want to reach the *insider*, the child or young person who comes from the Christian home, who receives Bible instruction regularly, but has much to learn about God's Word and living a Christian life. Vacation Bible school gives the teachers hours of valuable time to teach things that children from both the Christian and the non-Christian home need to know—perhaps more teaching time than they would get in Sunday school for a long period of time.

In preparing for our daily vacation Bible school the following things should be considered. First there should be much prayer from the entire church. The school should be well planned. The director and teachers should be carefully and prayerfully selected, making sure all are Christians and capable of doing the particular work for which they are chosen. Good literature

should be used, and the programs should be inspiring, interesting and entertaining. We may have a small part or a large part in the vacation Bible school, but we will have great satisfaction in knowing that we have had a part in bringing just one *outsider* to know the Lord and helping the *insider* to grow in Him.

Another great place of Christian activities where our young people are further taught through study during their summer vacation is youth camp. At youth camp young people assemble together for Christian fellowship and learning. They make new friends in Christ, and renew old ones; they receive wonderful teaching and training at a Christian youth camp that they never forget. Many find Christ as their Saviour and Lord, while others who know Him as their Saviour do wonderful work and service for Him. This indeed is a school of learning as well as a place of wonderful Christian fellowship for our young people.

In all these different organizations we have mentioned, we as Christians have a great opportunity to do our part whether large or small to enlighten our youth through study.

The Prettiest Bad Day

Dorothy C. Haskin

MOMMIE, isn't this the prettiest bad day?" the boy called gleefully as he ran into the kitchen, water dripping from his rain coat.

"Yes, dear, it is," Mom answered, glancing out the window. She could see the rain beating against the sprouts of grass, and the wind blowing the slender buds. Then she sighed as she thought of the years of heartache that had taught her there was good in everything, if one looked for it. All of life had been a mixed blessing. There were always bugs and birds at the picnic. It depended upon which a person watched—the pesky ants, or the singing birds. Life was continually a matter of attitude—"It's up to you how you take it!"

Isn't that the truth expressed by the teaching of the Beatitudes? "Blessed are the poor in spirit, for their's is the kingdom of heaven" (Matthew 5:3). If you take your troubles with a gracious spirit, then you are acting like a citizen of that Kingdom. How much more important is the spirit in which we accept life than the things which come to us!

The too-small income which keeps us from having all the things the family wants has its advantages. It should bring a man and wife together as they plan the budget,

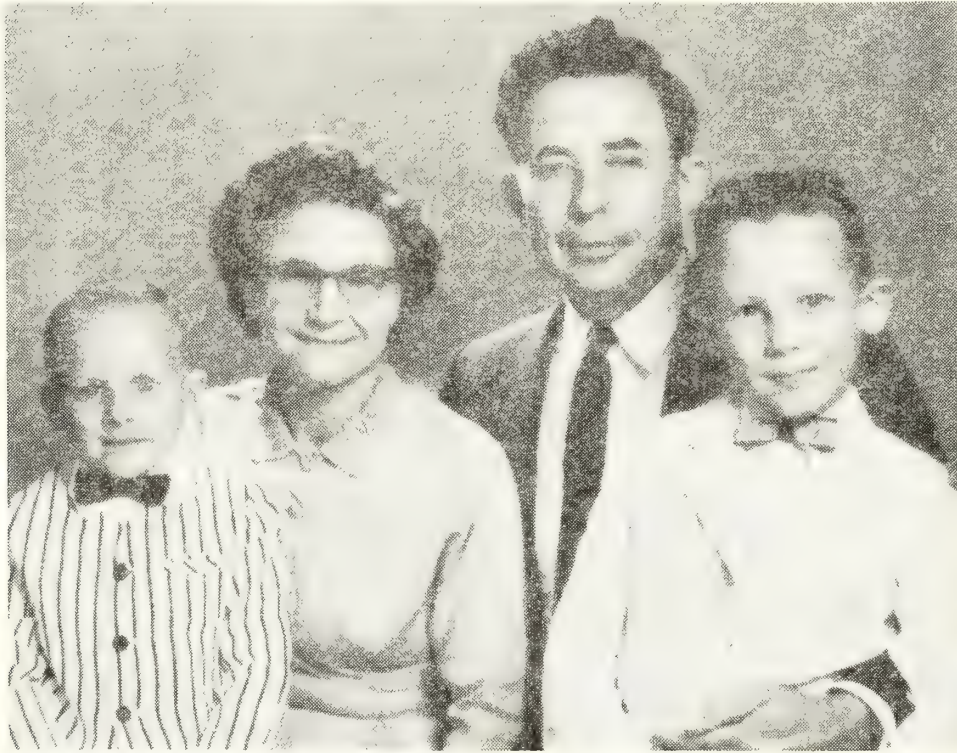
taking into consideration the true worth of the things they would like to have. It challenges the ingenuity of the people to provide more for their children on less. Can you buy unfinished furniture and finish it yourself? Can you make braided rugs for the floors? The handmade chair or rug will give a feeling of achievement that a manufactured article cannot give.

Even the sick child brings a challenge. The weak one demands more of the father and mother, but often it is that demand which brings out the best (or the worst) in them. Lord Byron's mother hated him because he had a club foot, and because of it maltreated him. But those who carry this burden with the Lord's help know that, "Blessed are they that mourn: for they shall be comforted" (Matthew 5:4).

It is not easy to take disappointments, large or small. It takes a cheerful spirit to see that rain on the day of the planned picnic will give you opportunity to do things which you had postponed. And it takes blind faith to be cheerful when the other man gets the promotion you desired, without an apparent reason. Those are the times when you have to remind yourself there is not one exception in the promise in Romans 8:28—"All things work together" (continued on page eleven)

NEWS NOTES

Whaleys on Itinerary for Mission to Alaska



The Lee Whaley Family

Pictured above are the members of the Lee Whaley family who are making preparation to go to Alaska under the sponsorship of the National Home Missions Board. The two children's names are Vernon, Age 8, and Rodney, Age 5.

The Rev. James A. Evans of the North Carolina Missions Board informs us that the North Carolina board has endorsed an itinerary of the Whaleys in North Carolina to secure funds for moving expenses and equipment to be used on the Alaskan field.

Mr. Evans urges churches and pastors in North Carolina to contact the Rev. Lee Whaley, 451 College Street, Jacksonville, North Carolina, inviting him to visit them.

Mr. Whaley is anxious to arrange his visits into an itinerary of the churches so as to save on traveling expenses.

Mr. Evans says, "If you will have Mr. Whaley and his wife, Ethel, for a visit to your church, please contact Mr. Whaley immediately."

September Revival at Flint, Michigan, Church

Revival services will begin at the First Free Will Baptist Church of Flint, Michigan, on September 15, continuing through September 29. The Rev. G. E. Huffman of Beckley, West Virginia, will be the visiting evangelist.

The church reports the following: "We of the First Free Will Baptist Church of Flint wish to praise the Lord for making it possible for us to purchase two acres of ground for the purpose of building a new church. We have a clear deed to this property, and we now have our building fund under way. We are hoping, if it be God's

will, to get the building project started next summer. Please pray for us that God may work His will in us."

Palmetto Church to Observe Home-Coming

The Palmetto Free Will Baptist Church of Vanceboro, North Carolina, will observe home-coming services on Sunday, September 15.

Services will begin at 10:00 a. m. with Sunday school, and the regular services will follow at 11:00 a. m. with the pastor bringing the message. A picnic lunch will follow the morning services.

All former pastors and friends are invited

to join the member of Palmetto Church in this day of worship and fellowship. Special singing will be a feature of the services.

Pleasant Grove Church Announces Revival

The Rev. Bobby Rogers will conduct series of revival services at the Pleasant Grove Free Will Baptist Church, Dunn, North Carolina, starting September 8.

The church requests the prayers of everyone for the lost souls of the community that they might be saved in the revival.

Home-Coming Services at Harrell's Chapel Church

The Harrell's Chapel Free Will Baptist Church in Greene County, North Carolina, will hold its annual home-coming on the fourth Sunday in September. Dinner will be spread on the church grounds. During the afternoon there will be a special musical service.

All friends of the church as well as former pastors are welcome to join the members of the church in these services.

Revival and Home-Coming At Otter's Creek Church

The Otter's Creek Free Will Baptist Church near Fountain, North Carolina, announces that it will celebrate its annual home-coming on September 15. The pastor of the church, the Rev. C. D. Hamilton, states: "All members, former members, former pastors and friends are invited to come and enjoy the day together with us. Dinner will be served on the church grounds."

The fall revival will also begin Sunday, September 15, at 7:30 p. m., with the Rev. W. S. Burns of Ahoskie, North Carolina, as the visiting evangelist. Rev. Burns will be assisted by the pastor, Rev. Hamilton.

Youth for Christ Rally At Saratoga Church

The Youth for Christ Rally will convene Saturday, September 14, 1957, at 8:00 p.

Coming Events

September 11, 12—North Carolina State Convention, Cramerton Church, Gaston County.

September 13—Tennessee River Association, Mt. Zion Church.

September 19-21—Muscles Shoals State Line Association, Burns' Chapel Church, Collinwood, Tennessee.

September 20, 21—South Georgia Association, Marietta Church, Lyons, Georgia.

October 2—National Day of Prayer.

m., with the Saratoga Free Will Baptist Church, Wilson County, North Carolina. Everyone is invited to attend the rally. The following program has been planned:

- 8:00—Song, Let by President
- Devotions, Aspen Grove
- Special Music, Owen's Chapel
- Choruses, Let by Mrs. Adam Scott
- Special Music, Dilda's Grove
- Bible Quiz, King's Cross Roads
- Special Music, Spring Branch
- Film, Sponsored by Saratoga League
- Song, Led by President
- Business Session
- Benediction

Sarecta Church to Celebrate Home-Coming

The Sarecta Free Will Baptist Church near Kenansville, North Carolina, will observe its annual home-coming on Sunday, September 15. All members, former members, former pastors and friends are cordially invited to attend.

Services will begin with Sunday school at 10:00 a. m., continuing with the morning worship services conducted by the pastor, the Rev. J. B. Starnes. Following a picnic lunch on the grounds, the monthly Third Sunday Sing will convene at the church. All singers and choirs are urged to come and take part in the program.

Wooten's Chapel Changes Pastors

Beginning September 1, the Rev. Cecil E. Rose of Raleigh, North Carolina, assumed duties as the new pastor of Wooten's Chapel Free Will Baptist Church, Wake County, North Carolina.

The annual home-coming of the church will be observed Sunday, September 15, with the Rev. Wiley Ferrell of Burlington, North Carolina, a former pastor of the church, conducting the morning worship services. Dinner will be served on the grounds.

Revival services will begin at the evening services, continuing nightly at 7:45 p. m. through September 22. Rev. Rose will be the speaker.

All friends of the church are cordially invited to attend the home-coming services and revival services.

First Church of Raleigh Proposes Bond Issue

The First Free Will Baptist Church of Raleigh, North Carolina, is proposing a \$30,000 bond issue for the enlargement of their facilities. These are ten-year registered bonds, bearing interest at 5%, payable semi-annually. The interest and principal is payable at the Wachovia Bank and Trust Company of Raleigh.

The bonds are secured with first mort-

gage on real property with the Church Finance Association, Inc. as trustee. The bonds will be issued in the following denominations: \$50, \$100, \$250 and \$500. No one will be allowed to hold more than \$1,000 worth of bonds.

The church reserves the right to redeem any or all of these bonds at any time, without penalty, by payment of principal and earned interest. These bonds are transferable. All bonds will be dated January 1, 1958.

The church says, "This is a wonderful investment opportunity for you." If you are interested contact the pastor of the church, the Rev. Herman L. Hersey, whose address is P. O. Box 11173, Raleigh, North Carolina.

N. C. Superannuation Report for August

The following is the August, 1957, report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention:

Balance on Hand, August 1	\$2,567.19
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Receipts

Central Conference	\$35.31
Cape Fear Conference	7.70
Eastern Conference	21.72
French Broad Association	20.09
Piedmont Association	5.00
Western Conference	3.00

Total Receipts	92.82
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Total to Account For	\$2,662.51
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Disbursements

Operating Expense	\$25.00
Ministers' Monthly	
Checks	232.50
Paid to National Board	6.78

Total Disbursements	264.28
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Balance on Hand, September 1	\$2,398.23
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Children's Home Report For August, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for August, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Central Conference	\$ 715.08
Cape Fear Conference	101.89
Eastern Conference	1,013.94
Western Conference	210.78
Albemarle Conference	40.85
French Broad Association	279.69

Piedmont Association	90.98
Blue Ridge Association	30.09
Yadkin Valley Association	10.00
Jack's Creek Association	136.36
Pee Dee Association	37.62
Mt. Mitchell Association	101.80
Rockfish Association	20.53
Miscellaneous	3,239.71
Dining Room Tables and Chairs	80.45
Clothing	350.00
Raper, Concert Class	1,077.65
Farmer, Field Representative	1,425.97

Total	\$8,963.39
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King's Cross Roads to Observe Home-Coming

The King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, will observe its annual home-coming on September 15, 1957. The services will begin at 10:00 a. m. with Sunday school which will be followed by the morning worship services at 11:00 a. m. and a picnic dinner on the grounds at 12:30 p. m.

The afternoon will be spent in singing and fellowship. All former pastors and friends are extended a cordial invitation to the services.

Home-Coming Services At Smith's New Home

The annual home-coming day will be observed at Smith's New Home Free Will Baptist Church on Sunday, September 22, 1957. Sunday school will begin at 10:00 a. m., followed by the worship services at 11:00 a. m. Dinner will be spread on the church grounds. The afternoon service will feature special singing.

All former pastors, members and friends of the church are invited to attend. Revival services will begin at the evening services following the home-coming celebration with the Rev. Earl Glenn of Wilson, North Carolina, as the evangelist. The pastor of Smith's New Home Church, the Rev. R. M. Fader of Kinston, North Carolina, extends an invitation to all to attend the revival services. The church requests all Christians to pray that the revival will be a success and souls will be saved.

Greensboro, N. C., Church Uses Unique Gospel Tract

The Greensboro, North Carolina, Free Will Baptist Church uses a unique gospel tract in its services. The tract is pocket size with the name of the church and its address, along with the pastor's name and a verse of Scripture, on the outside. The back page affords space for the church calendar and a few words of encouragement to attend the church services. The Rev. George H. Branning is pastor of the church.

(continued on page sixteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I have been asked to pray for friends whom I have prayed for and have seen no result follow my prayer. Is it sin in a person's life that keeps God from answering when a Christian prays for something that is not granted?—T. E. J., California.

Answer: Yes it is sin in the life of that Christian who prays and gets no response from God. Nothing else would hinder a Christian's prayers from being answered but sin, for remember that anything that ought not to be is sin. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The sin of unbelief will hinder a Christian's prayer from being answered. The sin of unbelief, the greatest of all sins is the most prevalent of the sins that limit Christians. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). If one does not believe that God will answer his prayer and he goes ahead and prays anyway, he is a hypocrite and it is a sin to be hypocritical in anything, so it is a sin for that person to pray thus. Sometimes our prayers are not answered because our motives in the prayer are wrong. Any selfish end that may be in mind that influences our prayers is wrong and therefore we need not expect such unethical prayers to be answered.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). Notice here that James does not leave the subject of God's answering prayer and who may get an answer until he has given us an example where a man of our own caliber has received a striking answer to his prayer. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17, 18).

There is something else that we should observe in the Bible's teaching regarding prayer, and had the question we are answering been worded differently this should come first in the answer. Nobody can pray in the Bible sense of praying while he him-

self takes the initiative in the act. The Holy Spirit must Himself take the initiative, and this He will not or cannot do until the one doing the praying has subjected himself to the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

The Holy Spirit does not force one to such submission or compel him to trust completely in Him, but rather in many passages of the Bible seeks to gently woo the Christian into such a submission. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

These two passages quoted from Romans are in perfect harmony with those from James and from John 15:7, etc., and are in harmony with the following in Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20), and "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:24-26).

The Bible gives no place whatsoever to the flesh, nor to the carnally minded man and nothing except the judgments set forth in the Bible are available to him. The Christian whose prayers the Bible assures or guarantees an answer to is one who conforms to the example or rule laid down by Christ and none else.

According to the first Psalm, the blessed man is one that meditates on God's law day and night. Those whose sins are for-

given are they which according to 1 John 1:7-9, walk in the light as Jesus is in the light and fellowship with (not bicker) other Christians. One who is obedient will have the same mind as Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Then we Christians are all of one mind according to Philippians 1:27.

Finally, may we say that to claim and appropriate the Bible promises and through them request an answer to our prayers we are first obligated to be saved, then to be consecrated to the degree that we live and pray in a submitted state of obedience to God's Word, which requires that through it we keep in continuous fellowship with Him as we pray or keep at attention to Him in a constant attitude of prayer with our whole bodies being subjected in a state of crucifixion or burning on the altar, that is, in our every thought we are bringing judgment upon every desire and imitation of the fleshly nature. Now this is, more or less, what each Christian is doing and of course each Christian is coming short in meeting the requirements of God's standard and yet, if he is in fellowship with God, he continues to give consent to the work of the Holy Spirit who is through the believing progressing toward this end.

Good Sunday Schools Build Churches!

A good Sunday school can be one of the greatest assets to the growth of a strong church. It should be a powerful soul-winning arm and also supplement the pastor's teaching ministry.

Denominations which are on the move for God have thriving Sunday schools. We have suffered greatly from this weakness.

(1) Encourage your pupils to bring others. Where church buses are not available those who have no way.

(2) Teach soul winning to your Christian pupils.

(3) Teach so as to stir the appetite of the pupil to receive more truth in the preaching service to follow. Show how rude it is to leave before church.

(4) Be specific in teaching the Bible. Give references, avoid *homemade theology* and teach toward a goal—the salvation of the lost and the conformity of believer to the likeness of Christ.—Rev. Carroll Alexander.

FAITH

A little girl in Sunday School was asked "What is faith?" and she said, "Believing what God says without asking any questions."—Selected.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1).

If the young people of the world could realize the truthfulness and importance of this verse, I believe that thousands of them would look at life far differently to what they do and would live accordingly. It seems that the great majority of the youth of today, and of older people too, think that great riches and worldly pleasures are the most important thing to be sought, and some seem to have no scruples as to how those things are attained.

But this text, in fact the whole Bible, puts Christian character at the head of the list.

Look at the text again: A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. One can be very poor and have a good name and a good character, or one can be very rich in earthly possessions and be without a good name and character which God values so highly. True riches are not to be counted in dollars and cents, or houses and lands. This is illustrated in the story of Dives and Lazarus. One had earthly possessions and the other heavenly. The earthly perished, as all earthly things must, and its possessor lost his soul in the awfulness of hell, while the heavenly survived and its possessor has gone to live with the redeemed in the place He has gone to prepare for us.

A good name, an upright character, a noble, sublime and worth-while career are rather to be preferred and chosen than great riches of the world. My young friend, what you choose in life means everything. The wisest possible choice is to choose God and His ennobling graces early in life and hold on to them at all costs—even life itself!

I recently read the following story which I want to pass on to our young people in particular and all Christians in general:

"In the forests of northern Europe and Asia lives a little animal called the ermine. He is mostly known for his snow-white fur. Instinctively this small creature takes a peculiar pride in his white coat. He protects it at all costs against anything that would soil it. Fur hunters take cruel advantage of the ermine in this respect. They

do not set a snare to catch him, but instead they find his home, which is usually a cleft in a rock or a hollow in an old tree, and they daub the entrance and the interior with filth. Then their dogs start the chase. Frightened, the ermine flees toward his home thinking he has a place of refuge. He finds it covered within and without with uncleanness, and so rather than soil his pure, white coat he faces the yelping dogs and meets his death while preserving his purity. The ermine is right—purity is dearer than life."—Selected.

The Lord, also, wants a consecrated people who will keep themselves pure, at all cost, from the filth of the world. So we should manifest a heavenly spirit and live a wholly dedicated life to God wherever we go, leaving witness by our chaste conduct before God and the world. Someone has said, "The more of heaven there is in our lives, the less of earth we shall covet."

"Today," says one writer, "the young person who desires to develop and retain a good character faces an insidious enemy in the popular slogan, 'Be modern.' In many ways it certainly is advantageous, even essential, to be modern; but in respect to character and morality, being modern often implies serious loss. Being based on the unchanging laws of God, the principles of right have not changed through the ages—nor will they ever change. Questions of right and wrong have multiplied immeasurably, but we shall always weigh them in the same scales—by the divinely implanted sense of what is right and wrong."

Young people, let us always remember that what will hurt our names and characters will also hurt and destroy our souls. Sin is dangerous. It will destroy good name, good character and your immortal soul. The world and the devil are trying to cheat you out of your good name and your good character and endeavoring to destroy your life's usefulness and, finally, your soul.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

In Memory of Mrs. Anna Taylor

The death angel visited the home and took her to be with him in heaven. She leaves to mourn her going two sons, six

daughters and a host of friends. She was a member of Otter's Creek Free Will Baptist Church, Edgecombe County, North Carolina, for several years, faithful and loyal as long as her health would permit.

We weep not as though we had no hope, because we believe she rests from her pains and worries.

Her home and her church is vacant
Her place cannot be filled,
We turn our faces toward God and say,
"Help us
To be submissive to Thy precious will."

Mrs C. D. Hamilton
Miss Marion Jefferson

In Memory of Mrs. Pennie Tyson Gardner

On February 21, 1957, the death angel visited the home of our sister in Christ after a series of heart attacks. She leaves to mourn her going two sons, Heber and Arthur Tyson, both of Route 1, Fountain, North Carolina; one daughter, Mrs. Bell Hinton of the home; and a host of friends.

She was a member of Otter's Creek Free Will Baptist Church, Edgecombe County, North Carolina, for many years which was her earthly joy. We weep not as if we have no hope for we believe she is at rest away from her pains and worries and present with her Lord, whom she served and trusted here on earth. It seems we hear her saying, "I asked the roses why they grew richer and sweeter in their hue and what made their tints so rich and bright. Then they answered and said, 'By looking toward the light and that light is in whom she trusted and looked toward.'"

Mrs. C. D. Hamilton
Miss Marion Jefferson

THE MAIL BOX

CHANGE OF ADDRESS

"I am now living in Mount Olive, North Carolina, and all personal mail and mail for the Church Finance Association, Inc. should be addressed to Post Office Box 190, Mount Olive, North Carolina. My home telephone number is 3728.

"All mail for me at Mount Olive Junior College should be addressed to Post Office Box 151."—M. L. Johnson.

PASTOR SEEKS WORK

"I am available for work with any church or Sunday school if any church desires my services. I would like to have work close by so I can be home at night."—R. L. Clark, Box 481-M, Hamlet, North Carolina.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Dr. House, Speaker for Convocation



At 10:00 a. m. Friday, September 13, Dr. Robert B. House, until lately chancellor of the University of North Carolina and now a member of the university's teaching staff, will address a convocation of students, faculty and guests of Mount Olive Junior College, Mount Olive, North Carolina, to mark the official beginning of the fourth academic year of the institution.

Dr. House is one of the most noted educators of the South and a special invitation is hereby extended to Free Will Baptists to attend this service in the college auditorium.

An enrollment of eighty-five full-time college students is anticipated for the fall semester. Night and special students will push the enrollment well beyond 100. The last date for registration for the fall semester is September 23.

W. Burkette Raper

Mount Olive College Treasurer's Report

The following is the August, 1957, treasurer's report of Mount Olive Junior College, Mount Olive, North Carolina, as submitted by the Rev. M. L. Johnson:

Balance, August 1 \$ 955.13

Receipts

Gifts:
Eastern Conference \$982.83

Central Conference	961.93
Western Conference	577.16
Cape Fear Conference	124.28
French Broad Association	.50
Albemarle Association	16.33
Blue Ridge Association	39.47
Pee Dee Association	10.00
Piedmont Association	45.44
South Carolina	79.90
Mount Olive and Community	195.00
Goldsboro and Community	100.00
Other Income:	
General Fee	280.00
Activity Fee	5.00
Room	45.00
Board	70.00
Tuition	120.00
Bookstore	21.35
Loan	1,000.00
Refund	9.93

Total Receipts 4,684.12

Total to Be Accounted For \$5,639.25

Disbursements

Salaries	\$3,383.84
Social Security Tax	53.43
Office Supplies and Expenses	10.00
Bookstore Purchases	39.62
Printing and Promotion	156.40
Food	263.03
Travel	78.43
Utilities	328.41
North Carolina Sales Taxes	.53
Library	35.97
Equipment	352.00
Miscellaneous	30.90

Total Disbursements 4,732.56

Balance, August 31 \$ 906.69

Mt. Olive College Faculty Members

Four new faculty members and eight returning instructor were present on Friday, September 6, when Mount Olive Junior College, Mount Olive, North Carolina, officially began its fourth academic year, W. Burkette Raper, president, announced recently.

New Member of the faculty include:

Mr. M. J. Perret of DeLand, Florida who will head the foreign language department. Mr. Perret holds the A. B. and M. A. degrees from Louisiana State University.

Mr. W. L. Carson Jr., of Richmond, Virginia, will be a full-time instructor in mathematics. Mr. Carson received his B. S. degree from the University of Richmond.

The Reverend Michael Pelt, a native of Marianna, Florida, will head the department of religion and serve as chaplain of the college. Mr. Pelt holds the A. B. degree from State Teachers College, Troy, Alabama, and the B. D. degree from the Duke Divinity School.

Mrs. Lorelle Martin of Mount Olive will head the science department and will offer courses in biology and chemistry. She holds the A. B. degree from Greensboro College and the M. A. degree from East Carolina College.

In each of the above departments the college will have full-time instructors for the first time.

The returning members of the faculty include:

Mr. Daniel W. Fagg Jr., A. B., Wake Forest College, M. A., University of North Carolina, dean and instructor in social studies; Mrs. Hilda Davis Sutton, B. S. and M. A. degrees, East Carolina College, registrar and instructor in psychology; Mrs. W. A. Dees Jr., A. B., Stetson University, and Mr. Eugene Mauney, A. B., Duke University and Master of Music, Syracuse, music; Mrs. Sophia Potts, A. B., Greensboro College, English; Mrs. Dixie Sugg Hart, B. S. and M. A. degrees, East Carolina College, business education; Miss Leah McGlohon, B. S. and M. A. degrees, East Carolina College, English; and Mrs. Mildred S. Courcill, B. S., Appalachian State Teachers College, librarian.

Returning members of the administration are: M. L. Johnson, business manager; treasurer; Mrs. Josephine H. Ricks, secretary; and W. Burkette Raper, president.

Sowing Seed

A little boy, when his father was sowing wheat, asked if he might sow some. His father gave him a corner in the field and some seed. He was very happy, and sowed the seed with great care. Sometime later he came running to his father and said, "Father, what do you think? My wheat has come up just as good as yours has!"

"My little man," said his father, "it is not who sows it, but the seed that has life in it. God gives it life; we only put it into the ground."

So do not think because you are on children that you cannot sow the seed of truth.—Rocky Mountain Pillar of Fire.

NOTES — AND — QUOTES

By J. C. Griffin



THE SIGNS OF THE TIMES

According to the signs of the times and the fulfillment of the prophecy as given in the Word of God, we honestly believe that the end draweth near, especially when we compare the signs as we see them in everyday life to that which is written concerning the coming of the Lord.

Almost every evangelist is preaching that the Lord is soon to appear. It is easy to see as we read the Scriptures that the prophecy concerning the time of the end of the Gentile nations is about to close out. Jesus said in warning Israel of the destruction of Jerusalem, "And they (the people of Jerusalem) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Jesus Warns Against Division

Jesus said, "... if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Mark 3:24, 25).

The nations of the world are divided to the degree that every nation is seeking to destroy others. You cannot trust nations or the rulers of nations because every nation, almost, is afraid of the rest of the world. Fear, soaked in hatred, is causing the leaders or rulers of the nations to tremble. When a man is afraid of another man, he is subject to harm the man of whom he is afraid. As that is true of individuals, it is also true of nations. All leading nations are having internal strife. If you doubt this assertion, just read your daily newspapers and listen to the news reports.

We people here in the United States are living, many of us, in ease. We are not aware of the fact that we are just as much divided here as the people in Cuba where they are having uprisings and hot fighting and where lives are being taken by strife. We are having riots, uprisings, fighting, envy and strife between capital and labor. Right now thousands are trembling and worrying over the prospect of losing their jobs.

Up in Washington Democrats are fighting Republicans, and Republicans are fighting Democrats. It looks as if one party is

afraid that the other will do something that will make things better and they will not get the blessing. They are fighting now over state rights or civil rights. We have often heard people say, "Politics are rotten." If there has ever been a time in our day when politics were more rotten than today, I do not know of it.

Politics are not only rotten up in Washington, but right here in North Carolina. The 1957 legislature which closed a few days ago brought disgrace to its highest when it was discovered that nine cases of liquor were being unloaded in one of the hotels for the use of the men who were elected to make our laws. We do not know the names of those who drank that liquor, but there should be a way of finding out. Right here in North Carolina we are divided on the sale and use of alcoholic beverages and segregation until envy and strife are breeding fast and running high. According to the news reports, the strife is worse in other places.

We are Religiously Divided

Many new cults have arisen during the last century. These cults seek to build up their religious beliefs at the destruction of others who have their faith and practices. Nearly every one of the new cult religions is built up with backslidden church members—members who were Orthodox professors of faith in Christ. Thus we are on the danger line of falling into a state of death and hell.

Other Divisions and Strife

You will find division and strife, malice and hatred, and even lawsuits over property. In some instances the minority is able to override the majority because they are backed by those high up in power. The majority in churches used to hold the keys and run the business. Today the autonomy of many of the churches has just about frazzled out. There is strife in almost every denomination. Just get on the news side of life for awhile and you will find out that everything that shines is not gold or diamonds.

Many churches who call new pastors are divided over the pastor. Where the majority vote for a certain pastor, the minority often say, "He's their preacher; let them pay him." Churches are divided over institutions. Some preachers are actually fighting by destructive criticism; others are supplanting whenever possible. This comes right down to the Free Will Baptists. God is not the author of confusion. If God is not the author, then the devil must be!

Lessons from the Birds

I have a habit of feeding birds. I have noticed in the late winter and early spring that birds feed together and never or seldom fight. But after the young birds are hatched

and a greater number come to feed, they fight and act ugly toward each other. I wondered why this was so, and as I thought I figured out that in the late winter and early spring the birds are mating and are in love. But when the young ones come along and the number increases until the pickings are not so plentiful for all, jealousy and envy arise and fightings take place.

What the world needs more than anything is love. Free Will Baptists need more of God's love—sacrificial love. The church at Ephesus had left its first love. The Lord Jesus Christ condemned them and said, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).

The Prettiest Bad Day

(continued from page five)

er for good to them that love God, to them who are the called according to his purpose."

A man came to his pastor and told him of all his troubles. He exclaimed, "I tell you, Preacher, it is enough to make a man lose his religion."

"It seems to me," the pastor replied, "that it's enough to make a man use his religion."

It's in the time of trouble that you derive the most benefit from your relationship with the Lord.—Copyright ERA, 1957.

A Good Beginning

The father of Mr. Alfred Thompson was unable, through illness, to fulfill an appointment, and sent his son. Mr. Thompson, then a lad, had written a sermon at his father's dictation, but in a moment of excitement he brought his hand down on the sheets of paper, causing them to scatter far and wide.

"My sermon is gone, friends!" he announced, "but I will tell you of my own conversion." At the end of the service three women gave their hearts to Christ. When he reached home, his father said, "Well, how did you get on, my son?" "My sermon was scattered," was the reply, "but there were three conversions!" "Praise God!" cried the old man. "Such a thing hasn't happened in that chapel for thirty-five years!"—Selected.

"Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

Program

NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTISTS

CRAMERTON FREE WILL BAPTIST CHURCH
GASTON COUNTY, NORTH CAROLINA
SEPTEMBER 11, 12, 1957

TUESDAY

EVENING SERVICE

7:30 Piedmont Bible Institute

WEDNESDAY

MORNING SESSION

8:30 Registration of Ministers and Delegates
10:00 Call to Order by the Secretary
Devotional.....Rev. Henry Melvin
10:10 Introductory Sermon.....Rev. Ralph Staten
10:40 Welcome.....Mr. J. D. Barbee, Vice-President,
Burlington Mills Division
of Gaston County
Response.....Rev. R. N. Hinnant
10:45 Report of Credentials Committee.....Rev. D. L. Whaley
10:50 Appointment of Committees
President's Message
11:00 Report of Executive Committee
11:30 Report of Mount Olive Junior College—Rev. W. B. Raper
12:00 Lunch

AFTERNOON SESSION

1:20 Devotional.....Rev. Norman Adams

1:30 Business Session
Unfinished Business
Report of Missions Board.....Rev. J. W. Alford
Report of Historical Commission.....Rev. F. B. Cher
Report of Cragmont Assembly.....Mr. Fountain Tayl
Report of Board of Superannuation.....Rev. J. W. Evert
Report of State League Convention.....Rev. C. H. Overma
Report of State S. S. Convention.....Rev. Raymond Sass
Report of W. A. Convention.....Mrs. Carl Dudle
Report of Promotional Department.....Rev. Michael Pe
Report of Allied Church League.....Rev. J. O. Fo
Report of Free Will Baptist Press.....Rev. J. O. Fo
3:45 Adjournment and Benediction

EVENING SESSION

7:30 Service Under the Direction of the Alumni Association
of Free Will Baptist Bible College

THURSDAY

MORNING SESSION

9:00 Devotional.....Rev. Clyde Co
9:15 Business Session
Final Report of
Credential Committee.....Rev. D. L. Whale
Report of Board of
Christian Education.....Rev. D. W. Hansle
Report of Church
Finance Association.....Rev. M. L. Johnso
Report of Memorial Committee
Report of Temperance Committee
Report of Resolutions Committee
Miscellaneous Business
11:00 Song of Children's Home.....Mr. H. M. Mallar
11:20 Song Service.....Rev. R. P. Harri
11:30 Convention Sermon.....Rev. Dan Rive
12:00 Lunch

AFTERNOON SESSION

1:30 Business Session
Report of Treasurer.....Mr. Rom W. Malla
Report of Nomination Committee
2:30 Adjournment and Benediction

National Day of Prayer

President Dwight D. Eisenhower

A PROCLAMATION

Whereas, we are grateful for the faith in which our fathers found their strength, and for the hope which has guided our nation from the earliest days; and

Whereas, it is a good thing for a people unitedly to remember their heritage of spirit, and to refresh themselves daily in the divine truth which is their most precious inheritance; and

Whereas, in our steady drive for enduring peace among men we must always seek the aid of the Father of mankind; and

Whereas, the Congress, by a joint resolution approved April 17, 1952, has provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer";

Now, therefore, I, Dwight D. Eisenhower,

President of the United States of America, do hereby set aside Wednesday, the second day of October, 1957, as a National Day of Prayer; and I call upon our citizens, each according to his own faith, to unite in prayer and meditation on that day.

In constant dependence upon our Creator for the spiritual gifts required in the conduct of our affairs as individuals and as a nation, let us now ask for wisdom and strength to fulfill the high purposes for which we are called, seeking the welfare of all peoples through a just and lasting peace across the face of the earth, bringing happiness to the home of the humblest family and to the courts of the Almighty. Let us pray with eager expectation that we may be inspired to sacrifice, at home and abroad, to achieve a life worthy of the children of God, for all men, everywhere.

In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

October is a significant time to observe

Protestant Press Month. Beginning with the National Day of Prayer on October 2, and guided by the truth which sets men free, the various periodicals of the Church have a splendid opportunity to emphasize their story of faith and good work across the land.

Think It Over!

God made the sun—it gives.
God made the moon—it gives.
God made the stars—they give.
God made the air—it gives.
God made the clouds—they give.
God made the earth—it gives.
God made the sea—it gives.
God made the trees—they give.
God made the flowers—they give.
God made the fowls—they give.
God made the beasts—they give.
God made the plan—He gives.
God made man—he . . . ?
—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Convention to Be Held at Assembly Grounds

The Woman's Auxiliary Convention of the Eastern District of North Carolina will meet at the assembly grounds of the Third Union Meeting District which is located on the Beulaville Highway about eight miles from Pink Hill, North Carolina, on Thursday, September 19, 1957, at 10:00 a. m. Those coming by way of Kinston, North Carolina, will take Route 2 south to Pink Hill, then take the Beulaville road south for about three and a half miles to the assembly grounds. Those coming by way of Jacksonville, North Carolina, will take Route 24 to Beulaville, then take the Pink Hill road north for about seven miles to the assembly grounds. Those coming from the west will come to Pink Hill and follow the above directions.

The theme for the day will be "Holding Forth the Word of Life," and the text will be taken from Psalm 119:11 which reads, "Thy word have I hid in my heart, that I might not sin against thee."

Morning Session

- 9:30—Registration
10:00—Hymn, "Onward Christian Soldiers"
—Scripture, Mrs. David Hansley
—Prayer
—Hymn, "I Love to Tell the Story"
10:15—"Holding Forth the Word of Life in Our Devotions and Our Dedications Today," Mrs. Harold Mallard
10:25—Welcome, Mrs. Arthur Kennedy
—Response, Mrs. Seldon Bullard
10:35—Welcome to Ministers, Visitors and Delegates, Mrs. Mallard
10:40—"Holding Forth the Word of Life in the Enrollment and Promotion of Our Women," Mrs. J. C. Griffin
10:50—"Holding Forth the Word of Life in Our Children's Home," Mrs. J. J. Blizzard, Mrs. S. A. Smith
1:00—"Holding Forth the Word of Life to our Young People," Mrs. Marie Gaskins
1:10—"Holding Forth the Word of Life in Christian Education," Rev. W. B. Raper, Mount Olive Junior College; Rev. R. B. Edwards, Free Will Baptist Bible College
1:30—"Holding Forth the Word of Life in Missions—Home and Foreign,"

Mrs. Ethel Whaley

- 11:55—Appointment of Committees
12:00—Call to Lunch and Fellowship
Afternoon Session
1:00—Devotions, "The Bible, the Word of Life," Mrs. Alice E. Lupton
1:10—"In Memoriam," Mrs. Bertha Thompson
1:20—"Holding Forth the Word of Life in Prayer," Mrs. Fannie T. Swindell
1:25—"Holding Forth the Word of Life in Superannuation," Mrs. Walter Rhodes
1:30—"Holding Forth the Word of Life in Stewardship," Mrs. J. K. Rhodes
1:40—Report from National Woman's Conference, Mrs. Elbert Mallard
1:45—"Holding Forth the Word of Life at Cragmont," Mrs. L. E. Ballard
1:55—Open Forum
2:15—Reports from Treasurer, Secretary and Committees
2:35—Installation of Officers, Mrs. J. C. Griffin
3:00—Closing

Mrs. Fannie T. Swindell

Stacy, N. C.—The Woman's Auxiliary of St. John's Church met Friday night, August 30, at 7:30, for its regular monthly meeting. The meeting was called to order by the president. During the business session officers were elected for the new year as follows: President, Mrs. Oleeze Fulcher; vice-president, Mrs. Annie Pittman; secretary, Mrs. Irene Willis; treasurer, Mrs. Effie Fulcher; corresponding secretary, Mrs. Florence Smith; youth chairman, Mrs. Vida Fulcher; study course chairman, Mrs. Gladys Gaskill; program-prayer chairman, Mrs. Lina Willis; personal service chairman, Mrs. Neta Brown; publicity chairman, Mrs. Edith Hamilton; social chairman, Mrs. Joyce Gaskill.

The offering for the evening amounted to \$13.35. There were 21 members present. Mrs. Lina Willis dismissed the meeting with prayer.

Your Child

Elizabeth was excitedly preparing for the birth of her first child. She had bought diapers, and made clothes. Her mother had given her a crib. Two showers had been held for her. And wonder grew and grew in her heart. Her very own baby! She had to do her best by the little one, and

so she bought a book on the development of a child.

She read excitedly. At such and such an age she could expect the baby to crawl . . . to walk . . . to talk! She could see the little fellow in her mind's eye. She turned again to her book, and read a quote from Dr. Milton J. E. Senn, of Yale University. He stated, "Parents should realize that allowances must be made for a wide range of individual pattern of development. It is important that a mother learn to know her own child, rather than merely check his behaviour against age traits listed in a book."

Her own child! The only one of his kind! That's what your child is. And the most important fact that modern psychologists can teach you is that God makes only individuals.

Most mothers want their children to be better than, but still miniatures of, themselves. This just doesn't happen! The child is usually similar, but he may be completely opposite. Phyllis, who teaches school, and has a wide pattern of interests, had to accept as a fact that neither of her daughters was a *brain*. They were sweet girls, but not brilliant. She was disappointed, but her mother heart accepted the fact and she learned to enjoy them for what they were.

A mother can mar a child for life when she doesn't appreciate the value of what he is. Nagging a child won't make him learn, but it may teach him to revolt against books. Or belittling his ability in some lines will not increase it in another. Marcia thought it cheaper and quicker to buy ready-made clothes. It annoyed her when Geneva wanted to make her own. Marcia never fully accepted dressmaking as a necessary part of modern living, but Geneva became a dress designer with a national concern.

Only one factor will give the average mother the peace of heart to accept a child who doesn't fit her standards—and that is the realization that her child is an individual creation of God. The child did not choose his own physical pattern or mental aptitudes. Scripture says, ". . . it is he that hath made us, and not we ourselves; . . ." (Psalm 100:3). The Bible goes on to tell us that all who become Christians were ". . . chosen in him before the foundation of the world, . . ." (Ephesians 1:4). The proper worth of each individual soul is appreciated only in the light of God's concern for each one.

Why not accept a person for what he is? God does. His interest is not limited to the talented, the clever, or even the good, for He says, ". . . him that cometh to me I will in no wise cast out" (John 6:37).—Copyright ERA, 1957.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Missionaries in Language School



Pictured above is the building in which our missionaries, the Merks and the Sparkses, are residing in Switzerland. Because of the crowded conditions of the school, it is going to be necessary for the Merks to find another apartment. Please pray that the Lord will supply this particular need.

The Sparkses are making progress in their language study, and they hope to leave for the continent of Africa some time in De-

cember. The Merks, of course, are just beginning.

The following is a statement by Brother Daniel Merkh regarding the structure pictured above: "This is the building we live in. It is a converted barn, and is beautiful inside and out. Our rooms are on the top floor, and the top pair of windows in the eave are ours. Lonnie and Anita's windows are not visible from this view."

Raymond Riggs

What Can I Do to Help?

Elizabeth W. Strachan

(Note: This article is taken from "Latin American Evangelist." I hope every Free Will Baptist woman reads this article. Our two greatest needs on the mission field are prayer and money!—Raymond Riggs.)

After Dr. Tom Lambie had poured out his soul in a missionary address, telling of the indescribable physical and spiritual poverty of his beloved Ethiopia, a well-dressed dowager came up to him, wiped the tears from her eyes, took off a rose which was pinned to her shoulder, and handing it to him, walked out. It was a beautiful rose and it was a lovely gesture, but her gift

accomplished nothing for needy Ethiopia.

Whenever God speaks to us, we want to have positive, constructive responses. And when God speaks to us regarding His love for the whole world, we want not only to respond with tears and a rose, but with prayers and deeds that will lift even a small part of the sin and suffering abounding in that world.

One of the most frequent questions asked by folks in the homeland is right along this line, "What can we do to help? Our place is here, but we believe in foreign missions. How can we serve?" There are scores of woman's auxiliaries and other groups anxious to help in one way or another. "Can we send you bandages, or scrapbooks?" they write to the field. Yes, here and there

bandages and scrapbooks can be of help.

However, the author recalls vividly the complaint of one friend in the homeland who had come back to her home from one of those afternoons of cutting up old sheets. "It's ridiculous," she stormed, "for a big group of women to be spending a whole afternoon playing at missions, wasting our time on things that mean so little."

"I sometimes wonder," she continued, "if the main idea behind it is to give us something to do to keep us happy. I wish we could do something really worth-while!"

The words found an echo in the author's heart. None of us wants to waste his time in mere busy-work. Last week in trying to answer a letter from a group of earnest women who want "to do something to help the Lord's work in Latin America," this idea came to me.

It is a suggestion that may not apply to everyone, but aren't there literally hundreds of women who could give hours to earning money for foreign missions? Frankly, next to prayer and consecrated personnel, the greatest need on most mission fields is actual money. Those same women could earn 75 cents an hour baby sitting, \$13 a day substitute teaching, \$4 an hour giving piano lessons, \$8 a day doing domestic work, \$10 a day clerking. And even though they may not seem like huge sums, think what they could accomplish on the field! It only costs 50 cents to buy a Christian book to give out—in any language; \$5 for a fifteen-minute gospel radio program; \$4 for a child in an orphanage for a week; \$10 for a monthly scholarship in a Christian school; \$1 a day for a student in a Bible seminary, etc. Just think what a woman's missionary society of 50 women could do, each member working one afternoon a week instead of making bandages! If several hundred women would take this suggestion seriously, many acute problems of logistics on the foreign field would be solved, and tremendous advance strides could be taken!

I know of one college graduate who took an extra summer job as a waitress and sent all of her tips to help buy a needed car for missionary work in Colombia, South America. I know of women in different parts of the states who have rented their guest rooms and used the money to support missionary work in various parts of the world. I believe if we made it a matter of prayer, God would put into our minds many ways by which we could earn heavenly treasure!

There might be those who felt that such work and earning were beneath them, but our Lord forever sanctified manual labor by His own example. Even a queen should welcome the humblest task, if by doing it she could have a part in spreading the truth as it is in Christ Jesus.

Women in the United States have more
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Daniel: Standing Firm in Crises

(Lesson for September 22)

Lesson: Daniel 5:1-28.

Golden Text: Ephesians 6:10.

I. INTRODUCTION

Just as the whiteness of the lily is accentuated against a background of black, so does the resoluteness of Daniel shine brighter in the presence of the corruption and instability of Belshazzar. This last king of the powerful empire of the Babylonians reaped the fruit of his fickleness and folly in the loss of his own life and the fall of the kingdom. He and the other kings before him had placed their faith in material substance to protect them from their enemies. They had built what they believed to be an impenetrable fortress of the city of Babylon and rested securely behind the strong walls of the city in which they had stored provisions to last them for years if they were besieged. The Euphrates River ran through the city to supply water at all times.

We are told that the judgment came upon the king and his kingdom with sudden swiftness. On the same night, the army of the Persians marched into the city through the river bed from which they had emptied the water by changing its course above the city. The soldiers slew the king and took possession of the city in the name of Cyrus, king of Persia.

Despite the imperfections of the flesh and man's proneness to instability, a number of characters stand out in the Bible record who distinguished themselves by their complete surrender to the will of God, not counting suffering or even death itself as a sufficient reason for rebelling against the will of God for their lives. The steadfastness of Daniel captivates our interests and inspires us to breathe a prayer of thanksgiving to God for giving us the record of his heroic life.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. While they were drunk many people have dared to commit great crimes that while they were sober they never could have done (Vv. 1, 2).

2. God's servants are often not wanted

around until trouble arises that sinners can't explain (Vv. 13-16).

3. Despite their knowledge of God's judgments on others, some men deliberately continue in sin (Vs. 22).

4. When men bow down to the gods of the world, they lift themselves up against the Lord of heaven (Vs. 23).

5. When men reach the limits in rebellion and sin, the Lord then reveals His avenging power (Vs. 24).

6. Though much of God's Word is simple and plain, its ominous meaning is concealed to wicked men (Vs. 25).

7. When the Word of God is revealed to men, its mystery then becomes obvious and plain (Vv. 26-28).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. When the heathen king sought to defy God and desecrated the vessels of the Temple he started his own downfall. How often have men been brought to ruin through indulgence in strong drink, for liquor is no respecter of persons. Those who live in high places of privilege and responsibility are exposed to temptations which are thrice heated. Prosperity and power can lead to corruption. A despot with irresponsible power is a man tempted of the devil.

Archaeology has unraveled much of the story and has paid testimony to the facts of that historical occasion. Even as the king desecrated the vessels of God there was also in the midst the seven-branched candlestick which cast its radiance and light on the wall. This was the screen on which God was to write his message of judgment. The king saw the hand that wrote and conscience filled his heart with forebodings of doom. Revelry by night is the prelude to a crisis of judgment for king and nation. Near to demon drink was death itself, with its attendant horrors.—*Gist of the Lesson*.

2. It seems that Daniel read the writing for himself and then turned to the king and began his sharp rebuke to him before giving the interpretation or reading the words which had caused the king such deep anguish of soul and great fear. "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour" (Vs. 18). The former king of Babylon was deposed from his kingdom because he lifted his mind and hardened his heart in pride against

God who gave him his power and kingdom. He spent an indefinite length of time in seclusion; apparently because of a deranged state of mind. Daniel says that he lived like brute animals, until he knew that God ruled among men. According to Daniel, Belshazzar possessed full knowledge of the strange punishment which befell his father, but the knowledge was of no value to the younger man, for he did not profit by it. "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this," (Vs. 22).—*The Advanced Quarterly* (F. W. B.).

3. "Alas, alas, for the dignity and bravery of those who think it mean, little, and cowardly to fear God! They may think it manly to set at naught the scruples of a tender conscience and add dread of Jehovah's judgments, but their superior stateliness is the first to give way when the trying moment comes. Nor is there a more craven cowardice or dastard pusillanimity than that which underlies the noisy courage of men who defy God and glory in trampling moral restraints beneath their feet. Show me a man who thinks it great and heroic to despise the bounds of piety and the inculcations of religion, and I will show you a miserable poltroon at heart. The audacious and defiant king Belshazzar is horror-stricken and unmanned in the midst of all his gallant valor, before a handwriting on the wall, not a single syllable of which he can read!"—Joseph A. Seiss.

The king, at first so arrogant and speaking insultingly of Jehovah, is now trembling with fear.—*Peloubet's Select Notes*.

4. As a part of a circus act, a man would place his head in a tiger's mouth! He advanced to the tiger and the tiger opened his mouth. While the crowd watched in breathless wonder and horror, the man thrust his head into the open mouth, paused a moment, then slowly withdrew his head from the place of danger and backed out of the cage. As he shut the door, the tiger leaped against the bars with terrific force. Such a foolhardy stunt was sure to attract much attention. Many prophesied that some day that man would pay for his foolishness. Their prediction was fulfilled. In a small town in Pennsylvania, the man met his doom. While his head was in the tiger's mouth, those powerful jaws closed on him, and before several bullets ended the tiger's life, the man was dead. Playing with a tiger is foolish, but how much more so to trifle with, and actually insult, Almighty God.

Until we get broken, we shall never get recovered.

"Beware of the barrenness of an over busy life."

MISSIONS

(continued from page fourteen)

leisure hours than any women in the history of the world. But unconsecrated leisure breeds all manner of ills. The United States is full of neurotics, full of lonely and frustrated persons. But God gives special joy and gladness and contentment to His givers and workers. Wouldn't it be for our mental and spiritual health to fill up our hours in loving service for Him, work that we knew would mean eternal blessing for others?

One of the gravest causes of spiritual declension everywhere is materialism — the love of and concern for material things. Might not one practical antidote for this tendency of greed in us all be to subliminate it into a holy desire to see how much gold we can acquire for God's Kingdom?

A foreign missionary often has his best opportunity to witness when a national asks him, "Why did you come? You didn't have to come down here. Why did you do it?" If Christian folks at home were to begin taking jobs that their unsaved friends knew they didn't have to take, they would have wonderful, natural openings to witness. Their answer would be much the same as that of the missionary, "I am doing this for love of Him in order to give His message to the world—He died to save."

Bible College for Indians

The Evangelical Alliance Mission announces that a Bible College for Indians has been opened in Durban, Natal, with twelve students enrolled. The college is inter-mission in character, and is the first full-time Bible school for Indians in Natal.

Courses of instruction offered for the first term are Christian Doctrine, Bible Survey, Analysis of John, Personal Evangelism and Gospel Music. Practical assignments in evangelism for all students will include street meetings, hospital and jail ministry, house-to-house visitation, and Bible clubs.

Durban has one of the largest concentrated population of East Indians in the world outside of India itself, 166,000 in a city of 500,000 people.

From the Field

FOREIGN MISSIONS

"Since my mother is an invalid now and I have to take care of her, I do not get a

chance to go to church and Sunday school very much. Of course I am thankful that I can care for my mother. She is 74 years old and a very sweet, humble and patient Christian. I thank God for Mother. She has a broken back and too much blood, but God has performed a miracle so far. So please help us pray that God's will be done.

"I am interested in helping to win lost souls for Jesus. I cannot be a missionary, but I am sending a little offering to help carry the gospel to lost souls. I pray God will accept it and use it for His glory.

"I pray God will continue to bless you and enable you to carry on the good work for Jesus' sake."—Mrs. G. A. Urharton.

"Enclosed is our check for the Truck for Africa fund. We of the Woman's Auxiliary, here in Johnson City, are so glad to help in this, and as time goes along we hope we can add to this fund. We surely enjoyed having Rev. Dan Merkh with us on the 20th of this month. He opened several eyes to the need to help in foreign missions and I hope their pocketbooks, too.

"We are so thankful to help in any way we can for our auxiliary is small. We only have 30 members out of over 200 church members, and only 12 or 15 who attend regularly. So we cannot do as much as we would like to do.

"Will you help us pray that more of our people will see the need to help foreign missions. Our auxiliary is very mission minded. If we could get even our 30 members attending regularly we could do much more. May God bless all of you on Richland Avenue."—Mrs. Gladys S. Hoffart.

NEWS NOTES

(continued from page seven)

The following is the message given on the inside of the tract used by the Greensboro Church:

"The Original Free Will Baptist Church, founded in 1727 by Paul Palmer, was born out of an impelling, compassionate love for the lost. Therefore, its one objective is to reach the unreached for Christ. It is the sincere conviction of the church organization that all classes of people are equal in God's sight, and that He would have all men to know Him, therefore it is the profoundest desire of this organization that all who come within the bounds of its minis-

try shall have their needs met; that the lost may be saved, and the weak may be strengthened, and through it all that the name of Christ may be exalted.

"The local Free Will Baptist church was begun in February, 1956, by the Home Mission Board of the North Carolina State Association of Free Will Baptists. Rev. Homer Willis was the first pastor. Rev. George H. Branning took charge of the work in October of the same year when Brother Willis resigned to take a position with the National Association Home Missions Board. Rev. Branning is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee.

"What the church believes:

"(1) That all men without respect of person, case, or class are lost and condemned before God as a result of Adam's transgression (Romans 5:12).

(2) That the whole world rests under condemnation and curse and is in helpless captivity to sin and to Satan (John 3:36; 8:44).

"(3) That Jesus Christ was conceived of the Holy Spirit (Matthew 1:21), born of a virgin, Mary (Matthew 1:23), ministered among men (Matthew 20:28), died on the Cross to atone for the sins of the world (1 Peter 1:18, 19), arose from the grave (Revelation 1:18), ascended up into heaven where He now maketh intercession for the believer (Romans 8:34), and that we are assured of His bodily return for the rapture of the church. (Acts 1:10-12).

"(4) That by faith in the shed blood of Jesus Christ, sinners may be reconciled unto God, this being the only medium through which man may come to God (John 14:6).

"(5) That the Bible is the genuine, infallible, inspired word of God and we accept it in all fullness (2 Timothy 3:16, 17).

"(6) That God has a prepared place of torment for the wicked called hell (Luke 16:22-24), and a place of bliss for the righteous called heaven (John 14:1-3).

PRAYERS WITH ACTION

A man prayed fervently every morning at family worship for the poor. One morning at the conclusion of the family worship after the usual prayer had been offered for the poor and destitute, his little son said "Father, I wish I had your corncrib."

"Why, my son?" asked the father.

"Why, because then I would answer your prayer myself."—Selected.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 18, 1957



OFFICERS OF JACK'S CREEK ASSOCIATION

Pictured above are the officers of the Jack's Creek Association of Free Will Baptists of North Carolina which convened August 29, 30, 1957. Standing from left to right, these officers are as follows:

Front Row—Eules Webb, treasurer; Holt Harrel, member of finance committee; Richmond Barnett, member of finance committee; Troy McCourry, clerk.

Back Row—Clyde Fender, assistant clerk; C. J. Higgins, moderator; Eules Miller, orphanage committee; Farrel Sparks, assistant moderator.

EDITORIAL

MIRACLES OF JESUS

The writers of manuscripts for our 1958 series of daily vacation Bible school materials, *Bright and Morning Star*, will deal with the miracles of Jesus as manifestations of divine power which defy rationalization. There is nothing more repulsive to us and, in our opinion, more highly insulting to the independence, wisdom and omnipotence of God than an attempt by some self-styled Solomon to explain by natural law the occasions of divine intervention into the activities on earth that God might be glorified by the hearts of men. Those who make such attempts are trying to reduce God to the realm of the finite and limit His activities to those which may be comprehended by the human mind. If one who is disposed to believe the Bible had no other reference to God's infinity except the thirty-eighth and thirty-ninth chapters of the book of Job, he would have overwhelming evidence in its support.

When Jesus came to earth to be the Saviour of men, He announced that He was God incarnate and proved His divinity by performing miracles, even to raising people from the dead. Therefore, those who attempt to explain the miracles of the Old Testament by attributing those occurrences to natural causes treat the miracles of our Lord in the same manner. What they cannot explain in any miracle, they attribute generally to one of two factors, or to both:

(1) Man's lack of complete knowledge of natural law. They claim that what appeared to be miracles to the people in the day that they were performed would not have been accepted as miracles in later times when men had learned more about the universe and the laws governing it. They claim that many miracles of other days have now been completely cleared up so that we can understand, in the light of present-day knowledge, just all that did happen. And they claim further that man will acquire enough knowledge of the universe that every miracle of the Bible will lend itself to natural explanation.

(2) The ignorance or misconception of the chronicler of the event. They claim that the person who penned the story of what happened was so awed by what he saw that he did not observe and record the details correctly. To them the mental and emotional makeup of the Jews who wrote the Bible, together with their knowledge of the flare of their Jewish people for artistic coloring and poetic loftiness in their literature, caused the writers to exaggerate in reporting these occurrences.

Now, to the person who believes in the divine inspiration of the Scriptures, these arguments are spurious. We believe what God has said about His own Word: "... no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21); and again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). We believe that the entire Bible is God's Holy Word, that it is God's eternal truth, and that it was preserved from human error in its production by the Holy Ghost, the third Person of the Holy Trinity, who supervised the writing of it so that man might have it to lead him back to the estate of fellowship and reconciliation with God from which man had fallen because of his sin.

Thus we accept the miracles recorded in the Bible as having actually happened like the Bible relates them. We make no attempt to explain away the mystery of the special manifestation of

divine power accompanying them. We believe that God ordinarily governs the world which He created by natural law. We also believe that this same God, who is both all-wise and all-powerful, intervenes in the natural order of the world's existence to supersede the natural order with special manifestation when He sees it necessary to secure greater glory to Himself, greater good to mankind, and to insure the accomplishment of His will upon earth. The miracles recorded in the Bible are examples of this divine intervention, and we accept them as such without any attempt to explain them away. Therefore, we make no excuses for the miracles of Jesus, but say that He was God in the flesh perfecting the will of His Father to win man to God; and in so doing, he exercised no hesitancy in performing miracles when they could best serve His divine purpose.

The question which you will probably ask here is, "Does God still perform miracles today?" Our answer is that we certainly would not attempt to limit God by saying that He cannot perform miracles at any time in which He sees that such action will give greatest glory to Him and serve best in performing His will in the world. However, from a careful consideration of His past actions, we may ascertain at what times He performed most of His visible physical miracles.

In the beginning of the world, all things were created by the word of God until He came to the highest order of His earthly creation—in this creation His hand and His counsel with the other Members of the Holy Trinity were combined with His word.

At the end of the antediluvian period, and in the preservation of Noah and animal life for the beginning of a new era for man, He performed the miracle of the flood and other miracles to begin the new era.

He performed miracles through Moses and Joshua in the early days of the Israelites as God's peculiar nation on earth.

He performed miracles through the early prophets as His special representatives of heaven to His people.

He performed miracles through His Son, Jesus, and the early believers in the beginning of the Church age.

We must repeat that these types of miracles were visible and physical, each wave of demonstration coming at the beginning of a new era of His dealings with man. At other times He has ruled generally through natural law, and we have reason to expect that, in these last times, He will follow the same general procedure; however, His operations at all times must be left to His own judgment and pleasure in accomplishing His holy will.

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Cragmont Assembly August News

August, 1957, is now numbered with the months of the past as far as conferences and activities at Cragmont Assembly, Black Mountain, North Carolina, are concerned. However, for the benefit of the friends of this institution and our many readers, we wish to give a brief summary of this year's activities through August.

First, let us take a glance at the things which have occurred and been accomplished during August. To begin the month, the Blue Ridge Association held its annual session here August 1-3. The meeting was well attended, and long strides were taken in preparation for greater achievements in the Kingdom work through the ministry and local churches of the association.

The Youth for Christ Rally was held, as usual, the second Sunday afternoon. Due to annual home-coming services held that day at several of the churches, the attendance dropped below the average for the rallies. There were 52 present. But the young people of Hyatt's Creek and Sulphur Springs Churches of the French Broad Association, under the able leadership of Mrs. Wayne Roberts and her fine Christian helpers, rendered a very timely and inspirational program. It was a soul feast to hear the youth of those churches read and recite the Scriptures, sing songs of praise, and testify to the glory of God. The program itself spoke in high terms of the wise and Godly leadership of the directors.

The Sunday School Youth Conference, directed by the Rev. L. E. Ballard, August 5-10, was the first conference of the month. It was beyond a capacity group, and living conditions were somewhat complicated. Notwithstanding the overcrowded conditions, it was a wonderful and glorious experience for those young people. Mr. Ballard and his staff of fine and capable Christian instructors and workers led them into light and encouraged them for greater and more efficient efforts for Christ in their local churches. Watch them work as the years pass, and observe the churches grow and prosper. A word to pastors and adult Christians! Please give them wise counsel and encourage them in their efforts for Christ.

The women held their Woman's Auxiliary Conference August 12-17. Theirs was also an overflow group. But Cragmont is fortunate in having many good and faithful friends right in this immediate vicinity. Through their generous friendship and kindness, several of the ladies were able to room out and still attend all the meetings. Mrs. L. E. Ballard was director of the conference, and she, with the assistance of her fine and capable Christian staff, did a wonderful job of planning and directing the group in a most inspirational and encouraging conference. It is well-nigh useless and a waste of time for us here to try to inform our readers of the value of the woman's conference at Cragmont. Just observe them at home in their efforts for Christ in their local churches. There is where you will see living evidences of the value of conferences held at Cragmont Assembly.

The week of August 19-24 was relatively quiet. There was no regularly scheduled conference, but several guests and visitors called.

The last week in the month, August 26-30, was Fountain Taylor Family Week. They came as a group for their annual reunion and get-together week at Cragmont. They had a profitable and enjoyable time together. It is a pleasure and joy to entertain such a group of fine Christians and fellowship together with them. With their going our summer conferences ended. But there are yet other smaller groups to come for short stays during September and October. The doors are open for guests and visitors at all times.

Something of what has been done at Cragmont during the year has already been stated in earlier news columns, but, as a mind-refresher, we wish to restate some facts in order to make and emphasize an over-all picture. The interest in and concern for Cragmont have been evidenced by the growth and progress that has been made, although limited and gradual. The favorable outlook for the future has stemmed out from the visits of those who have called at the institution and viewed the situation and learned the facts firsthand.

From January 1 to August 31, Cragmont has entertained 655 guests and visitors from eight states: North Carolina, South Carolina, Georgia, Florida, Virginia, Maryland and Kentucky. Most of those from out

of the state have been led or directed to Cragmont by those who were already friends of the institution. Thanks to them!

Seven hundred and two persons have attended the regular Youth for Christ rallies. The meetings are held regularly on second Sunday afternoons. The youth of the Blue Ridge Association sponsor the work, but young people of other groups and associations join them in the services.

Although we have had only six scheduled conferences—two of them very small—there have been 353 conferees registered. One conference was canceled. It is possible, and it seems now to be very probable, that there will be more planned and scheduled conferences next year. It is necessary, therefore, for all who wish to join conferences next year to arrange and make plans early and contact the directors on the field for information concerning the particular conference they desire to join. The conference months are now over for this season, but Cragmont is not closed. We have some reservations already for smaller groups during the fall, and we expect activities to continue on a small scale until midwinter.

In addition to the equipment and appliances which have been donated and installed, which have been mentioned before, permit us to state that finances have been relatively satisfactory, considering all things. All bills and operating expenses have been paid, with a small balance remaining. Further, as of August 31, we have on hand \$1,451.05 to be used on the proposed new building. May we all work and pray that this urgently needed building may be realized and ready for use by June 1, 1958.

“If I Condemn, Blame Me Not!”

“Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and want Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
Ye call Me Lord, and praise Me not;
If I condemn you, blame Me not!”

—On Walls of Lubec's Cathedral.

Man has conquered everything but himself. But the one who puts his trust and hope in Christ is “More than a conqueror.” —Selected.

Thankfulness

Naaman Borders, Foley, Alabama

A FEW days ago I gave a little child a stick of chewing gum just in order to make friends with him. At first, he was hesitant about taking it, but I insisted that he take it. Then he reached out his little trembling hand and took the gum. His mother said, "Now, Johnny, what do you say to the man?" He reluctantly responded, "Thank you." This mother was concerned about her child's manners.

How many little kindnesses has our heavenly Father bestowed on us that we fail to thank Him for. David said that *it is good to thank the Lord*. Some people would say they were thankful for everything they get. Well, I wonder if they are thankful or just merely glad that things are coming their way. If one is thankful, he should recognize it by saying, "Thank you." That little boy was glad to get the chewing gum, but his mother wanted him to be mannerly enough to express his thanks. I wonder if we who are the children of God are really thankful enough to express our thanks in such a way as to let those about us know that we are thankful. Being thankful does something for us—it builds us up spiritually and makes those who hear us recognize our heavenly Father.

It hurts me so much to know that so many people have drifted away from giving thanks at the table. So few of us have family prayers and read the Bible together in our homes. That is unquestionably one of the main reasons of so much juvenile delinquency all over our country. Instead of Bible reading, people have substituted television, and half the things they see and hear are not worth anything. Such things feed our minds chaff instead of wholesome food, and then parents wonder why their children are going to the dogs.

Doesn't the Bible tell us that every good and perfect gift is from the Father of lights? If we receive good and perfect gifts from the Lord, why not express our thanks? Let's be as thankful to God as we are to one another. We are instructed in a lesson of thankfulness when Jesus healed the ten lepers. All ten of them were healed, but only one of them returned to thank Him. Then in sorrow Jesus asked, "Where are the nine?"

One of the most hurtful things in the

world is unthankfulness or not showing our appreciation for favors done to us. It stings like a serpent's tooth. Many a father and mother have gone brokenhearted to an untimely grave because of children who did not appreciate what they did for them. Many ministers whose lives have been spent toiling and praying for their churches and friends have been neglected and not as much as a "Thank you" has been spoken. We would not think of turning an old horse out to shift for himself after he has worn himself out working for us, would we? Yet, many ministers have done just that, and the people have forgotten them. They are lonely, sad and forsaken; we fail to appreciate them.

If it hurts us to have an unthankful child, don't you think it grieves our heavenly Father to have an unthankful child? David said, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation . . ." (Psalm 68:19). Again he said, "Offer unto God thanksgiving; and pay thy vows unto the most High" (Psalm 50:14).

I would like to give the following verses concerning thankfulness:

"I will praise the name of God with a song, and will magnify him with thanksgiving" (Psalm 69:30).

"So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations" (Psalm 79:13).

"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High" (Psalm 92:1).

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

"Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men" (Psalm 107:8).

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

"... in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

"Continue in prayer, and watch in the

same with thanksgiving" (Colossians 4:2).

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Timothy 2:1).

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15). Notice that this verse says *fruit of our lips*. So lip-service is required in thanksgiving. Of course we are thankful in our hearts and minds, but here we are told to be thankful with our lips. How do our friends know that we are thankful unless we utter our words audibly? It will give us a lift to be thankful as well as our friends. We are instructed to confess with our mouths and believe in our hearts in order to be saved. How can we witness for Christ when we won't speak out loud for Christ. Too many of us try to hide behind the fifth amendment—we just sit mumb and dumb.

Jesus said that if we are ashamed of Him in this sinful and adulterous generation, He will be ashamed of us in the great judgment. When we fail to give thanks at the table, what else can we call it except shamefacedness? When we return thanks at the table it promotes orderliness and discipline. If we fail in giving thanks there is usually disorder and bad manners. When we give thanks we are being reverent and loyal to our God. We honor God when we give thanks and our faith is also strengthened.

ALONE?

S. E. Slocum, Jr.

DON'T care whether I go to heaven or hell; I have friends in both places!" This was the stock reply of a certain engineer whenever anyone brought up the question of hell. Invariably it would produce a laugh, and it seemed to him a smart answer.

Certainly, friends are wonderful to have. Man, by his very nature, longs for the friendship and the companionship they provide. God Himself established this truth when, at the very beginning, He said "... It is not good that man should be alone; ..." (Genesis 2:18). It is natural for each of us to crave friendship. Loneliness is the one thing we fear most, and anything seems bearable if only we will not be alone. In fact, the desire in us is so strong that even the dread of hell is greatly lessened if we can be sure that some of our friends will be there to share it with us.

The solemn fact, however, is that the Bible specifically rules out any such hope. While it promises wonderful fellowship among friends in heaven, the Bible pictures

hell as a place of absolute darkness with no possible contact between individuals. In a chilling passage in the book of Jude certain men are condemned for denying the Lord Jesus Christ, and it is declared that for them "... is reserved the blackness of darkness for ever" (Jude 13). The Apostle Peter, warning against certain unrighteous men, says "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" (2 Peter 2:17). The Lord Jesus Christ himself starkly described hell as a place of lonely isolation in impenetrable darkness, for He pictures the destiny of those finally cast out from God's presence as being a place of outer darkness (Matthew 8:12; 22:13; 25:30). Certainly this is graphic and sobering language. Loneliness in this world is something from which we all shrink, and yet, bad as it may be, it is never so complete that all contact with others is eliminated. Even the loneliest person in this world can have some contact with other people by walking the streets, or by speaking to someone, if only to ask directions. Some contact is possible and yet no one will deny that it is miserable to be alone. But, if this is true in this life, what will it be like to experience that loneliness of absolute separation from everyone else in hell?

The Bible teaches that the engineer was wrong. It will matter whether we go to heaven or hell! Furthermore, the Bible goes on to say that the choice lies with each of us personally. One's decision in this life determines his destiny in the next! The good news of the gospel is that God has provided a way of escape from loneliness, for the Bible tells us that although we all are sinners, "... God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). For God "... hath made him (Christ) to be sin for us, ..." (2 Corinthians 5:21). The wonderful news of the gospel is that through His death, Jesus Christ, the Son of God, paid the penalty for your sin and for mine, and God is satisfied with the payment. The only question is: Are you satisfied? "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18).

Are you lonely? Does your heart ache for companionship? Do you yearn for the friendship of others? If so, then you know that it is not good for man to be alone! You know that there is nothing so miserable as being lonely! Think, then, of what eternity will be like apart from anyone else.

Think, and then settle that question right now. Choose the one way of escape that God has wonderfully provided in the gift of His Son. Trust Him as your Saviour and not only insure for yourself the joys of fellowship in heaven, but also the won-

ders of His living presence and fellowship here in this life.

Yes, it may be true that some of your friends will be in heaven and some in hell. The important question still is: Where will YOU be?—American Tract Society.

SUNDAY SCHOOL IS BIG BUSINESS

Louis H. Moulton
Savannah, Georgia

A CERTAIN pastor was heard to say while in conversation with a friend, "Our Sunday school today knows nothing about the age-old problem of enlisting leadership for its important work. We have a long list of persons waiting to get on our teaching staff." The friend replied, "Where did you get such a list, and how have you solved this number one problem of leadership shortage?"

He answered without hesitation, "For the past fourteen years we have conducted continuous leadership training classes in our church, having as many as four operative classes at a given time within the year. We now have a standard whereby each person takes a certain amount of pre-service training as well as continue in service training as long as he remains on the staff."

I'm sure that you will agree with me that the training of Sunday school workers must proceed and not follow an attempt to solve Sunday school problems. The training of workers indeed is the most important step toward a bigger and better Sunday school.

The primary objective of the Sunday school is to win the lost to Christ and to teach the Word of God. Of course along with this the Sunday school ministers to its members and the community, encourages church membership and attendance and teaches the duties and privileges of church membership.

Sunday school is big business and as such it is an integral part of the church and certainly shall be identical with the church in its purpose and doctrine. There is a mistaken impression among some of our people that the Sunday school is to be regarded as an independent body.

The Sunday school is an agency of the church and is responsible to the church which created it and of which it is a part. The Sunday school organization in the local church is not a deliberative body at all. Neither is the Sunday school in session a democratic body. Rightly it cannot make motions, enact laws for its own government, and elect its own officers and teachers. The church of which it is a part does this.

The above conception of the prerogatives of a Sunday school is hurtful. Sunday schools obsessed with the idea of their own independence without exception do poor work and often are sources of discord in the churches.

The Sunday school is a powerful means which a church may and should use in many and varied ways for the promulgation of the gospel of Christ to the ends of the earth. A church without a Sunday school may be compared to a man who has lost his right arm. There is something missing without which we find it very difficult to accomplish our best for the Master.

A pastor may at all times have contact with large numbers of lost people by working through his Sunday school organization. In this organization the pastor has a soul-winning band, a veritable army of spirit-filled men and women, consecrated to the task of winning to Christ those in the Sunday school who are strangers to grace.

Let us utilize the Sunday school organization to the fullest in bringing men to Christ through our own regular attendance, faithful prayer life and consistent daily study of the Word of God.

Sunday school is big business!

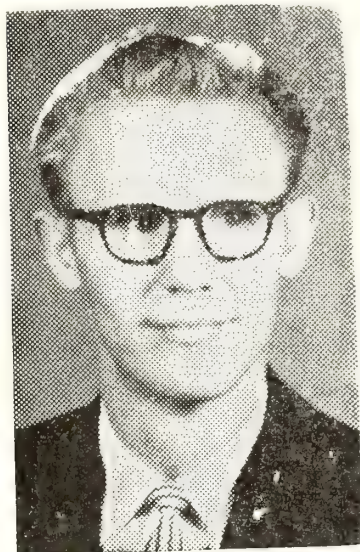
(Brother Moulton is the president of the Georgia State Sunday School Convention and a member of the National Sunday School Board.)—Georgia Promotional Bulletin.

THE SUCCESS FAMILY

The father of success is Work. The mother of success is Ambition. The elder son is Common Sense. Some of the older boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Cooperation. The eldest daughter is Character. Some of the sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity. The baby is Opportunity. Get acquainted with the old man and you will be able to get along pretty well with the rest of the family.—Bethany F. W. B. Church, Winterville, N. C.

NEWS NOTES

Kenly, N. C., Church Goes on Full-Time Schedule



The Kenly Free Will Baptist Church of the Western Conference of North Carolina assumed a full-time schedule on September 1, 1957. For the past few years the church has had only first and third Sunday services. The pastor of the church is the Rev. Norman Q. Adams of Durham, North Carolina. Mr. Adams is a graduate of Bethesda High School; he received his ministerial education at Bob Jones University of Greenville, South Carolina.

The church reporter, Mrs. Felton Watson, states: "Rev. Adams is 26 years of age, and he entered the ministry in 1950. He came to the Kenly Church last September. Though he is young in the ministry, he is keenly aware of high standards in the Free Will Baptist denomination and in his local pastorate. He is in constant contact with leaders of the church and seeks to further encourage and inspire others by active participation. Mr. Adams is married to the former Gladys Ferrell of Durham, North Carolina, who is also laboring for the advancement of the women's work in the state and district. Mrs. Adams is president of the auxiliary in the Kenly Church and works among the women with a gracious Christian spirit."

The Kenly Church has also adopted a church budget appropriating funds for all of the denominational enterprises. This is the first time in the history of the church that such a budget has been adopted.

The Sunday school has an enrollment of 263 members, with an average attendance of 215 for the past year. The church has a building program set up for the construc-

tion of an educational assembly and classrooms; however, a goal of \$5,000 is being sought before actual construction begins. Some over \$2,000 of this amount has already been given.

The church membership has increased from 187 to 212. Last year there were 21 new converts added to the church, and 4 others by letter.

Arapahoe Church Announces Home-Coming

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, will observe its annual home-coming on Sunday, September 22, 1957. Services will begin with Sunday school at 10:00 a. m., followed by the morning worship service at 11:00 a. m. After the morning worship service, a picnic dinner will be served on the grounds.

A cordial invitation is extended to all former pastors, members and visitors to attend the home-coming services. The Arapahoe Church began full-time services on September 1. The pastor, the Rev. Robert L. Edwards, asks that all Christians pray for God's continued blessings upon the church and its work.

Huckaby to Conduct Revival At Thomaston, Ga., Church

The Rev. Chester A. Huckaby, pastor of the Piney Grove Church near Chipley, Florida, will be the evangelist for a revival at the Thomaston, Georgia, Free Will Baptist Church September 16-25. The Rev. K. V. Shutes is pastor of the Thomaston Church.

Mr. Huckaby is widely known in that area, having pastored various churches in the Chattahoochee Association of which the Thomaston Church is a member. A cordial invitation is extended to all to attend the revival services.

Kenly Church Host to 1st Union of Western Conference

The First Union of the Western Conference of North Carolina Free Will Baptists will convene with the Kenly, North

Coming Events

September 19-21—Muscles Shoals State Line Association, Burns' Chapel Church, Collinwood, Tennessee.

September 20, 21—South Georgia Association, Marietta Church, Lyons, Georgia.

October 2—National Day of Prayer.

Carolina, Church on September 28, 1957. The Rev. R. N. Hinnant is moderator of the conference. Following is the scheduled program for the union:

Morning Session

10:00—Devotions, Rev. Billie Outland
10:10—Call Union to Order, Moderator
10:15—Roll Call of Ministers
10:25—Reading of Minutes
10:30—Special Music, Rev. Norman Adams
10:35—Roll Call of Churches
11:00—Business Session
11:30—Union Sermon, Rev. Earl Glenn
12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. H. M. Minchew
1:10—Reports of Committees
1:30—Business Session
2:30—Adjournment

The Rev. James Lupton To Conduct Revival

The Rev. James Lupton will conduct revival services in the First Free Will Baptist Church of Vanceboro, North Carolina, September 23-28, beginning each evening at 7:30 o'clock.

The Rev. C. J. Harris is pastor of the church. He invites everyone to attend these services and to pray that souls will be won to Christ.

National Superannuation Report for August, 1957

The following is the August, 1957, report of the National Superannuation Board as submitted by the treasurer, Mrs. K. V. Shutes, of Thomaston, Georgia:

Cash on Hand, August 1 \$1,180.28

Receipts

Cooperative Plan of Support:

Alabama	\$ 1.21
Arizona	.96
Arkansas	28.96
California	7.92
Florida	.08
Georgia	12.17
Illinois	12.82
Mississippi	.44
Missouri	30.63
New Mexico	3.24
North Carolina	7.24
Oklahoma	24.53
Tennessee	7.90
Texas	3.56
Virginia	14.88

North Carolina (Designated) 15.16

Tennessee (Designated) 2.47

From States:

Georgia	2.25
Missouri	32.67
North Carolina	78.09
Tennessee	18.87
Virginia	19.46

Other Income:

Radio and T. V. Board 25.77

Premiums on Policies	80.81
Total Receipts	423.09
Cash Over	.20
Total to Be Accounted For	\$1,612.57
Disbursements	
Premiums on Policies	\$218.04
Secretarial Service	60.00
Refund on Policy	25.70
Miscellaneous	37.16
Total Disbursements	340.90
Balance on Hand, August 31	\$1,271.67

Liberty Church Announces Revival

Revival services will be held at the Liberty Free Will Baptist Church near Vernon, Florida, on September 29—October 4, beginning each evening at 7:00 o'clock. The Rev. Chester A. Huckaby, pastor of the Piney Grove Church near Chipley, Florida, will be the guest evangelist for the services.

A cordial invitation is extended to all to attend the revival.

The Rev. Carroll Alexander Evangelist for Revival

Revival services will be held at the Lebanon Free Will Baptist Church near Effingham, South Carolina, September 23-29. The evangelist for the series of services will be the Rev. Carroll Alexander, pastor of West Side Free Will Baptist Church, Johnsville, South Carolina.

The pastor of Lebanon Church, the Rev. O. M. Hilburn, says, "Mr. Alexander has his M. A. degree and is doing a wonderful work in the city of Johnsonville. Everyone is welcome to our services. Please pray for a great outpouring of the Holy Spirit and a wonderful harvest of souls for the Lord."

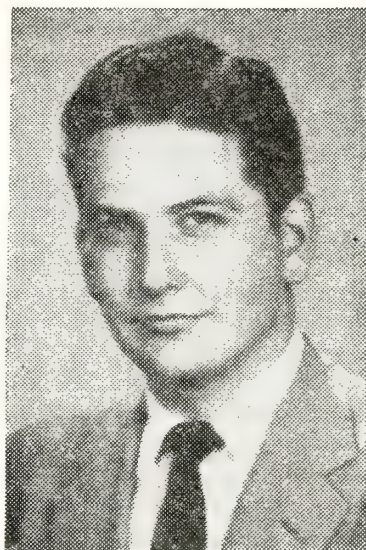
Ordination Service at Raleigh, N. C., Church

The Rev. Cecil E. Rose was ordained into the gospel ministry Monday night, September 9, in a special ordination service at the First Free Will Baptist Church, Raleigh, North Carolina. The service was under the direction of the Ordaining Council of the Cape Fear Conference of Original Free Will Baptists of North Carolina.

Mr. Rose was born and reared in Kenly, North Carolina. He attended Bob Jones University in Greenville, South Carolina, and completed his education at Tennessee Temple College in Chattanooga, Tennessee. He is married to the former Miss Ruth Phillips of Kenly. They have lived in Raleigh for two years and have four children.

The ordination sermon was preached by

Revival Services At Hugo Church



The Rev. James Earl Raper, evangelist of Arcadia, South Carolina, will conduct revival services at the Hugo Free Will Baptist Church, Lenoir County, North Carolina, beginning Sunday, September 22, and continuing through Sunday, September 29. Services will be conducted each evening at 7:30 p. m.

A cordial invitation is extended to everyone to attend.

the Rev. L. R. Ennis of Goldsboro, North Carolina, chairman of the ordaining council. The Rev. Herman L. Hersey, pastor of the local church, presented the Bible. The charge of the candidate was delivered by the Rev. C. H. Coates of Buies Creek, North Carolina. Assisting the ordaining council was the Rev. Edd Taylor of Buies Creek. Special music was rendered by the choir of the local church and Miss Erma Lou Padgett.

Mr. Rose's first pastorate will be Wooten's Chapel Free Will Baptist Church located near Garner, North Carolina.

Revival in Progress At Rock Spring Church

The Rev. S. A. Smith, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, is conducting a series of revival services at the Rock Spring Free Will Baptist Church near Bailey, North Carolina, which began Sunday night, September 15. These services will continue through September 21, beginning each evening at 7:45.

Everyone is cordially invited to attend the remainder of the services.

Gum Swamp Church Announces Revival

Revival services will be held at the Gum Swamp Free Will Baptist Church, Pitt County, North Carolina, beginning Sep-

tember 22 and continuing through September 28. Services will begin at 7:45 p. m. The Rev. R. L. Norville, pastor of Dilda's Grove and Edgewood Churches, will be the evangelist for the services.

Rev. Chandler, pastor of the Gum Swamp Church, encourages all Christians to pray that God will truly give a revival. The public is invited to attend all the services.

Ministers' Meeting Of Western Conference

The Rev. H. M. Minchew announces that the ministers' meeting of the Western Conference of North Carolina will convene at the Piney Grove Free Will Baptist Church on Tuesday, September 24. The church is located about three miles east of Kenly, North Carolina, and one mile south of Highway 222 on the old Kenly-Fremont road. All ministers are urged to attend the conference and to bring their wives with them. Mr. Minchew, president of the conference, says, "It is your duty as a pastor of the Western Conference to attend this meeting. All other ministers are invited to come and be with us."

The program for the meeting has been planned as follows:

Morning Session

- 10:00—Devotions, Rev. Boyd L. Shook
- 10:15—Welcome Address, Rev. Dewey C. Boling
- 10:20—Response, Rev. Raymond Sasser
- 10:30—Testimony Service, Rev. G. C. Joyner
- 11:00—Song Service, Led by Rev. Norman Adams
- 11:15—Message, Rev. R. N. Hinnant
- 12:00—Lunch, Served by Ladies of Host Church

Afternoon Session

- 1:00—Message, Rev. M. L. Johnson
- 1:45—Business Session
- 3:00—Benediction, Rev. Albert M. Rollins

3rd Union Meeting of N. C. Western Conference

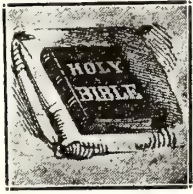
The Third Union Meeting of the Western Conference of North Carolina will be held at the Edgemont Free Will Baptist Church, Durham, North Carolina, on Friday night, September 27, beginning at 7:00 o'clock. All ministers of the conference are urged to be present with their delegates and a large representation from their churches.

The following program has been planned:

- 7:00—Devotions, Rev. R. G. Woodard
- Remarks, Assistant Moderator
- Seating of Delegates
- Roll Call of Ministers
- Welcoming Visitors
- Election of Officers

(continued on page ten)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please reconcile "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD" (Leviticus 18:5) with "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9).—F. E. C., California.

Answer: Perhaps the first thing one should do when he finds what appears to be a discrepancy, conflict or contradiction between two Scripture statements is to determine the correct meaning or interpretation of each passage. This can be done only when the entire context of each Scripture is given due consideration.

These two verses, one being from Leviticus, which is the third book of the Pentateuch, the part of the Old Testament known to us as the law, and the other from Ephesians, a Pauline epistle, give us some inkling of the possible difference we may expect to find in the ways in which these two great men of God, Moses and Paul, separated by some fifteen hundred years or more, would express themselves. Moses, having been reared, trained and educated, both in Hebrew and in Egyptian culture and called of God to lead a race of slaves, a semi-heathen people, from Egypt with all its customs and surroundings ingrained into the very fiber of their being, and Paul, having been brought up a Roman citizen, having attained unto the highest achievements, both Jewish and Roman, would also have some things in common, but many that would be distinct.

In Leviticus 18:5 (quoted above) we have set forth a statement that applies to any type of truth or phase of life, because obedience to the laws regulating a thing is the first step toward its solution. A wise man who is a botanist, for example, learns the general regulations in the field of that science, then those relating to the more specific field in which he is to perform, such as the laws that restrict the species, the family, etc. Then finally, he ascertains the exact laws and regulations governing his specimen or the particular plant with which he is to work. If he works successfully he must observe all laws that apply to his specimen, both general and specific, and his suc-

cess in this work will be determined by the discovery and proper use of all laws governing this plant.

Israel had been enslaved for 430 years and therefore had abandoned many of God's laws in favor of Egyptian laws or rules. Egypt was being judged in this exodus of Israel because she did not obey God's message. She had disregarded God's covenant with Noah that tradition gave her and now she rejected that message taken to her by Moses and Aaron. Now God was ready to judge the Canaanites, the Hittites, the Perizzites, the Hivites, etc., into whose land Israel was coming, just as He judged Egypt through the exodus of Israel, because they too had left His statutes—those given in the Noahic covenant.

Now as an example to other nations, Israel was to obey God instead of going wild or groping in the darkness for a way of life. God's way, of course, is one of redemption. This way of redemption was accessible to Israel through God's moral and ceremonial laws. The ceremonial law was given as a substitute for man in his weakness or when his efforts to keep the moral laws showed him to himself, as he really was, a failure; or not able to come up to God's requirement.

Through the faithful and careful observation of the ceremonial law forgiveness came to the Israelite who had not lived up to the requirements of the moral law and restored him to perfect fellowship with God. The ceremonial law could not be obeyed without a proper faith correctly exercised by the Israelite that had broken God's moral law and this only when by faith he had accepted and honestly tried to live in harmony with the moral law.

There was the daily sacrifice, the continual burnt offering, and the morning and evening lamb, substituted for or offered instead of the sinner. All of these typify Christ in some aspect of His suffering for us, and there was also, the pascal lamb, none of whose bones were to be broken, typifying Christ in the death He died on the Cross, and of course the activities of the day of atonement when two goats should be chosen. The one whose blood was offered for sin was slain, but that upon whom the lot fell indicating him as scape goat was to be released in a barren desert to

perish foreshadowing Christ in His office as sin bearer. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3); also "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

When all these were observed as God designed, the worshiper was just as safe as we Christians, who on this side of the Cross follow the New Testament teachings, including Christ's commandments to us and thereby enter and retain a state of fellowship that gives us assurance to know that absence from the body will be presence with Christ.

What Ephesians 2:8, 9 emphasizes is that we can't do it ourselves; neither can we do any part of that which is needed for our salvation, for it is by grace—unmerited favor—extended from God to us, that we are saved and may proclaim it as does Paul in Philippians 4:13, 19. God requires us to believe on or accept Christ as Lord and Saviour in order to appropriate this grace. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, . . ." (Acts 16:31). These passages make believing essential.

The Old Testament makes it clear that faith is required. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Look unto me, and be ye saved, at the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). Faith and obedience in the exercising of this faith is the thing that is required in both Testaments.

However, it is true that the ceremonies under the Old Testament or old covenant differ from those under the new, but both are designed for the same end and accomplish the same purpose, that of forgiveness of sin and redemption of the sinner. The redemption under both covenants came as the result of faith. We read concerning Christians under the new covenant, "Therefore being justified by faith, we have peace with God through the Lord Jesus Christ" (Romans 5:1); "And he believed the Lord, and he counted it to him for righteousness" (Genesis 15:6).

Then we read God's words to Abraham and find that faith is required of both the Old Testament and the New Testament saint, but that this faith is exercised in obedience to God's commandments. (See James 2:24.)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8).

Young Christians, you will realize more and more as you live the Christian life, that there will be many, many battles to be fought that will call for the best you can possibly muster.

It is my desire and purpose to direct my thoughts this week to the necessity and encouragement for young people to prepare themselves for service in God's Kingdom. No doubt many have failed in life because of lack of preparation. That fact is probably more true in respect to Christian work than in any other field of endeavor. It means much to prepare for life—the Christian not only prepares for life but for eternity as well.

Every secular profession calls for preparation. If one wants to be a doctor, lawyer, school teacher, nurse, engineer, banker, etc., one must spend years in school studying and preparing for the chosen work. The prospective doctor must go to school, study medical science, the human body, study disease and its cause and cure. So with every other profession, for to fill the various positions in life, and to follow the various avocations, professions and pursuits that will present themselves, requires preparation. How can one teach others, being totally ignorant, having never gone to school, never studied, never made preparation to teach? How can one plead law if he knows nothing about law? How can one direct a bank if he knows nothing about banking rules, laws and bookkeeping? And thus it goes. It would be poor service and progress, wouldn't it?

Are the various phases of the work of the Kingdom of God lagging or failing to make progress to the ultimate because we have put so little emphasis on preparation for life and service? When you hear a great sermon, you realize that it may not only be inspired by Almighty God, but back of it may be a life of consecration, study, prayer, preparation, effort and experience. I do not believe that God just pulls men up by the hair of the head and thrusts them out as ignoramuses to preach the gospel or do any other service for Him. Christ, God's only begotten Son, spent thirty years preparing for three and one-

half years' ministry. And don't you ever let any one make you believe that those thirty years were idle years. During those three and one-half years Jesus instructed His disciples in the things pertaining to God and His love and mercy, and pertaining to man and his lost and ruined condition; and his redemption upon God's conditions of salvation. This teaching of the disciples by Christ laid the foundation for their future ministry as far as preparation went. Paul was well prepared to preach the gospel from an educational standpoint, having sat at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers (Acts 22:3). I believe that it was because of this preparation that his life and ministry were so successful.

However, educational preparation alone will not suffice. It takes both the Holy Spirit and preparation to equip one to be a successful servant of God with power and inspiration. Both together will produce power and success, but preparation within the Holy Spirit in one's life will be a blank failure.

Men and women who do great things, bring to pass great exploits, leave their marks in the world to bless, encourage, brighten, uplift and help save it from its fallen, depraved condition, do not accomplish these things in a moment of time. They may, and often do, follow a lifetime of preparation, prayer, sacrifice, Christian living and giving, hard and earnest labor and incessant toil.

Time spent in preparing for Christian service means much. Here is the secret of success. Many fail at this point. Remember that it may take ten years of preparation for one year's work to glorify God. Remember, too, that the surgeon may have spent twenty-five years preparing, studying, practicing and toiling to be able to perform a very delicate and difficult operation successfully. Do you get the lesson I'm trying to impress?

Young people, prepare now for the great things ahead in your Christian lives. Don't be satisfied to just drift along with the crowd. Use your time and talents well. Use them wisely and constantly. You can make your mark in the world if you prepare for it and live according to God's Word. God will help you. Then don't idle your time away; don't waste your talents. In early life is the best time to make preparation for an after life of service and blessedness.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

An excuse is what a person says the reason is.—Selected.

THE MAIL BOX

CHANGE OF ADDRESS

"This is to notify you of my change of address from Route 5, Box 262, New Bern, North Carolina, to Route 3, Wilson, North Carolina."—Melvin K. Everington.

SPECIAL NOTICE

"I am no longer the pastor of the mission in Burlington, and I would appreciate it if you would address all correspondence pertinent to the mission to the Rev. Wiley Ferrell, Route 1, Graham, North Carolina."—Garland Teasley, 309 North Hyde Park Avenue, Durham, North Carolina.

CARD OF THANKS

"I would like to express my heartfelt thanks to my many friends, the churches and the woman's auxiliaries for remembering me on my sixtieth birthday August 22. I want to thank everyone for the kind words, tokens of love, and the donations sent me. May God bless you all.

"I am happy to state that my health has improved for the past 30 days. It has been about two months since I had any hemorrhage, and my heart is much stronger. I rest about five hours a day, but I still trust that some day I will be able to go around to the many churches again. I know that the good Lord has answered many prayers in my behalf. May God bless every one of you is my sincere prayer."—B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

SEEKS PASTORAL WORK

"I was ordained as a Free Will Baptist minister at the Sound Side Free Will Baptist Church in October of 1954. I accepted a call to the Free Union Church in Tyrrell County, North Carolina, after I was ordained. At the present I do not have any church. I am a member of the Albemarle Conference of North Carolina, and I serve on the Board of Education of the conference. If any church is interested in my services please contact me."—James D. Woodruff, 8 North Elm Avenue, Portsmouth, Virginia.

Happy Old Men

Sight said, "The prisoner of the cruel Nero"; Faith said, "The prisoner of Jesus Christ." Thus the prison was transformed and the aged prisoner at peace.

Dr. Gordon one day met an old man and said to him, "My aged friend, why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, then, why should you be so merry?"

"Because I belong to the Lord."

"And are none others happy at your time of life?"

"No, not one," said the old man. "Listen, please, to the truth from one who knows; then wing it around the world: The devil has no happy old men!"—Selected.

NEWS NOTES

(continued from page seven)

- Roll Call of Churches
- Reading of Minutes of Last Meeting
- Report of Committees
- Business Session
- Report of Finance Committee
- Testimony Time, Rev. Lonny Graves
- Hymn, "Stand Up, Stand Up for Jesus"
- Evening Message, Rev. Carl R. Osborne
- Benediction
- Refreshment Time

Malachi's Chapel Church To Observe Home-Coming

The Malachi's Chapel Free Will Baptist Church, Tyrrell County, North Carolina, will observe its annual home-coming day on Sunday, September 22, 1957.

All members, former members, former pastors and friends are invited to attend the celebration.

Home-Coming Day At Sidney Church

The Sidney Free Will Baptist Church, Belhaven, North Carolina, will observe its annual home-coming day on Sunday, September 22.

A special invitation is extended to all friends and former pastors of the church to attend and enjoy the Christian fellowship.

Spring Hill Church Announces Home-Coming

The Spring Hill Free Will Baptist Church located three miles west of Goldsboro, North Carolina, on Highway 70 announces that its annual home-coming will be observed on Sunday, September 29. Services will begin at 10:45 a. m.

The family of the late R. P. and Betty Johnson are presenting new pulpit furniture to the church. The dedicatory sermon will be at 11:45 a. m. A picnic lunch will be served from 12:30 to 1:30.

The afternoon services will consist of special music by choirs, quartets, trios, duets and solos.

All former pastors, members and friends are cordially invited to attend. The Rev. Milford Hales is pastor of the Spring Hill Church.

Sunday School Convention To Meet at Bethel Church

The Sunday School Convention of the Fifth Eastern District of North Carolina will meet at Bethel Free Will Baptist Church, Whortonsville, North Carolina, on Sunday, September 29, beginning at 10:00 a. m. Miss Carolyn Stilley will serve as

pianist and James E. Davidson as music director. The convention fellowship meeting will be held Friday night, October 4, at Winter Green Church.

The following is the scheduled program:

Morning Session

- 10:00—Convention Prayer, Walter R. Sandlin
- Welcome Address, J. L. Lupton
- Response, H. L. Ireland
- Devotions, H. L. Ireland
- Business Session, President Presiding
- Program, Children of Host Sunday School
- Lesson Sermon, Mr. Wilson Whorton
- Announcements and Offering
- Offertory
- Dinner and Fellowship

Afternoon Session

- 1:00—Convention Hymn, "He Keeps Me Singing as I Go"
- Devotions, Rev. William McClenock
- Convention Address, Mrs. Gertrude Ballard, Representative of Cragmont Assembly
- Children's Program
- Young People's Program
- Adult Program
- Election and Installation of Officers, Rev. J. C. Griffin
- Closing Hymn, "Take the Name of Jesus with You"
- Benediction, Rev. Elmo Harper

Fifth Union Meeting of N. C. Eastern Conference

The Fifth Union Meeting of the Eastern Conference of North Carolina will convene with the Bethel Free Will Baptist Church, Whortonsville, North Carolina, on Saturday, September 28, 1957. The theme for the day will be "Retaining the Faith," and the Scripture text will be taken from Proverbs 22:28.

The following is the scheduled program for the meeting:

Morning Session

- 9:30—Opening Hymn
- Devotions, Virgil Day
- 9:50—Reading of Minutes
- 10:00—Appointment of Committees
- 10:15—Roll Call of Churches
- 10:45—Roll Call of Ministers
- 11:00—News from Children's Home, Rev. S. A. Smith
- 11:20—Congregational Song
- Offering for Children's Home
- 11:30—Message, Rev. James Lupton
- 12:00—Lunch

Afternoon Session

- 1:00—Opening Hymn
- A Message from Our Missionaries to Alaska, Mrs. Lee Whaley

- 1:30—Roll Call of Churches
- 1:45—News from Mount Olive Junior College, Rev. Burkette Raper
- 1:55—Highlights of Bible College, Rev. Cecil Campbell
- 2:05—Retirement of Committees
- 2:10—Business Session
- 3:00—Adjournment

The Rev. Floyd B. Cherry To Conduct Plymouth Revival

The Union Chapel Free Will Baptist Church, Plymouth, North Carolina, announces that the Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Pitt County, North Carolina, will be the evangelist for its revival which begins September 23, continuing through September 29.

Everyone is cordially invited to attend the services.

Physician Makes Gift to Mount Olive Junior College

A gift in the amount of \$2,500 to Mount Olive Junior College, Mount Olive, North Carolina, from Dr. C. C. Henderson, a local physician, was announced recently by W. Burkette Raper, president.

The purpose of the gift, Mr. Raper stated, is to purchase the necessary scientific supplies for the inclusion of chemistry in the curriculum of the college beginning with the fall semester.

In announcing the gift, President Raper declared, "Dr. Henderson has been an ardent supporter of Mount Olive Junior College ever since the college opened here in 1954. Two years ago he gave the college an endowment fund in the amount of \$5,000 and since then has made numerous smaller contributions. In addition to his gifts of money, Dr. Henderson has served as college physician without charge from the beginning of the institution."

Youth for Christ Rally To Meet with Antioch Church

The Antioch Free Will Baptist Church near Bridgeton, North Carolina, will be host to a Youth for Christ Rally on Saturday night, September 21, at 7:30. Everyone is cordially invited to attend the rally and to enjoy the Christian fellowship.

On Sunday afternoon, September 22, at 3:00 o'clock, the Youth for Christ program will be broadcasted from St. Mary's Free Will Baptist Church in New Bern, North Carolina, over Radio Station W O O W.

Ministers' Conference of Blue Ridge Association

The Ministers' Conference of the Blue Ridge Association of North Carolina will convene with the Cedar Hill Free Will

(continued on page sixteen)

NOTES — AND — QUOTES

By J. C. Griffin



SCRIPTURE TO THINK ABOUT

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

My dear reader, do you know Jesus Christ as your personal Saviour? If you do not know Him, why not? Are you alive, or are you dead in trespasses and sins?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). My friend, have you reached the Father in the pursuit of life? Have you tried to find the Father by joining some organization called a church? Have you tried to find the Father by adhering to the teachings of some priest or some preacher, or by reading some prayers or by signing some card or covenant? Have you tried other plans and ideas? All these will fail you when the hour of death stares you in the face. Why don't you go directly to the Lord Jesus Christ and confess your sins to Him, believing His Word and accepting Him as the only begotten Son of God?

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). They actually became the sons of God. Every man who confesses Him, right then and there becomes a son of God and is a member of the family of God on earth.

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Are you, my friend, seeking the Kingdom of God? How much are you putting into the Kingdom of God? Many are trying to get all they can from God, and giving to God just as little as they can. Before they seek God, they seek wealth. Their business is more important to them than the Kingdom of God. But Christ said to seek the Kingdom of God first! When a man puts off the worship of God for the worship of a worldly god, the god of pleasure or the god of wealth, how can that man say that he puts God first? Yet many of us Americans think more of the world than we do of the Kingdom of God.

As professed Christians are we happy in the Kingdom of God? Some people have just enough religion to make them miserable. They are wretched, miserable and in-

active. God wants us to be happy. He wants us to rejoice. There is joy in salvation, but sin kills the joy. David tried the sin business and lost the joy of God's salvation. We hear this guilty sinner crying out, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:12). It takes only a little sin for a man to lose the joy of salvation. I have seen people who were crazy because they had lost the joy of God's salvation. They were out fishing for worldly pleasure; they found it, but the finding turned out to be gall—it was bitter. I have known men to leave the salvation of God for the wealth of this world. They got wealth, but it was a source of burning to their souls. Hear what James has to say about this matter: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days... Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter" (James 5:1-5).

When we leave off the Kingdom of God for pleasure or wealth, we pay an awful price for what we get from the world! "... the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). Paul says, "... the wages of sin is death; ..." (Romans 6:23). Jesus Christ says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). Leave off the Kingdom of God and we lose everything—wealth, pleasure, worth-while friends, health, the fellowship of the saints of God, and the communion. What do we get after all the loss? We get the flames of hell-fire with the devil and his angels. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

"... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

Let us meditate on the above verse which is the instruction of the great apostle, Paul, to the young preacher, Timothy. I often ask myself these questions: Have I been an example to the young minister? Have I talked before him as I should? Have I lived as clean as the young minister expects? Have I been as faithful to the call of the ministry as I should have been in order to encourage the young Christian or the

young minister? I heard a young man who had just been ordained say, "The only thing that I regret about my ordination is that ——— (calling the name of one of the ordaining council) put his hands on me." This young man was offended. He did not like the attitude of the minister. He criticized his manner of living.

In this day which we are living we have a number of young men entering the ministry who believe that a minister should not smoke. They do not smoke. They do not like the odor of hands that are stained with nicotine; they condemn the use of that which sends off the odor. Then there are others who do not attend the movies, and these fellows want us older ministers to live as pure as they desire to live themselves. Now we may say that these young fellows who think it a sin to go to the movies and who disdain the use of tobacco are fanatical, but should our habits be such as would offend them? Paul said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians 8:13). Now let us go back and read Verse 9 of this chapter: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."

Years ago I had the habit of chewing and smoking. I had that habit forty years ago. A young man followed me in a church that I had served, (this young preacher was opposed to the use of tobacco by ministers) and said to a young man who was smoking, "You ought not to smoke." Then the young man referred to me, saying, "Brother Griffin smokes and I think he is all right." That conversation cut me deeply and I said, "Lord, I do not want to offend the man who followed me as pastor of this church. I do not want to stand in the way of any young man who thinks it is against our influence in winning souls to Christ." I am not fanatical about the matter, but I do not want to offend young ministers or young Christians who think it wrong. So I quit that habit and I am glad I did. My conscience is clear and I am happy.

Success, peace, and joy are not found in getting but in giving. All truly great people have found that their only real joy is living by giving. All miserable people have suffered defeat by getting to spend or hoard, or trying to do so.—Selected.

The trouble with most people is that they live in the basement of life. God made a place upstairs for us to live in. Why not move?—Selected.

STORIES

—FOR OUR—

BOYS and GIRLS



Grandpa Thrum's Secret

Gwenda Steward

GRANDPA Thrum was startled when he lifted the latch of the Redmans' back door. Usually he was greeted with laughter or singing. But this night he heard something quite different.

Grandpa Thrum wasn't the Redmans' real Grandpa. He was one of their special friends, and had known the whole family since they were babies—even Mr. and Mrs. Redman. Because he was 80 years old the whole family called him Grandpa, and Grandpa Thrum was one of the most eagerly welcomed friends in the Redmans' home.

This particular night, Grandpa had caught the bus from his home, then walked down the long, tree-lined street, entered the Redmans' gate, and went round to the back of the house. Hoping to be greeted by the happy family, Grandpa was so surprised when he heard the sound of crying.

Nobody came as he opened the door, and Grandpa called out, "It's Grandpa here. What's wrong?"

Suddenly out from the dining room ran four children. Sobbing and crying, they called out, "Oh, Grandpa, Grandpa, come in!"

"My children," he said, "Whatever is wrong? Where are Father and Mother? Tell me!"

Mary, the elder girl, was the first to dry her tears.

"Grandpa, something terrible has happened. You know the money Father was saving for our holiday? It's lost!"

"Lost!" Grandpa remembered very well, for he was the first to suggest to Mary's parents that they should have a holiday. They had returned from an African mission field because of the sickness of Mary's mother, and she needed a holiday. There was little money to spare for a holiday, but Grandpa had suggested that they start a little fund, and he himself had given the first amount to start the holiday fund for the tired missionaries. He was an old pensioner. His wife had died two years before, and Grandpa had little money left after providing for his wife over five years of sickness. But he had willingly given so that these dear friends could have a holiday.

He had seen the fund grow, and now he was greeted with the news that the money was gone! Right on the eve of the holiday by the sea!

But Grandpa was not downhearted. He quietly gathered the children around him. Affectionately he put his arms around the younger children.

"Now, my dears," he went on, "don't you think the heavenly Father knows all about this?"

Mary, John, Philip and Lois each nodded.

"Then we are going to kneel right here, and ask God to lead Father and Mother to the place where the purse was lost."

Philip told Grandpa that while in town shopping the purse had been lost, and Mother had no idea where it might be. She and Father had returned to try to find the lost purse and money.

"Well," continued Grandpa, "that is all the more reason why we should ask God to help us, because He knows the exact spot where the purse is, and He will guide Father and Mother."

Quietly the children knelt with Grandpa Thrum.

"Dear God, You know where the purse is. We praise You and thank You because You can help Father and Mother find it. We thank You that we can come to You in the name of our dear Saviour, the Lord Jesus Christ. Amen."

Just a simple prayer, for although Grandpa Thrum was an old man, he knew that he must trust the heavenly Father like a little child.

The children got up from their knees and sat on the chairs again. Grandpa sat with them, and began to sing,

"I believe God answers prayer;

I am sure God answers prayer . . ."

But before Grandpa could finish the chorus the phone rang.

"You answer it, Mary," said John eagerly.

Mary ran to the phone. The children listened.

"Mother! Oh, where are you?" they heard Mary exclaim.

Then, "Oh, Mummy, how wonderful! Where did you find it?"

"Come home quickly," she finished, and put the receiver back on its hook.

"Mary, quickly, tell us what Mummy said."

"Did she find the purse?"

"Where did they find it?"

Out tumbled the questions, and Mary smiled as she hushed the smaller children. Grandpa sat in the background and smiled to himself. He knew the secret. He knew God had already answered their prayer.

Mr. and Mrs. Redman had gone straight back to the place where Mrs. Redman last remembered having the purse in her hand. Just in front of the big public hospital. Here they looked around, but there was no sign of Mrs. Redmans' purse, nor the holiday money.

Wondering what to do, Mrs. Redman suddenly had an idea.

Looking toward the big hospital, she said to her husband, "I wonder if anyone picked it up and took it into the hospital?"

"That would seem a queer thing to do but let's ask," answered Mr. Redman, as he took his wife's arm, and gently led her across to the big entrance marked "Casualty Ward."

Sitting by the door was the attendant, and Mr. Redman walked up to him, and told the attendant about the lost purse.

"We wondered if anyone had brought it in here," remarked Mr. Redman.

"Can you tell me anything about it?" questioned the attendant.

"Yes, it was a blue purse with a clip at the top, and a zip at the bottom and red lining. In the bottom pocket were \$7 and in the top loose dollars and change."

"Also a shopping list," broke in Mr. Redman.

The attendant smiled, and walked across to a table, where he pulled out the top drawer. In it lay a blue purse with a clip at the top, and a zip at the bottom. Holding it up he said, "Guess it's yours. Might be lucky you are, friends. A little boy picked it up outside, and brought it in here. I wouldn't leave his name, just said he was taught to be honest, then ran off."

"That wasn't luck," said Mr. Redman. "That is an answer to prayer."

So Mr. and Mrs. Redman hurried home ever so glad to see Grandpa Thrum with their children. The children were so eager to tell their parents of the wonderful way God had answered prayer. Mr. and Mrs. Redman knew it, too, and Grandpa Thrum stood in the background, thanking the God who had never failed him during the whole 60 years that he had been a Christian, and one of God's children.

(Grandpa Thrum lives in Australia, and he prays for hundreds of missionaries every day. I have seen his little missionary notebook with all the names of those he prays for.)—Gospel Herald.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

St. Mary's Church Host to Auxiliary Convention

The Woman's Auxiliary Convention of the Western District of North Carolina will convene at the Saint Mary's Church, Wilson County, North Carolina, on Wednesday, October 2, 1957. Mrs. Dan Rivers will serve as the music director, assisted by Mrs. R. N. Hinnant as pianist. The theme for the convention will be "Send Out Thy Light as God's Stewards."

The following is the planned program for the convention:

Morning Session

- 9:30—Registration
- Congregational Hymn, "Stepping in the Light"
- 10:00—Devotions, Mrs. Herbert Waid
- Welcome, Mrs. Lloyd Edwards
- Response, Mrs. Chesbro Fields
- President's Message
- Recognition of Ministers and Delegates
- Special Music
- News from Children's Home, Mrs. Richard Oliver
- "Send Out Thy Light Through Superannuation," Mrs. Leon Godwin
- Congregational Hymn
- 11:30—"God's Stewards to Alaska Through Missions"
- 12:00—Lunch

Afternoon Session

- 1:00—Congregational Hymn
- "Youth Challenges Us Through Christian Education," Mrs. Bagley Morris
- News from Mount Olive Junior College
- Reports of Committees
- Benediction

Pocahontas Church, Host To District Meeting

The District Woman's Auxiliary of the Special Band Association of Arkansas met on Monday night, August 19, at 7:30, with the Pocahontas, Arkansas, Church. Three local auxiliaries were represented: Sharum, Kean and Pocahontas. The Walnut Ridge Woman's Auxiliary was added to the district. Mrs. Will S. White gave an oral report from Jonesboro.

The officers elected for the coming year

ATTENTION!

The first National Woman's Auxiliary Workshop will be held in conjunction with the Missionary Conference on October 8, 9, 1957, at the Free Will Baptist Bible College, Nashville, Tennessee. The women will conduct two afternoon services as you will note in the program for the conference as given in the missions section of this issue of "The Free Will Baptist." The conference itself does not convene until Tuesday night, but the women will have their first session on Tuesday afternoon.

Mrs. Eunice Edwards

were as follows: Mrs. Helen Bennett, president; Mrs. Will S. White, vice-president; Mrs. Zane Kirkland, youth chairman; Mrs. Wavon Sago, program-prayer chairman; Mrs. Dora Walker, study course chairman; Mrs. I. C. Staten, benevolence chairman; Mrs. Taid Ford, secretary-treasurer.

The next meeting of the district auxiliary will be held at the Sharum Church on November 18. Mrs. Earl Smith dismissed the meeting with prayer. Those present enjoyed refreshments during the social hour which followed the meeting.

West Florida District Convention

The West Florida Liberty District Woman's Auxiliary Convention met in annual session with the Chipley, Florida, Church on Saturday, August 24, 1957. Congregational singing was followed with prayer by the president, Mrs. Marie Owens. Mrs. Joyce Kirkland led the devotions, followed by the welcome address by Mrs. Marie Hayes. Mrs. Estelle Crawford responded to the welcome address. Mrs. Oma Owen gave a report of the auxiliary week at the Florida Free Will Baptist Youth Camp. The Rev. C. A. Huckaby and the Rev. H. A. Pitts gave a report on the National Association. Following a short recess, the various reports were given. The Rev. W. E. George brought the morning message.

Mrs. Francis Owens led the afternoon devotions prior to the business session. During the business session a joint missions

conference and woman's auxiliary training course for the spring of 1958 was agreed upon and a committee was appointed to make necessary plans and arrangements. This committee consisted of the Rev. W. B. Hughes, the Rev. W. E. George, Mr. J. S. Harrell, Mrs. Mattie Owens, Mrs. W. E. George and Mrs. Ibra Usery. It was also voted that the committee obtain the services of Mrs. Thomas Willey Sr. of the Cuban mission field to conduct the joint conference and study course.

The following officers were elected: Mrs. Marie Owens, president; Mrs. Corene George, vice-president; Mrs. Oma Owens, recording secretary; Mrs. Cleo Cook, assistant recording secretary; Mrs. Mamie Poole, corresponding secretary; Mrs. Marvin Owens, treasurer; Mrs. Bertie Lee Hartley, field secretary; Mrs. Ibra Usery, study course chairman; Mrs. Joyce Kirkland, youth chairman.

Mrs. Mamie Poole, corresponding secretary, says, "All in all it was a very good session and progressive plans were laid for the coming year. Please pray that we of the Liberty District Woman's Auxiliary may ever go forward for Christ."

Grifton, N. C.—The Y. P. A. of the Grifton Church met on Thursday night, August 29, at the home of Herman Owens. The president, Ray Harrison, called the meeting to order. The group then enjoyed singing many choruses. Sheryll Harrison led the group in prayer. The roll was called with 20 present.

The program was discussed by Mary Elizabeth Turnage, Ray Harrison, Dorothy Mitchell and Betty Lou Jolly. Old and new business was discussed during the business session. Minutes of the last meeting were read and approved. The treasurer reported that there was \$32.67 in the treasury.

The group was very happy to have a new member and 3 visitors. Refreshments were served and enjoyed by all. Steve Turnage dismissed the meeting with prayer.

Plymouth, N. C.—The Woman's Auxiliary of the Plymouth Church held its regular monthly meeting on August 30, 1957, at the church. The president, Mrs. J. A. Alexander, presided. Linda Simpson, president of the G. T. A., conducted the devotions. The minutes of the last meeting were read and approved. The treasurer's report was read and approved also. The circle leaders then gave reports of the work accomplished in the circles.

The auxiliary is proud of the work it is doing and prays that God will continue to use it in whatever capacity He can. The Y. P. A. and G. T. A. also gave their re-

(continued on page sixteen)

MISSIONS

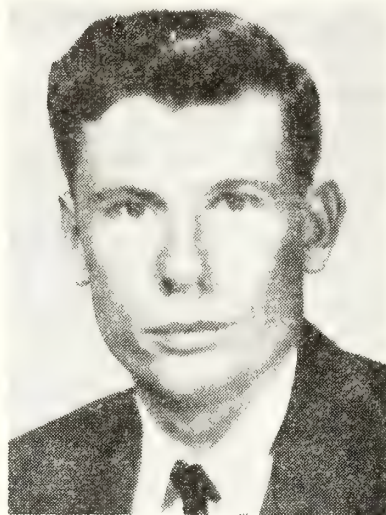
STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee



Rev. Lee Whaley



Rev. Dave Franks

Missionary Conference and W.N.A.C. Workshop

The eighth annual Missionary Conference and the W. N. A. C. Workshop will convene at Free Will Baptist Bible College, Nashville, Tennessee, October 8 and 9, 1957. The programs are as follows:

W. N. A. C. WORKSHOP

TUESDAY AFTERNOON, OCTOBER 8

Theme: "Holding forth the word of life; . . ." Philippians 2:16).

- 1:30—Call to Worship, Mrs. Billy Melvin, Study Course Chairman
- Hymn, "Wonderful Words of Life," Mr. Ross Dowden Directing
- Greetings, Mrs. LaVerne Miley, President

- 1:45—Message, "Holding Forth the Word to Our Youth," Rev. C. F. Bowen
- 2:15—Missionary Cantata, Bible College Music and Speech Departments
- 2:45—Simultaneous Conferences, W. N. A. C. Officers in Charge

MISSIONARY CONFERENCE

TUESDAY EVENING

Theme: "... both in Jerusalem, . . . and unto the uttermost part of the earth" (Acts 1:18).

- 7:30—Congregational Singing, Mr. Ross Dowden
- Scripture Reading and Prayer, Rev. Harvey Hill
- 7:50—Introducing the Conference Program and the Conference Personalities, Rev. Raymond Riggs
- 8:00—Special Music, Bible College Music Department

- Missionary Offering
- 8:15—Message, "The Impetus of Missions," Rev. LaVerne Miley

WEDNESDAY MORNING, OCTOBER 9

- 8:00—Prayer and Praise Service, Rev. Robert (Bob) Shockey
- 8:30—To His Glory, We Sing, Mr. Ross Dowden
- Scripture Reading and Prayer, Rev. Mark M. Lewis

- 8:45—"The Ministry of Prayer in Missions," Mrs. Eunice Edwards
- 9:15—Special Music, College Music Department
- 9:20—Our Witness to Brazil, Rev. Dave Franks

- 10:05—Congregation Sings, Mr. Ross Dowden

- 10:10—Our Witness to Alaska, Mrs. Lee Whaley

- 10:55—Recess

- 11:15—Morning Worship
- Music, Arranged by Mr. Ross Dowden

- Presenting Speaker, Rev. Homer E. Willis

- Our Witness to Mexico, Rev. James E. Timmons

- 12:00—Benediction

W. N. A. C. WORKSHOP

WEDNESDAY AFTERNOON

- 1:30—Hymn, "Wonderful Words of Life," Mr. Ross Dowden, Directing
- Greetings, Mrs. Billy Melvin

- 1:40—Message, "Holding Forth the Word to Alaska," Rev. Lee Whaley

- 2:10—Skit, Cumberland District Youth, Mrs. Charles Sublette, Youth Chairman

- 2:30—Message, "Holding Forth the Word in Africa," Rev. Raymond Riggs

- 3:00—Question and Answer Period, W. N. A. C. Officers in Charge

- 3:30—Adjournment

MISSIONARY CONFERENCE

WEDNESDAY EVENING

- 7:30—Congregational Singing, Mr. Ross Dowden

- Prayer
- Special Music
- Message, Rev. Joseph Ange
- The Charge, Rev. Homer E. Willis
- The Commissioning Prayer, Rev. Raymond Riggs
- Benediction

PROGRAM PERSONALITIES

Rev. Joseph Ange—Newest member of the Foreign Mission Board and pastor of the Highland Park Church, Highland Park, Michigan.

Ross Dowden—Director of the music department at Free Will Baptist Bible College.

Eunice Edwards—Executive Secretary of the W. N. A. C.

Rev. Dave Franks—Missionary to Brazil

Rev. Mark M. Lewis—Chairman of the Foreign Mission Board and pastor of the First Free Will Baptist Church of Hazel Park, Michigan.

Rev. Harvey Hill—Pastor of Berkley City, Missouri, Free Will Baptist Church and member of the Home Mission Board

Rev. LaVerne D. Miley—Former dean of the Bible College and medical missionary student.

Rev. Raymond Riggs—Promotional Secretary of the National Foreign Mission Board.

Rev. Bob Shockey—Pastor of Bethlehem Church and Bible College student.

Rev. and Mrs. Lee Whaley—Former pastor of Jacksonville, North Carolina, Church and missionaries to Alaska.

Rev. Homer E. Willis—Promotional Secretary of National Home Mission Board.

From the Field

FOREIGN MISSIONS

"Enclosed you will find a check for \$20.00 to be applied on the truck fund for Africa. It is an offering from our Bible school."—Mrs. Edwin Hughes.

"We have completed the slide series of our league study of our foreign missions. Enclosed you will find a check for \$16.00. This is the total sum of the special offering for the five showings. I am indeed sorry that it is not more; however, I feel the time and effort invested will repay the board and your office many times over in the months and years to come. Our church

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Nehemiah: Patriot in Action

(Lesson for September 29)

Lesson: Nehemiah 2:17, 18; 4:6; 13:19-21.

Golden Text: Haggai 2:4.

I. INTRODUCTION

Before any person gives himself to the accomplishment of any task with the zeal of dedication, he must become overwhelmed with the consciousness of the need for such action. Since Nehemiah is one of the conspicuous figures in Old Testament history, let us see what it was that inspired him to heroic action which won for him the admiration of all who have ever read his record.

His burden became so heavy that his grief showed upon his face. One day, the king looked at him and asked why his face showed the signs of so much grief, and Nehemiah answered him, "... why should not my countenance be sad, when the city, the place of my fathers' sepulchre, lieth waste, and the gates thereof are consumed with fire?"—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. To neglect the work of the Kingdom of God will always bring reproach upon God's people (2:17).

2. Nothing should inspire God's people more than to hear that His hand is good upon their brother (2:18).

3. When the people of God have His work at heart, their progress will often be a pleasant surprise (4:6).

4. The gates that are open to Sabbath traffic today could be closed also if we had a Nehemiah to enforce the law (13:19).

5. If we are not careful, the forces of Satan will camp at our doors and wait a chance to come in (13:20).

6. The forces of evil will never be routed by those who try to handle them with kid gloves (13:21).—*The Bible Teacher* (F. W. B.).

7. A true patriot firmly believes Proverbs 14:34.

III. ADDITIONAL TRUTHS

1. Let us build . . . This was Nehemiah's call to all. Some might laugh and scoff and a few deride him, but his enthusiasm and zeal were contagious. People responded to

his clarion challenge. He was realistic to see what the needs were and optimistic about the possibilities of the future. The past did not discourage him, and the future did not make him afraid. Faith sees the impossible taking place and so acts. To remove a reproach was cause enough to attempt something.—*Gist of the Lesson*.

Not all religious leaders are Nehemiahs. Free Will Baptists in years gone by lost millions of dollars worth of property through false leadership.

2. Opposition to the work (Nehemiah 4). Tobiah and Sanballat began to laugh when Nehemiah talked about what he and his fellow workers were going to do. Many men have laughed at the wrong time. Many infidels have laughed at Christians undertaking some work for God. Voltaire laughed and said that it took the twelve apostles to build the Church, and he would show how one man could destroy it! The first way in which these enemies attempted to paralyze the spirit of these workers was by ridicule, mockery—a powerful weapon if one does not know that God is on his side. They even went so far as to say that "the light tread of some creeping animal was enough to bring down their weak wall, stone though it was" (cf. Song of Solomon 2:15). I somewhere read the statement that a leader of Parliament does not mind opposition, or denunciation, but he flinches under the whip of ridicule.—*Peloubet's Select Notes*.

3. Scorn, insults and constant interference came daily from the peoples around Jerusalem, but in spite of these things, Nehemiah and his people were always working at their post. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Vs. 6).

A mind to work stems from a sense of necessity, a consciousness of evil, an awareness of danger, a vision of good and a desire to please and glorify God. May we be awakened to the vastness of all these incentives in our age. To assist ourselves in this, let us think of the necessity for the spread of the gospel in all lands, the necessity for training, the necessity for reapers, the necessity for new churches and educational buildings to meet the needs of an evergrowing population.—*Advanced Quarterly* (F. W. B.).

4. Nehemiah knew that the Sabbath was a sign between the Children of Israel and

the Lord. It was not only God's law that there should be one day of rest in seven, but it was a real opportunity to show the world that gratitude toward God has not disappeared from the earth.

Two young men, seated in the early morning train on Monday, were speaking of how they were more tired than on Saturday night. One related having driven to the shore yesterday in his new car, and said, "Never again for me!" "Have trouble?" the other asked. "No, but you know what the road is like on Sunday. At the height of the home-coming traffic there is a line of cars end to end, mile after mile, all the way across the state to the ferries. 'The sinners' parade,' someone near me in the jam called it jeeringly. That phrase stuck in my mind. Of course they were not all sinners. No doubt there were preachers, church workers, and doctors on their various errands. Let's be charitable. But I can't get away from the thought of the noise, the dust, the un-Sabbathlike gaiety and worldliness of the crowds, the many disabled cars and the one accident when several were seriously hurt! Don't think I am a coward," he continued, "that I am afraid of getting hurt physically. I can take my chances with the rest. But I am afraid of hurts that go deeper. I'm afraid to parade with the sinners when I ought to be in church with the saints!"—*The Bible Expositor*.

5. The careful student should read the books of Ezra and Nehemiah to properly understand this lesson. There is one verse in Ezra that contains all the letters of the Alphabet except the letter j.

The Greatest Gift

Give me love that never faileth,
Love that suffers without moan;
That believeth and prevaileth,
Love that seeketh not her own.
Love that never thinketh evil,
But rejoiceth truth to prove;
Love that fears not man nor devil,
Give me, give me perfect love.
Love that every evil cureth,
Doth not envy, vaunteth not;
Beareth, hopeth, and endureth
All that falleth to my lot.
Faith and hope and love abideth,
But there's one all else above;
Lord, my yearning spirit longeth
For Thy greatest gift of love.
—Selected.

To invest in earthly things is to invest in the dead or dying, to invest in the gospel is to invest in eternity. Where are you investing your life and means today?—Selected.

Woman's Auxiliary

(continued from page thirteen)

ports. The ladies are very thankful for the work their young people are doing.

During the business session, Mrs. Audrey Everette was elected leader of the B. A.'s. Mrs. Rachel Comstock was elected to succeed the resigning treasurer. All other officers were re-elected.

The program, "Send Out Thy Light to Thy Prayer Warriors," was presented under the direction of Mrs. Lloyd Jordan. The meeting was closed with prayer by Mrs. Claudia Oliver.

Glennville, Ga.—The Woman's Auxiliary of the Glennville Church met September 5 at the church with 21 members and 2 visitors present. The meeting was opened with group singing. Mrs. Doris Knight read the Scripture, followed with prayer by Mrs. Beulah Winge. Those participating in the program were Mrs. Doris Knight, Mrs. Aldeen Baxter and Mrs. Mystice DeLoach. Following the business session, Mrs. Kayte Byrd DeLoach dismissed the group with prayer. Afterwards they assembled in the dining hall where they entertained their new pastor, the Rev. James Pelt, and his wife with a pantry shower.

The recently elected officers of the auxiliary are as follows: President, Mrs. Aldeen Baxter; vice-president, Mrs. Gladys Harrell; recording secretary and treasurer, Mrs. Georgia Davidson; program chairman, Mrs. Doris Knight; corresponding secretary, Mrs. Kayte Byrd DeLoach; study course chairman, Mrs. Mystice DeLoach; personal service chairman, Mrs. Maud Purcell; youth auxiliary sponsor, Mrs. Barbara Roberts; assistant youth auxiliary sponsor, Mrs. Annie C. Bruner; circle chairmen, Mrs. Lizzie Baxter and Mrs. Geraldine Graham.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church met Tuesday afternoon, September 3, at the home of Mrs. Dollie Davenport with 12 members and 1 visitor present. The vice-president, Mrs. Eleanor Moore, presided in the absence of the president. Following the opening hymn and the reading of the Scripture, Mrs. D. H. Furlough led the group in prayer.

Those taking part in the program were Mrs. D. H. Furlough, Mrs. Alton Furlough and Mrs. Doris Lee Comstalk. Mrs. Ruth Ambrose dismissed the ladies with prayer, following the business session. The hostess,

Mrs. Davenport, served delicious refreshments during the social hour. The next meeting of the auxiliary will be held in the home of Mrs. I. W. Furlough.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held its regular monthly meeting at the church on August 30, 1957. The meeting was opened with group singing. Mrs. Richard Prescott read the Scripture, followed with prayer by Mrs. Edgar Seamster.

After a short business session the meeting was turned over to Mrs. R. Eugene Waddell who presented the program with the assistance of Mrs. Dollie Cash, Mrs. W. P. Brett and Mrs. E. V. Welton. Nine members were present at the meeting.

The auxiliary sponsored two study courses on August 28, 1957, which were held at the Portsmouth City Park. The first study course was on soul winning and was taught by Mrs. R. Eugene Waddell. Lunch was spread at the noon hour. The second study course was on youth work and was taught by Mr. Harold Pritchard of the Fairmount Park Free Will Baptist Church of Norfolk, Virginia. The study courses proved beneficial to all present.

MISSIONS

(continued from page fourteen)

young (3 years old) and small (25 members) so this marks a great effort on their part. I am sure the church has been awakened to the great need of our missionary efforts and regular offerings, will be forthcoming, growing and size as in regularity the Lord blesses our efforts here. Our sincere prayers support you and our missionaries as you go about your work."—Huey B. Long.

"Enclosed is \$3.50 from the league at Edward's Chapel. We realize the need is great, and we pray the Lord will greatly bless in this work. We want to ask the prayers of everyone on the mission board that our league will grow in the work we are trying to do."—Mrs. William E. Pittman.

When a man is wrapped up in himself he makes a pretty small package; most of them can't brag about the wrappings either. —Selected.

NEWS NOTES

(continued from page ten)

Baptist Church on September 21, 1957, at 10:00 a. m. The officers of the conference are as follows: Moderator, the Rev. Clyde Cox; clerk, the Rev. Leroy Grant; ordaining council, the Rev. Wayne W. Smith, the Rev. John Floyd and the Rev. Lloyd Gray; program committee, the Rev. W. L. Kell Jr. and the Rev. Wayne W. Smith.

The following program has been planned for the meeting:

Morning Session

10:00—Congregational Singing

10:10—Devotions, Rev. James Coffey

10:20—Roll Call

—Names of Those Who Are to Be Licensed

10:30—Business Session

—Seating of Delegates

10:50—Recess

11:00—Special Music, Trio and Duet

11:15—Message, Rev. Johnny Floyd, Pastor of First Free Will Baptist Church of Erwin, Tennessee

12:00—Lunch

Afternoon Session

1:00—Congregational Singing

1:10—Special Music

1:20—Devotions, Rev. Winford Roland

1:30—Business Session

1:35—Questioning Licentiates

2:25—Determining Next Meeting Place

2:30—Adjournment

TRIBUTE TO TEACHERS

A Sunday school teacher, I don't know his name,

A wonderful preacher who never found fame.

So faithful, so earnest when I was a boy
He stuck to his task though I tried to annoy.

He never was missing, in cold or in heat,
A smile his face lighted the moment we'd meet.

He taught by example, as well as by word,
This splendid old teacher who honored his Lord.

He helped my young life more than ever I knew,

Later years I remembered and tried to be true.

I suppose he has gone now to join heaven's ranks,

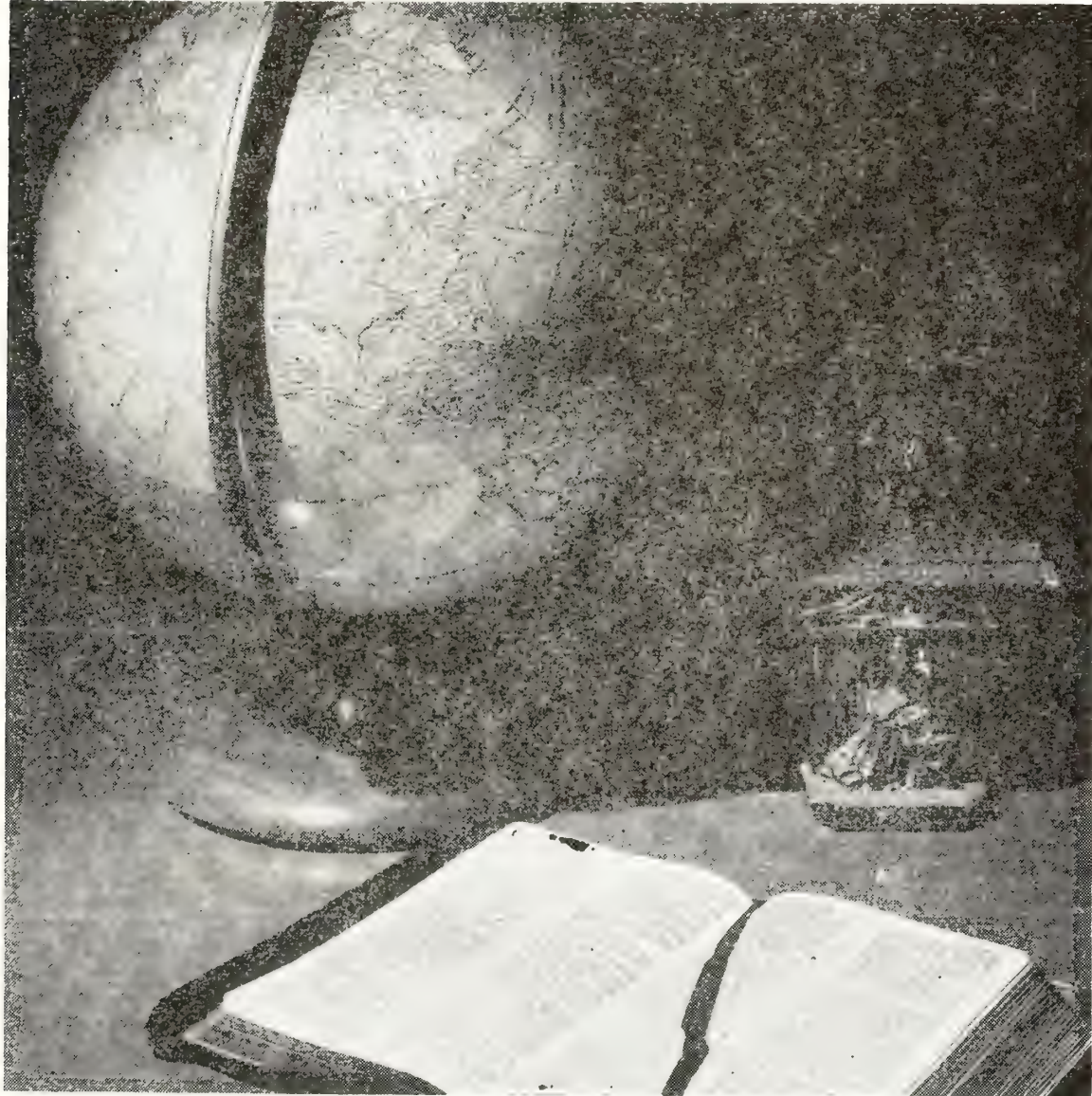
May it be my good fortune some day to say thanks.

the Free Will Baptist

DUKE UNIVERSITY LIBRARY

SEP 27 1957

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 25, 1957
DURHAM, N. C.



THE GREAT COMMISSION

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

—Matthew 28:18-20.

EDITORIAL

WHAT JESUS SAYS ABOUT HIMSELF

In the revelation of Christian truth as given by the Gospel writers no technique of the Master was more effective than the actual discourses of Jesus. By these we mean the direct messages which He uttered that contained more than two or three verses each. There are around twenty of these discourses recorded by the writers of the four Gospels, some given by only one of the writers and others given by two or more. In John 5:17-47 Jesus defends His claim as the Son of God to a group of Jews who were persecuting Him for healing a man with an infirmity at the Pool of Bethesda on the Sabbath Day. Let us note what He says about Himself in this discourse:

(1) As God's Son, He is equal with God. In Verse 17 He says, "... My Father worketh hitherto, and I work." When the Jews were outraged because of this statement, He said further, "... Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (Vs. 19). To them it was the height of blasphemy for this son of a lowly carpenter to make Himself equal with God. He had identified Himself so closely with God that He said He could do all things that God could do; therefore, according to them, His conceit was so great that He should be destroyed as soon as possible.

(2) The Father's love for Him was so great that the Father kept nothing from Him, "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel" (Vs. 20). Jesus told these Jews that God kept nothing secret from Him and God would perform such marvelous things through Him that even they would marvel. Not only would the Father manifest great power through Him, but God would show forth such wisdom through the Son as had never been seen in the world before this time.

(3) The Father had made Him judge of all men, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (Vv. 22, 23). Here Jesus placed His opposers in an awkward position. If what He said were true, the Jews would be opposing the God whom they professed to love and serve; and, when they should come before the judgment bar of God, they would face the very Person whom they had opposed. In such a situation they could offer no evidence which could persuade the Judge of their innocence. By this statement Jesus made it so that they must accept Him for all that He claimed to be or they must denounce Him as altogether evil. They chose the latter course.

Jesus offers Himself to us today in the same manner as He did those Jews. When we hear the gospel preached, Jesus offers Himself as our Saviour. We can accept Him as Saviour and Lord, or we can reject Him and His claim upon us. However, we must know that, for all the repeated rejections of Him, we shall have to answer in the judgment. Then, whom shall we see sitting upon the throne of judgment than the same Person whom we had rejected in the world. It is no wonder that we are told the wicked shall not stand in the judgment, for the person who rejected Jesus as Saviour can offer no excuse to Jesus, the Judge, for his failure to have done so.

(4) He is the Author and Giver of life. In this discourse Jesus refers to life as both physical and spiritual, earthly and eternal, asserting that He gives or withholds either at His will.

Concerning physical life, He says, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (Vs. 21). It is possible that, during His earthly ministry, He raised many persons from the dead, but the Gospel writers record only three instances: Jairus' daughter, the son of the widow of Nain and Lazarus. This statement of His which we have just quoted indicates, on the other hand, that He perhaps wished to raise only these three.

Concerning spiritual life, He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Vs. 24). We can readily see that the reference here is to the regenerated state of the believer in Him in this world. He makes it clear that spiritual life either in this world or in the world to come cannot be attained by man apart from faith in Him as the Son of God. In another instance He made the statement, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

(5) It is He who shall call the bodies of the dead from the graves to be reunited with their spirits that all may go to their eternal abiding places. He says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And they shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Vv. 28, 29).

(6) He has sufficient witnesses that He is the promised Son of God:

In Verses 32-35 He points to John the Baptist as the prophet whom the Old Testament promised would come to announce the advent of the Messiah into the world, "Ye sent unto John, and he bare witness unto the truth. ... He was a burning and a shining light: and ye were willing for a season to rejoice in his light."

In Verse 36 He points to His miraculous works as a second witness that He is the Son of God, "But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

In Verse 37 He says, "And the Father himself, which hath sent me, hath borne witness of me. ..." Perhaps Jesus was referring here to the voice of God which came directly from the Father at the time of His baptism and again at the time of His transfiguration.

Volume 72

Number 38

THE FREE WILL BAPTIST

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AN OPEN LETTER TO MINISTERS

Dear Brother Minister:

This year we have decided to alter our fall campaign somewhat from previous years. We believe this new plan will make it easier for more churches to reach their quotas. Our 1957-58 campaign will be as follows:

Each church will have a quota to be raised for the Children's Home, Middlesex, North Carolina, from September 1, 1957, through August 31, 1958. All donations from each church during this one year period will be applied toward their quota.

We have mailed letters to each church clerk setting forth their quota for 1957-58. In these letters we also listed the amount contributed by their church during the past year.

As you remember, in past years we have requested this quota to be raised during the three months of September, October and November. We would suggest that you urge your church to continue to make a special effort to raise its quota by Thanksgiving. The extended time is designed to aid each church to meet and go over the top in reaching their quota. Turkey folders will be mailed within a few days to aid in soliciting funds for the Thanksgiving campaign.

The cooperation that you as a minister have given us in the past is greatly appreciated and we urge you to use your influence to get your members to meet their quota. You are in a position to render a great service to our boys and girls here and we know that you will not let them down.

Please begin to make your plans to spend Thanksgiving at the Children's Home and let us make it the biggest Thanksgiving ever. The children look forward to having you join them in giving thanks to God for His many wonderful blessings.

With kind personal regards, I am,

Sincerely yours,

S. A. Smith

Superintendent

MY PRAYER

A little child lies plastic to my touch!
I ask Thee for love that understands
When it should reach and when withdraw
its hands,
A selfishness that flings the locked door
wide
For youth to enter while I step aside.
Dear Lord, I need these things so much,
so much;
A human soul lies plastic to my touch!
—Eleanor B. Stock.

Annual Report of the Free Will Baptist Press

Given below is the report of the Free Will Baptist Press to the stockholders in annual session on September 9, 1957. This report covers the ten-month period beginning September 1, 1956, and ending June 30, 1957. The report is for ten months because of a change in the fiscal year which was effected at the stockholders meeting in 1956.

FINANCIAL CONDITION

	JUNE 30, 1957	AUGUST 31, 1956	INCREASE DECREASE*
Current Assets	\$ 99,177.77	\$101,176.03	\$ 2,058.26*
Current Liabilities	7,633.17	18,259.43	10,626.26*
Other Assets	\$ 91,484.60	\$ 82,916.60	\$ 8,568.00
Plant and Equipment—Net	450.00	450.00	—0—
	93,518.43	87,873.29	5,645.14
	\$185,453.03	\$171,239.89	\$ 14,213.14
Represented By:			
Capital Stock	\$ 11,470.00	\$ 11,470.00	—0—
Surplus	173,983.03	159,769.89	14,213.14
	\$185,453.03	\$171,239.89	\$ 14,213.14

The increase of \$14,213.14 in surplus, during the ten months, is the net profit as shown by the profit and loss statement included herein. This statement is compared with a similar statement as of August 31, 1956, as follows:

	TEN MONTHS ENDED JUNE 30, 1957	YEAR ENDED AUGUST 31, 1957	INCREASE DECREASE*
Literature Sales	\$121,109.94	\$117,035.65	\$ 4,074.29
Merchandise Sales	46,239.54	42,311.16	3,928.38
Subscriptions	5,931.85	6,480.45	548.60*
Youth Banner	503.96	706.50	202.54*
Job Work, etc.	5,673.09	10,392.70	4,719.61*
Totals	\$179,458.38	\$176,926.46	\$ 2,531.92
EXPENSES			
Cost of Merchandise and Printing Supplies	\$ 81,240.87	\$ 69,613.38	\$ 11,627.49
Salaries and Wages	50,083.75	54,898.07	4,814.32*
Other Operating Expenses	30,684.46	35,373.77	4,689.31*
Depreciation	4,741.20	4,818.91	77.71*
	\$166,750.28	\$164,704.13	\$ 2,046.15
Operating Profit	\$ 12,708.10	\$ 12,222.33	\$ 485.77
Other Income—Net	1,505.04	2,051.86	546.82*
Net Profit to Surplus	\$ 14,213.14	\$ 14,274.19	\$ 61.05*

The following comments pertain to the extent and manner of our verification of the assets and liabilities as set forth in the attached balance sheet:

Cash on deposit was verified by direct correspondence with The First National Bank, Ayden, North Carolina, and reconciliation of the amount reported with that shown by the books.

Petty cash funds were counted at the beginning of our examination.

There is included herein a schedule of accounts receivable which is in agreement with the ledger accounts.

Inventories of printed literature, merchandise purchased for resale and printing supplies were taken and priced by employees of the Press.

Deposit with First Federal Savings and Loan Association, Greenville, North Carolina, is stated as shown by a pass book. We examined the savings certificate of the Home Savings and Loan Association of Greenville, North Carolina. U. S. Savings Bonds, Series G 2-1/2% registered, principal amount of \$13,000.00 were inspected.

The postal deposits are stated as shown by a report from the postmaster.

(Continued on page four)

A WORLD WITHOUT MISSIONS

Margie Hudson, Jakin, Georgia

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of blindness of their heart; Who being past feeling have given themselves over into lasciviousness, to work all uncleanness with greediness" (Ephesians 4:17-19).

These verses show the lost and miserable condition of the heathen. By being so overcome by heathen blindness, constant worshiping of material gods, and practice of uncleanness and greediness, they have lost sight of the things God has revealed through nature.

Because God has, in process of time, made known His truth throughout the whole earth, thus leaving the nations without excuse for their ignorance of the truth.

Even their religions testify to the lack of Christ. The temples reflect the lust or obscenity of their lives; they were given over to uncleanness with greediness and iniquity. Throngs of worshipers offering sums of money, sacrifices of animals, fowls, hairs, food or flowers, and praying long and frantically before deities of corruption.

All of this illustrates and further declares the fact that the heathen are conscious of their lost condition—lost despite religions, culture or enlightenment. Even with all this, they are without hope and without God.

Nature does not tell us everything we need to know, but God's eternal power and divinity are particular truths which are revealed to us in nature.

"Because that which may be known of God is manifested in them; for God shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:19, 20).

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Psalm 19:4). This verse also shows the glory of God.

"But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Romans 10:18).

Nature has been proclaiming these truths to man from the creation of the world, and still speaks today with the same flawless testimony wherever man is found. But heathen are blinded to all of nature's tes-

Annual Report of the Free Will Baptist Press

(Continued from page three)

The following stocks owned were inspected:

Church Finance Association, Inc., Sixteen Certificates, \$25.00 Each	\$ 400.00
First National Bank, Ayden, North Carolina (2 Shares)	50.00
	\$ 450.00

Land, buildings and equipment are stated in the balance sheet at cost less reserve for depreciation. During the year, improvements were made to the building and a folding machine was purchased.

All known liabilities of the Press are shown in the balance sheet.

We inspected insurance policies at June 30, 1957, which disclosed the following insurance in force:

Fire and Extended Coverage:

Buildings	\$ 26,500.00
Contents	55,000.00
Workmen's Compensation	
Manufacturers' and Contractors' Liability	10/20,000.00
Fidelity Bond—L. A. Dunn	5,000.00

The Press is in excellent financial condition. The records have been kept satisfactorily and appear adequate to furnish all necessary information.

In our opinion, the accompany balance sheet and related statement of profit and loss present fairly the financial position of the Free Will Baptist Press as of June 30, 1957, and the results of its operations for the ten months then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding fiscal year.

Respectfully Submitted,
John C. Proctor
Certified Public Accountant

BALANCE SHEET JUNE 30, 1957

ASSETS CURRENT ASSETS

Cash:

On Deposit	\$20,752.79	
Office Funds	30.00	\$ 20,782.79

Accounts Receivable—Customers	15,773.38
Inventory—Merchandise, Literature and Supplies	29,022.68
Deposit—First Federal Savings & Loan, Greenville, North Carolina	10,000.00
Savings Certificate—Home Savings & Loan, Greenville, North Carolina	10,000.00
U. S. Government Bonds	13,000.00
Advances to Employees	137.50
Postal Deposits	401.42

Total Current Assets \$ 99,117.77

OTHER ASSETS

Stocks Owned 450.00

LAND, BUILDINGS AND EQUIPMENT

Land	\$ 1,670.00	
Buildings	\$34,036.04	
Less Reserve for Depreciation	5,040.24	28,995.80
Machinery and Equipment	\$90,559.19	
Less Reserve for Depreciation	31,456.44	59,102.75
Office Equipment	\$ 8,262.48	
Less Reserve for Depreciation	4,512.60	3,749.88
		\$193,086.20

LIABILITIES

CURRENT LIABILITIES

Accounts Payable	\$ 6,110.85
Due Bills Payable	606.77
Social Security and Withholding Tax	677.00
Customers' Credit Balances	238.55

Total Current Liabilities \$ 7,633.17

(Continued on page five)

timony. Romans 1:28 reads, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Let's all remember all heathens are not just in the foreign lands, for every person who has rejected Christ and the plan of salvation is a heathen.

The heathen is destitute; he dwells in the midst of darkness. His life is barren of all good, joy, peace and contentment. He is blind and helpless to pierce the veil of ignorance, custom and practice of his forefathers, or to see the face of the only begotten Son of God. He is thirsty, parched, dry and begging for water.

Are we as Christians going to carry out the Great Commission, or are we going to let them remain in this awful state of darkness?

I pray you that we heed the Great Commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. E. D. Coker

On March 28 the death angel visited the home of Mr. E. D. Coker and took him home to be with His heavenly Father. Death came as a shock to his family and loved ones. Mr. Coker passed away two days after being stricken with a heart attack.

"Tuney," as he was called, lived a quiet, reserved life, serving his God, church and community well. While a deacon of the Horse Branch Church of Turbeville, South Carolina, he seemed to strive to do the Lord's will and not his own.

"Uncle Tuney," as he was called by his four step-children, truly proved to be a loving step-father and also a dear father to his own three children. We believe that he is filling the place God had prepared for him in heaven.

We miss you, "Tuney," as the days go by, But we know you were wanted up there in the sky.

You were faithful to God while here on earth;

We know you have now entered those gates of pearl.

Annual Report of the Free Will Baptist Press

(Continued from page four)

CAPITAL STOCK AND SURPLUS

Capital—Authorized \$20,000.00

1,147 Shares Outstanding @ \$10.00 Per Share

Surplus

\$ 11,470.00

173,983.03

185,453.03

\$193,086.20

PROFIT AND LOSS STATEMENT For the Ten Months Ended June 30, 1957

INCOME

Literature Sales

\$121,109.94

Merchandise Sales

46,239.54

Subscriptions

5,931.85

Youth Banner

503.96

Job Work

5,250.31

Advertising, Obituaries, etc.

422.78

\$179,458.38

COST OF MERCHANDISE AND PRINTING SUPPLIES

Inventory—September 1, 1956

\$ 48,473.79

Manufacturing Supplies

\$ 32,555.56

Merchandise Purchases

24,572.75

Other Supplies

1,698.20

Cuts and Pictures

2,963.25

61,789.76

\$110,263.55

29,022.68

Less Inventory, June 30, 1957

\$ 81,240.87

OPERATING EXPENSES

Salaries and Wages

\$ 50,083.75

Writers' Fees

5,867.50

Light, Heat and Water

1,311.85

Postage

5,079.79

Repairs

892.54

Telephone and Telegraph

267.23

Insurance

889.18

Officers' and Stockholders' Expenses

1,695.15

Employees' Hospital Insurance

507.00

Traveling Expenses

417.16

Donations

997.53

Miscellaneous

857.99

Returned Checks

88.98

Bad Debts

267.90

Pension

1,548.00

Social Security Tax Expense

1,053.55

Discounts Allowed

1,174.55

Dues and Subscriptions

603.68

Royalties

6,667.03

Song Book Expense

497.85

Depreciation

4,741.20

85,509.41

166,750.28

\$ 12,708.10

OTHER INCOME

Interest and Discount

\$ 926.29

Interest on Bonds and Savings Accounts

568.75

Dividends Received

10.00

1,505.04

NET PROFIT FOR THE PERIOD

\$ 14,213.14

You were a faithful Christian—a true child of God.

And even though your earthly body lies beneath the sod,

Your soul is at home in that beautiful land,
A place prepared for the blood-bought band.

In the near future—it may not be long,
Our Lord will come for His bride with a song;

And then we'll shake your hand once again
Just over the stars in glory land.

Mrs. Roxie Belle Gibbons

(continued on page sixteen)

NEWS NOTES

Blackwelder Resigns Ayden, N. C., Pastorate

The Rev. I. J. Blackwelder has tendered his resignation of the pastorate of the Ayden, North Carolina, Free Will Baptist Church, effective September 30, 1957. He has accepted the pastorate of the Horse Branch Free Will Baptist Church, Turbeville, South Carolina, to begin October 1, 1957.

Mr. Blackwelder has been with the Ayden Church approximately three years and leaves many friends in Ayden.



Revival Held at Union Chapel Church

The Rev. Henry Melvin, pastor of Reedy Branch Free Will Baptist Church near Winterville, North Carolina, was guest speaker during a recently held revival, September 2-7, at the Union Chapel Free Will Baptist Church, Beaufort County, North Carolina. The church reports the following:

"A spiritual atmosphere was felt throughout the meeting. There were ten rededications and five conversions. We thank God for these results and the working of His Spirit which leads us in the right decisions. These five people were baptized on Sunday afternoon, September 15, along with two others who came forward at this service.

"Brother Melvin kindly delivered the home-coming sermon on Saturday morning, September 7, and the Lord greatly blessed our hearts through him. Afterwards everyone present enjoyed a very pleasant meal and fellowship in the yard. During the afternoon the yearly conference of the church was conducted by the pastor, the Rev. N. D. Wiggs Jr."

Washington, N. C., Church Announces Home-Coming Services

The Washington, North Carolina, Free Will Baptist Church will observe its annual home-coming on Sunday, September

29. Dinner will be served on the grounds, and afternoon services will be held at the Beaufort County Nursing Home followed by the regular fifth Sunday night sing at 7:30 p. m.

A cordial invitation is extended to all pastors, members, friends and singing groups to attend the home-coming services. The Rev. Charles Keith is pastor of the church.

Revival to Be Held At Long Ridge Church

Revival services will begin at the Long Ridge Free Will Baptist Church, Duplin County, North Carolina, on Sunday night, October 6, at 7:30. The guest speaker will be the Rev. P. D. (Dannie) Jenkins of Sneads Ferry, North Carolina. Mr. Jenkins is a former pastor of the church, having served for three years.

The pastor of the Longridge Church is the Rev. Walter Sutton. Mr. Sutton is also serving the Northeast Church. He is a native of Farmville, North Carolina, and a student at Mount Olive College, Mount Olive, North Carolina. He is married and is the father of one child, Steve. Mr. Sutton succeeded the Rev. Wesley Price as pastor of these churches, and is under the supervision of the Rev. R. L. Norville.

Coming Events

October 2—National Day of Prayer.

The Longridge Church desires the prayers of all Christians for the success of the revival services. Everyone is cordially invited to attend.

Home-Coming and Revival At Christian Chapel Church

The Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, will celebrate its annual home-coming on October 6, 1957. Services will begin at 11:00 a. m., conducted by the pastor. Lunch will be spread on the grounds at 12:00 o'clock. The church extends a cordial invitation to all former pastors, members and visitors to attend.

Revival services will begin on Monday night, October 7, continuing through October 12. The Rev. Earl Glenn of Wilson, North Carolina, will be the evangelist for the series of services. Everyone is invited to attend the revival.

Saints' Delight Church, Host To Sunday School Convention

The Saints' Delight Free Will Baptist Church of Louisburg, North Carolina, will be host to the Second Western District Sunday School Convention on September 29. The theme for the meeting will be "Christ's Mission and Ours," and the Scripture will be "... as my Father hath sent me, even so send I you" (John 20:21). "Send the Light" will be the theme song for the meeting.

The following is the scheduled program for the convention:

Morning Session

- 9:45—Song Service
- 10:00—Welcome: Mrs. Julius Layton from Saint's Delight Church
- 10:05—Response: Mrs. Earl Bass from Mt. Zion Church
- 10:10—Devotions: Mr. Norman Vaughn from People's Chapel Church
- 10:20—Business Session
- 10:25—Sunday School: Mr. David Dickerson from Saint's Delight Church
- 11:00—Intermission
- 11:10—Song Service
- 11:30—Convention Message: Rev. Walter Sutton

Afternoon Session

- 1:15—Song Service
- 1:20—Devotions: Mr. Jodie Strickland from Friendship Church
- 1:30—Special Music: Mt. Zion and White Oak Hill Churches
- 1:45—Reports of Officers and Directors
- 2:00—Local Program
- 2:10—Final Business Session
 - Reports of Committees, etc.
- 2:45—Field Secretary's Report and Discussion
- Youth Rally Report
- 3:00—Adjournment

New Church to Hold Its First Revival



Rev. Rashie Kennedy

The Rev. Rashie Kennedy, pastor of the Grace Free Will Baptist Church, Greenville, North Carolina, will conduct a revival in the Mizpah Free Will Baptist Church located at the corner of River and North Shore Roads, Washington, North Carolina, September 30—October 6. Mr. Kennedy will be assisted by the assistant pastor of the church, Henry C. Hagans. Mr. Samuel Johnson, also of Grace Church, will conduct the song services. There will be special messages in song each evening.

All Christians are requested to pray with the church that God will give a great harvest of souls. The public is cordially invited to attend the services.

Auburndale, Fla., Church Announces Revival Services

Revival services will begin at the Auburn-dale, Florida, Free Will Baptist Church on October 6, 1957, with the pastor, the Rev. Robert Owens, formerly of Nashville, Tennessee, doing the preaching.

Mrs. G. M. Page, reporter, states: "The meeting will run a week or longer, depending on God's will. We desire your prayers." Everyone is cordially invited to attend these revival services.

Third Quarterly Session Of Midway Association

The Third Quarterly Session of the Midway Association of Georgia met with the New Light Church near Morgan, Georgia, on July 26, 1957. The opening song was led by W. B. Griffin. The Rev. T. B. Mellette had charge of the devotions which were led by his nephew, the Rev. Thomas Mellette of Turbeville, South Carolina.

The session was officially opened by the moderator; he appointed Mrs. Martha Ever-son and Mrs. Edith Shiver as reading clerks.

S. F. Boyd, J. N. Barnes, B. Houston and Alvin Day were appointed to compose the finance committee. Every church was represented at the session. The letters were read and the delegates seated. The body adjourned until 1:15 p. m. for the noon service and dinner. The Rev. W. F. McDuffie preached the sermon; then the host church spread an old-fashioned dinner.

The Rev. Henry Melvin of Winterville, North Carolina, led the afternoon devo-tions. Mrs. Decemar Houston of Albany, Georgia, presented the afternoon message entitled "The Importance of the Family Altar." The Rev. Paul Irvin's name was added to the list of ordained ministers. Mr. Irvin was reared in the Midway Associa-tion, but had moved his name with his work.

There were sixteen ministers present who were members. Visiting brethren were as follows: the Rev. Jim Pelt, the Rev. D. F. Pelt, the Rev. C. J. Pelt; the Rev. Thomas Mellette, Walter Sloan and family, Chester Pollock and wife, and the Rev. Henry Melvin.

The Rev. S. T. Shutes makes the follow-ing statement regarding the advancement of the work: "Our work is not growing too fast, but steady, and what we believe to be the pattern given us by our Lord."

Seventy-First Session Of Western Conference

The Seventy-First Annual Session of the Western Conference of North Carolina will be held at Flood's Chapel Free Will Bap-tist Church, Nash County, on October 16, 17, 1957. The following program has been planned:

Wednesday Morning Session

- 10:00—Devotions, Rev. R. W. Allman
- 10:10—Introductory Sermon, Rev. W. E. Renfrow
- 10:40—Conference Opened, Secretary
- 10:45—Moderator Takes Charge
 - Roll Call of Ministers
 - Appointment of Committees
 - Executive Committee Report
 - Roll Call of Churches
 - Business Period
 - Offering for Children's Home
- 12:00—Lunch

Wednesday Afternoon Session

- 1:00—Devotions, Rev. J. B. Ferrell
- 1:10—Business Period
- 3:00—Adjournment

Wednesday Evening Session

- 7:30—Devotions, Rev. Wiley Ferrell
- Sermon, Rev. W. E. Anderson

Thursday Morning Session

- 9:30—Devotions, Rev. C. G. Ashley
- 9:40—Roll Call of Ministers
- 10:00—Roll Call of Churches
- 10:10—Report of Appointed Committees
- 11:15—Ordination Services
 - Offering for Mount Olive Junior

The Rev. C. L. Patrick To Conduct Snow Hill Revival



Rev. C. L. Patrick

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the visiting evange-list for a revival at the Snow Hill Free Will Baptist Church, Duplin County, North Carolina, on September 29—October 5.

A cordial invitation is extended to the public to attend.

College

12:00—Lunch

Thursday Afternoon Session

- 1:00—Devotions, Rev. Bernard Duke
- 1:10—Business Period
- 2:30—Adjournment

11th District Union Meeting Of N. C. Central Conference

The Fourth District Union Meeting of the Central Conference of North Carolina Free Will Baptists will meet with the As-pen Grove Free Will Baptist Church, Wil-son County, North Carolina, on Saturday, September 28, 1957. The following is the planned program for the meeting:

Morning Session

- 10:00—Welcome Address, Hilda Owens
- Response, Rev. Robert Lee Norville
- Sermon, Rev. C. L. Patrick

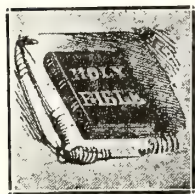
Afternoon Session

- "What Is Christian Education?" Rev. C. H. Overman
- "Education and Leadership," Rev. C. L. Patrick
- "Consolidating Our Educational Resources," Rev. L. R. Ennis
- "Moving On from Here," Rev. Dan Beamon
- Question and Comment Period

Free Union Church Host to Union Meeting

The Free Union Free Will Baptist
(Continued on page ten)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: I am a young Christian and want to do right but am faced with a most unusual problem. My parents are church members, but I doubt that they are Christians. They make most unreasonable demands upon me and appear to be antagonistic toward me and seem to think every Christian duty I am called upon to fulfill is silly and unnecessary. Am I to obey them in all things, or should I follow what the Bible seems to teach me?—J. E. H., California.

Answer: If you had mentioned some of the specific duties they object to your performing and had told me why you doubt your parents in their Christian profession, I might be able to give you more specific Biblical advice. Since your question lacks in some such details, it is quite possible that I miss the main point of your question all together. In the first place it is correct for us all, whether young or old, to remember that God gave us our parents as His special agents enabling and empowering them to watch over our souls when we are too immature and inexperienced to do that for ourselves. He has given them parental love that causes them to be concerned about everything that we do and everything that happens to us. Since I have become a parent, I cherish with much more feeling the little interests and expressions of parental concern that I can recall, that, when they were taking place seemed quite unnecessary to me. Now I know that without such keen and scrupulous watchcare as they keep I would not have been kept from some threatening dangers and pitfalls that I did not see at the time. Suppose my parents had allowed me to play baseball on Sunday as many neighborhood children did or suppose they had been willing for me to sneak into a neighbor's watermelon patch and slip away with one of his melons without punishing me, as was true of other neighbors, would I have been a Christian today, or would I have encountered much unnecessary trouble before becoming a Christian? Well! Your answer is just as good as mine here, for I do not know what might have occurred under different circumstances, but I do thank God from the very depths of my heart that He gave me old-fashioned parents who tried to guide

me in that straight course that avoids every appearance of evil. After I grew up and engaged in active service, they thought that many of our church's activities were quite unnecessary, and they influenced me to limit myself in active participation when they thought one could not find Biblical support for them. I am glad, for an example, that while I was growing up they objected to a person's being dressed in a Santa Claus costume and handing out presents from the Christmas tree, otherwise I may have gone to the extreme here. Other children seemed to enjoy and get a kick out of that feature of the Christmas season, but I never did, for my parents thought it was wrong. Now when I am older and have been able to look more thoroughly and carefully into the subject, I too, think it is definitely displeasing to God to have such a show in the name of the birthday of His dear Son.

On the other hand, I have been made to feel most sympathetic toward some children whose parents were church members but definitely not Christians, such were some of our neighbors, when I was growing up. One man, among these, objected to his children's making a public profession of Christ, when the younger of the three was about eleven years old. Later when they were in their teens and finally made a profession and were baptized, he said a lot of hard things; and then when they wanted to attend Sunday school regularly, he objected and often accompanied them away from home on Sunday making it impossible for them to attend regularly. In later years this man quit drinking, for he drank quite a bit while his children were growing up, and asked that he be re-instated in the fellowship of the church. The lives of his Christian children, I feel sure, influenced him in making this change. He was quite faithful in the attendance of all services the last ten years he lived upon earth. Had these children failed to honor their parents, what might have happened to both the father and the sons? This opens the way for me to say that the Bible teaches every one to honor his parents and to obey them in anything that is not contrary to the Bible. It teaches us to give special honor to Christian parents and to obey them in all things. "Honour thy father and thy mother: that

thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20:12); "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Proverbs 1:8, 9); "Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God" (Leviticus 19:3); "For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death" (Matthew 15:4); "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother" (Luke 18:20); "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20); "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). These passages of Scripture from various parts of the Bible suggest with what concern one needs to regard his parents and their wishes. The whole of the Bible's message on this subject points in the same direction. We may take note, however, of the fact that Ephesians 6:1 would give us to understand that the son or daughter who has Christian parents is to obey them in all things (Christian parents are those who are *in the Lord*). If a parent who is not in the Lord, or who is not a Christian, were to give us orders contrary to God's work, then it would be time to object and if necessary refuse, for each of us is responsible to know and obey the whole of the Bible's teachings.

This seems to be a day in which children exceed in disobedience to their parents. The Bible warns us against such a day, declaring that it is to come at the end of this present age and that it will bring final chaos and destruction to this world system. "This know also, that in the last days perilous times shall come. For men shall be lovers of this own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Timothy 3:1, 2). "Backbiters, haters of God, despiteful proud, boasters, inventors of evil things disobedient to parents" (Romans 1:30). God's Word seems to indicate that a disregard for all kinds of authority has forerun each age of disaster. God's judgment by the flood was forerun by man's disregard for God's restrictions that kept the Godly line, who were descendants of Seth, from marrying the ungodly Canaanites who had God's curse upon them. See Genesis 4:11-14; Genesis 6:1-7; also 2 Peter 2:1-10.

(Continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Daniel 1:8).

Of the many great and outstanding young men of the Bible, Daniel is one of the greatest, most wonderful, marvelous, honorable, noble and sublime. There is a reason for these virtues, just as there are reasons for every person's success or failure, goodness or badness, power or weakness, usefulness or uselessness. There is a reason why men rise or fail to rise, achieve or fail to achieve great things for God and mankind. Why? This is a great question asked by only one small word. It may take many words to answer it, but one of the words which is very outstanding in the answer, and which I shall lay special emphasis on this week and next, is *purpose*. The question then is, Why succeed or fail? Why make good or make bad in life? Why rise to the heights or remain in the depths and sink lower and lower? Why be great and powerful, or weak and powerless for God and good? Why make one's mark in the world for good or for bad? Why bless or curse the world in which one lives? Why travel heavenward or hellward? Why go down the stream of time with the multitudes and be lost, or go up that stream with the few faithful pilgrims and be saved? Why? The answer, *Purpose!* which means, as used in this text, *determination*.

The secret to the success or failure of every life is *purpose*—purpose to choose God or the devil, Christ or the world, to live right or wrong, purpose, I say, to be Godly or wicked! It is a life with purpose or without purpose. What is your purpose in life?

Why was Daniel so mighty, so heroic and so saintly? Why has his life meant so much to the world? The secret of Daniel's great life must be found in his great purpose—his noble, blessed, sublime and eternal *Purpose*. He and three other young men, it appears, were alone when it came to standing for God and all that was right while in the strange and evil land of Babylon. Daniel was perhaps the leader of the other three. There are stated reasons for this belief. His choice, his purpose,

might have influenced their choice and purpose to stand true to their God even in the face of almost impossible difficulties. This is possible, even probable, in any person's life—your life. Often others follow the road we take, accept the pattern and example we set, and thus purpose right or wrong because we do.

In the text we have the reason why Daniel became the mighty man he did—hero, prophet, leader and writer. Let's read it again: "But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank: . . ." Read the remainder of the chapter; or better still read and study the whole book and see what God did with and for this great man with a blessed and noble purpose. It was not easy to take the stand that Daniel took, neither is it easy for us today to purpose definitely for the right, and to stand there eternally, regardless of circumstances or results, but it always has and always will work out for the best and pay big dividends in this life and in eternity.

Daniel at this time was a young man. Even in his youth he loved and feared God, and purposed in his heart to serve Him at any cost. He had a heart purpose—a real *heart purpose*. That is exactly what every youth must have to live right and accomplish great things for God. The lack of purpose is the reason so many fail. The lack of *heart purpose* always brings failure. (Continued next week.)

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Ecclesiastes 3:17).

THE MAIL BOX

SPECIAL NOTICE

"I am now serving Hickory Chapel Free Will Baptist Church as pastor and my address is as follows: Route 4, Box 184-C, Ahoskie, North Carolina. My phone number is 3437."—Ralph Osborne.

NEW CHURCH WANTED

"If anyone is interested in starting a church in Melbourne, Florida, get in contact with me at the following address."—Edgar Colman, General Delivery, Palm Bay, Florida.

SPECIAL NOTICE

"This is to notify the Rev. Herbert Bryan's friends and the friends of the Free Union Free Will Baptist Church of Sea Level, North Carolina, that Mr. Bryan is now pastor of the Free Union Church.

"We have full-time work: Sunday school, 10:00 a. m.; worship service, 11:00 a. m.; league, 6:30 p. m.; worship service, 7:30 p. m. Everyone is invited to attend our services."—Mrs. Dollie Taylor, Clerk, Free Union Free Will Baptist Church, Sea Level, North Carolina.

MINISTER DESIRES WORK



Rev. Arnold Woodlief

"I was ordained for the gospel ministry of Christ at the quarterly meeting of the Salem Association of Free Will Baptists of Florida on July 6, 1957. The quarterly meeting convened with the Midway Free Will Baptist Church near Cypress, Florida. I have completed four and a half terms of training at the Free Will Baptist Bible College in Nashville, Tennessee.

"When I received a divine call from Christ to preach the gospel, I had a defect in my speech. I questioned Christ with the defect in my speech saying, 'How can I preach the gospel with a defect in my speech?' Christ answered and said, 'I have all power to do all things and I have called you to preach the gospel.' I said unto Christ, 'Here am I; take me, use me and do whatever Thou wouldest.' So Christ took me and is using me to preach the gospel. Christ, as my helper, has helped the defect in my speech in a wonderful way and I am what I am by the grace of God.

"I will preach the gospel wherever Christ leads me. I will do pastoral work and evangelistic work. I am now available for evangelistic work in any Free Will Baptist church. I will be most glad to visit in any of our churches for revivals. Anytime your church arranges for a revival, I will be available."—Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.

PRAISES PAPER

"Greetings in the precious name of Jesus Christ, our blessed Saviour. Today I am thanking God for a full and free salvation. I also thank Him for the sweet fellowship of His people. I received your nice letter and *The Free Will Baptist* that had the announcement of my mission work here in Nashville. . . . I am sending you one dollar to renew my subscription to the paper for six months.

"I am doing home mission work; I am trying to raise up a church in South Nashville. Please pray for me. I was 69 years old August 30, 1957. I read and type without glasses (in fact I have none). . . . I began preaching on August 11, 1907.

"I have it fixed so that at my death the Free Will Baptist Home Mission Board will get all my books, typewriter and manuscript for a book to be printed and sold if (Continued on page sixteen)

NEWS NOTES

(Continued from page seven)

Church, Sea Level, North Carolina, will be host to the Carteret County Union Meeting on September 28, 1957. The host pastor is the Rev. Herbert Bryan. The following is the scheduled program:

Morning Session

- 10:00—Devotions, Rev. Henry Van Kluyve
- 10:15—Roll Call, Appointment of Committees
- 10:40—Special Music, Beaufort
- 10:50—Stewardship, Rev. Seldon Bullard
- 11:10—Special Music, Crab Point
- 11:20—Worship Offering, Congregational Song
- 11:25—Message, Rev. Herbert Bryan
- 12:00—Dinner

Afternoon Session

- 1:00—Devotions, Rev. Carroll Hansley
- 1:15—Business
 - Reports of Committees
 - Unfinished Business
 - New Business
- 1:35—Election of Officers
- 2:00—Testimony Period, Rev. James E. Howard
- 2:15—Benediction

Second Union Meeting of N. C. Central Conference

The Second Union Meeting of the Central Conference of North Carolina Free Will Baptists will be held at Cedar Grove Church, Martin County, North Carolina, on Saturday, September 28, 1957. The theme for the meeting will be "Pastoral Evangelism." The theme Scripture will be taken from John 20:21 as follows: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

The following is the scheduled program for the meeting:

Morning Session

- 10:00—"Bringing in the Sheaves," Hymn No. 359
- Devotions, "Called and Sent," Rev. J. C. Lynn
- 10:10—Welcome, Rev. Walter Nobles
 - Response, Rev. I. J. Blackwelder
- 10:15—Seating of Ministers and Delegates
- 10:25—Business Session
- 10:35—Report of Denominational Enterprises
- 10:50—"The Pastor as a Teacher," Rev. Henry Melvin
- 11:00—Hymn, "Jesus Saves"
- 11:05—"The Pastor as a Counselor," Rev. R. B. Crawford
- 11:15—Morning Worship, Rev. Henry Melvin
 - Hymn, "Bring Them In"
 - Offering
- 11:25—Sermon, "The Pastor as an Evan-

gelist," Rev. F. B. Cherry

12:00—Lunch

Afternoon Session

- 1:15—Hymn, "Rescue the Perishing"
- 1:20—Devotions, "The Pastor as a Shepherd," Rev. Dean Dobbs
- 1:30—"The Pastor in the Community," Rev. C. L. Patrick
- 1:40—Hymn, "There Shall Be Showers of Blessing"
 - Business Period
- 2:30—Closing Hymn, "Saviour, Like a Shepherd Lead Us"
 - Benediction

Albemarle District Meetings To Convene with Free Union Church

The Albemarle District meetings, consisting of the union meeting, the league union and the Sunday school convention, will convene with the Free Union Church, Pinetown, North Carolina, on September 28, 29. The theme for the meetings will be "Salvation," and the aim will be "To show the need and the way of salvation."

The scheduled programs for the meetings are as follows:

UNION MEETING

Saturday, September 28

Morning Session

- 10:00—Devotions, Rev. Winfred Brickhouse
- 10:10—Welcome Address, Local Pastor
 - Response
- 10:15—Congregational Singing
 - Worship Offering for Children's Home
 - Special Music, Host Church
- 11:30—Union Meeting Message, Rev. Ralph Osborne
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Joe Newberry
- 1:15—Business Period
 - Report of Treasurer
 - Announcement of Next Union
- 2:15—Closing Hymn and Benediction

LEAGUE UNION

Saturday Evening, September 28

- 7:30—Devotions, Miss Annie Keech
- 7:40—President's Message, Mr. J. T. Keech
- 7:45—Appointment of Digest Committee
 - Roll Call of Leagues
 - Minutes of Last Union
 - Recognition of Ministers
 - Announcements
- 8:00—Congregational Singing
 - Special Music, Host Church
- 8:15—Business Period
 - Report of Committee
 - Awarding of Banner
 - Treasurer's Report
- 8:30—League Program
 - Bible Drill
- 9:00—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION

Sunday, September 29

Morning Session

- 10:00—Devotions, Mr. Isaac Furlough
- 10:05—Welcome Address, Local Superintendent
 - Response, Mr. Joe Newberry
- 10:15—Sunday School Lesson, Rev. Allen Bryan
- 10:40—Enrolling of Ministers
 - Recognizing Visiting Ministers
 - Reading of Minutes of Last Convention
 - Sunday School Reports
 - Announcements
 - Congregational Singing
 - Worship Offering for Children's Home
 - Special Music, Host Sunday School
- 11:30—Convention Message, Rev. Walter Reynolds

12:00—Lunch

Afternoon Session

- 1:00—Devotions, Miss Katherine Cox
- 1:10—Business Period
 - Report of Treasurer
 - Announcement of Next Convention
- 2:00—Adjournment

Rose Hill Church Announces Revival

Revival services will begin at the Rose Hill Church, Pitt County, North Carolina, on September 29, continuing through October 5. The Rev. T. O. Terry will be the guest speaker for the services which will begin each evening at 7:30. The church requests the prayers of everyone for the revival meeting.

On October 6 the church will celebrate its annual home-coming. All former pastors, members and friends are invited to attend.

Home-Coming Day at Edgemont Church

The Edgemont Free Will Baptist Church of Durham, North Carolina, will celebrate its annual home-coming day on Sunday, October 6, 1957. A former pastor, the Rev. Floyd Cherry, now pastor of the Black Jack Free Will Baptist Church, Pitt County, North Carolina, will bring the morning message. Following the morning services, those present will be served dinner at the church.

This will be the first service of the church in which the new pastor, the Rev. Ronald Creech, will be present.

Home-Coming at Pleasant Grove Church

The Pleasant Grove Church, Wayne County, North Carolina, will celebrate its annual home-coming on Sunday, October

(Continued on page sixteen)

NOTES — AND — QUOTES

By J. C. Griffin



SOME QUESTIONS TO CONSIDER

If you were to die today where would you be in eternity? There are only two destinies—one is heaven and the other is hell. Get this and let it soak in: "... it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). We do not have to believe this Scripture. We see and hear of death all about us daily. The Word tells us that *it is appointed*. We do not have to believe that people die for we know that. If we know that the first part of this verse is true, who would be ignorant enough to say that the latter part is not true?

What comes after death? Yes, judgment comes after death. My dear reader, are you prepared for that event? You have got to meet it—prepared or unprepared. What are you going to do about it? There is no way to dodge death, and there is no way to dodge the judgment. Again I ask, "Are you ready?" Perhaps you do not want to think about it. Perhaps you try with all your power to keep away from death and judgment. Paul tells us that we all must appear at the judgment. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess unto God. So then every one of us shall give an account of himself unto God" (Romans 14:11, 12).

A Deadly Poison

Jesus warns against the deadly poison of the tongue. He begins to portray and explain this unruly member of our body by comparing it to a ship. "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (James 3:4). This refers us back to the third verse of the same chapter: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."

In these illustrations, James is saying that the power of the tongue is used for either good or evil. If only we as a people would tell that which we know to be the truth and then stand on that truth, we would avoid much conflict and failure. Misunderstandings would be of little account, or hardly ever known. But we are so evil-minded as human beings that we harbor things in our minds that are not true about some man

or woman or some institution and we blab out an untruth. Then we go right on telling the same thing. I am fully persuaded that a man can tell a lie and keep telling that lie until he really gets to where he believes it to be the truth. You can show him the truth, but it does not register; and in no time that old poisoned, unbridled member of his body is set on the fires of hell. It keeps wagging and putting out its poison with all deceivableness. The trouble is that no matter what you say, there are always some people who believe it to be true.

Mother Eve believed Satan's lie instead of God's truth. There are people who swallow political lies. There are people who will believe a slanderous lie. There are people who will believe a religious lie. All lies are bad because they come from the father of lies, the devil. When Jesus was talking to the Pharisees one day, He told them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth ye believe me not" (John 8:44, 45). So when our tongues get so foul that they utter false statements we are in fellowship with the father of lies. Now here is the important question: Can we afford to meet the great Judge with our tongues defiled with Satan's lies?

I have known people to try to get saved, and there was a remembrance of a falsehood. I heard one man say that he had to go to a couple of young married people and confess before them that he had slanderously lied against the young wife. I knew one man to confess to a business man that he had lied and stole from him and then swore to a lie to get clear. I was an eye witness to the confession and heard the business man say, "Well, I forgive you." That was a scene I shall never forget. It reminded me of the Master when He said, "Go and sin no more."

No lie will stand before the God of truth. Every liar must meet his lies either at the altar of true Godly repentance or at the judgment seat of Christ. "... every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11). There is no way except by the way of truth.

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6). This being true, we certainly should know that what we say is the truth, the whole truth, and nothing but the truth. But notice that

James said that the tongue *setteth on fire the course of nature*. Did it ever occur to you that we are natural born liars? You may not believe it, and you may not like me for saying it; but Christ said a lot of things that men did not like. If you speak the truth as it is set forth in God's Word some people will not like it and might not like you for saying it. Yes, we are natural born liars.

When Johnny yields to temptation and gets hold of a forbidden cookie, even with the crumbs on his lips, he will deny that he has broken your orders. You may forbid his going over to play with the neighbor boy, but Johnny slips off and stays awhile and then slips back. Then when you ask him, "Son, where have you been?" in most instances he will reply, "Nowhere." In many ways we find that we are inclined to tell falsehoods.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). No man can tame the tongue, but God can make it as tame as necessary for the glory of its Maker. The tongue was all right until Satan got control of it, and it will be all right when God gets it back under His control. Let us remember to speak the *truth*.

Budget Adopted for College

A budget in the amount of \$140,000 for Mount Olive Junior College, Mount Olive, North Carolina, during the current fiscal year was approved last week by the North Carolina State Convention of Free Will Baptist Churches, sponsor of the college, during their forty-fifth annual session held at Cramerton, North Carolina.

The convention also set up a student loan fund at the college with an initial appropriation of \$750 and voted to include the loan fund in its annual budget.

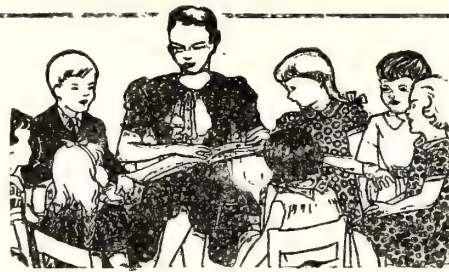
Other action of the convention related to Mount Olive Junior College was approval of a recommendation of the Board of Directors that their membership be increased from nine to eighteen members so that other states and more laymen might be added to the board. Three new members are to be added every other year beginning in 1958 until a membership of eighteen is reached.

The college was authorized by the convention to conduct whatever financial campaigns necessary to obtain the required funds for its operation and expansion. The Reverend W. Burkette Raper, president of the college, stressed the necessity for raising 300,000 at the earliest possible date for the construction of a dormitory for girls.

STORIES

—FOR OUR—

BOYS and GIRLS



THE STOLEN BICYCLE

G. H. Clement

LAURENCE Blake was the proudest boy on the street. He had been promised a bicycle if he passed with honors, and that Saturday morning his father brought it home fastened to the front of his car. By night he had learned how to balance himself on it, and what fun he had riding it up and down the street!

One day, a few weeks later, he left his bicycle outside a store for a couple of minutes while he went in to get some groceries for his mother. He was greatly shocked to find his bicycle missing when he got outside! He ran home as fast as his legs would carry him, and between gasps and sobs he told his mother what had happened.

Mrs. Blake's first impulse was to call the police. But then she realized that it might have been taken by a mischievous boy who had no intentions of keeping it. She would have Lawrence look around the neighborhood, and wait a while, before she would notify the authorities. When Mr. Blake came home at night, and learned of the loss of the bicycle he also felt they should not be hasty about notifying the police.

"Likely when the boy's parents find out what he has done they will make him return it," he suggested.

However, a few days went by and no signs of the bicycle. Then one day Lawrence came running into the house.

"Mother, I think I know who has my bicycle," he exclaimed. "I took a shortcut through the Railroad Street alley, and when I was passing the Riley's home I saw through the picket fence behind their shed a blue bicycle. Mine was red, Mother, but this looked like a paint job. I looked closer and I saw it had on it the special tires that father put on my bike. I know that Jim Riley couldn't buy a bicycle. His father has been sick and out of work for weeks. I'm sure it's mine, but how can I prove it?"

Mrs. Blake thought for a moment. "I think I know how we shall find out about that bicycle. Bill Rogers, who brings our paper, walks to school with Jim each morning. I think he may be a friend of his. I am going to ask Bill if he knows anything about that bicycle."

That evening when Mrs. Blake asked Bill about Jim's bicycle he was silent for awhile. Finally he said: "I'm not sure how or where Jim got that bike. I know he couldn't buy it for he didn't have the money. When I ask him he won't tell me. But I know why he got it. A store down on Barton Street had a sign in its window: 'Boy with bicycle wanted for after school.' Jim Riley said to me: 'I wish I had a bike. I could get that job and help out at home. Mother had to scrape some last week to get the rent money. But I haven't any money to buy a bicycle.' A few days later I saw him with the bicycle he has now, and he had the job at the store, too."

When Mr. Blake was told why Jim stole the bicycle he looked perplexed. "Jim's motive was right," he said, "but that does not justify his method. We certainly must discourage him from stealing; but on the other hand we do not want to discourage him from seeking to help out at home. And also, I wish I could think of some way revealing to Jim his crime of thievery without letting all the neighborhood know about it."

No one seemed to be able to arrive at a solution that night. However, at family devotions Jim and his parents were remembered in prayer and guidance was sought of the Lord. The next evening Mr. Blake announced that he thought he had the solution. After he had explained to the others they were sure his suggestion was excellent. After dinner Mr. Blake went to see Jim's father. He was invited into the house.

"Mr. Riley, I don't suppose you know that your son stole my boy's new bicycle, do you?" Mr. Blake commenced.

Mr. Riley turned pale.

"No, indeed, I didn't!" said the startled man. "I knew that Jim was anxious to get a bicycle so he could get that delivery job. When he came home with one and told me that his chum Bill Rogers had loaned him his for awhile, I believed him. You see, Bill has often loaned Jim his things. Last Christmas he even loaned Jim his electric train for several days. Once he came down the street on Bill's roller

skates. So I thought that his explanation was true. I have never known him to steal anything before. I guess he got so worried about my being sick that he lost his head. I am dreadfully sorry he did such a thing as that."

"So am I," said Mr. Blake, "Although I can sympathize with his motive. But I don't intend to get him into trouble. I have a suggestion to make. It will be quite some time before you will be able to return to heavy work. Today I was talking with our manager and I have a light home-job to offer you. Every week we send out thousands of folders. These come to us unfolded. We have extra work at the factory to occupy the employees who used to fold these advertisements. If you care to take over this work I am sure it will help you quite a bit."

"Well, it is certainly very good of you to offer me this work," exclaimed Mr. Riley. "It will take care of everything fine until I get well enough to go back to my regular work. Just as soon as Jim comes in I will have him take the bicycle over to your place."

"I have a suggestion to make regarding the bicycle," said Mr. Blake.

Before he could explain anything, he walked Jim.

"Here's the father of the boy whose bike you stole, Jim," blurted out Mr. Riley.

Jim's face went white, and his eyes betrayed his guilt and his fear.

"I guess I'm in for it, eh?" was all he said.

"I hope you will never do a thing like that again, Jim, for any reason," said Mr. Blake, "but you are not 'in for it' as you say. You see, Jim, I remember the day when Christ forgave my many, many sins against Him. It is true I made amends whenever I possibly could, but I enjoyed His forgiveness. We forgive you, Jim, for stealing this bicycle. We are not going to take the bicycle; but later on when you get a good job you can buy it. That will be your restitution. There's no rush about it, Jim."

It wasn't long before the Riley home was so transformed that the neighborhood wondered what had happened.

"If you want to know what has happened to our home," said Jim one day to the boy across the street, "I'll tell you. Christ lives there now, that's what; and what He has done in our home He can do for any other home in the whole neighborhood."

The Blakes were delighted to find that their God-directed method of dealing with the stolen bicycle had left a testimony that resulted in the Riley's inviting Christ into their lives and home. Mr. Blake inquired from Bill Rogers when Jim's birthday was. When that day arrived, Lawrence rode over

on the bicycle which his father had bought him in place of the one Jim took. He tipped up to their letter box and dropped in a card. It read: "Birthday Greetings. Dad

wants me to tell you, Jim, that the bicycle is our birthday gift to you, and naturally we therefore clear you of any debt in regards to it."—*Gospel Herald*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

N. C. Western District Auxiliary Conference

The Western District Woman's Auxiliary Convention of North Carolina will convene at St. Mary's Church, Lucama, North Carolina, on October 2.

The directions to the church are as follows: Travel two miles on Highway 301 north of Kenly, North Carolina, then turn left on Highway 581 and follow this highway about one mile. Coming from Wilson, North Carolina, you should travel fourteen miles south on Highway 301, then turn right on Highway 581 and follow this highway for about one mile. Coming from Goldsboro, North Carolina, take Highway 581.

Intercessory Prayer Band

Do you believe God's Word is true? You may say, "What a question! Of course I believe it is true." If so, then you believe these verses: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

It probably is easy to say we believe this, but do we show we believe? When you pray, do you believe you shall receive? The above verses of Scripture are printed on the covenant you signed when you enlisted as a prayer warrior. Have you read your covenant lately? I'm sure it would do all of us good to get it out and read it once in while to see just what we have signed. If you have lost your copy, write me and I will send another. Maybe you have forgotten you are in or have lost your letter sent you last year. Just write me and I will send you another copy. We now have 18 prayer warriors, but can I truly say that we have 218 praying daily? It is so easy to become slack in our praying, but surely we must join hearts and minds daily in our prayers to God. We must ask in *His name* before we can receive.

This year during the Woman's Conference at Cragmont, we formed a new group with our new members. This is Group No.

11 and they are to pray for all publication of Free Will Baptist literature, for the Free Will Baptist Press at Ayden, North Carolina, and for the publication work being done at our Nashville, Tennessee, headquarters.

Anyone who wishes to join in prayer with other Christians is invited to contact me and I will send you a letter stating what you are to pray for. But remember, the important part is to pray *daily*. Surely as 218 people raise their hearts to God daily and pray in the name of Jesus, our requests will be granted. My address is Route 1, Scotland Neck, North Carolina.

Mrs. Marvin Moore

Aspen Grove Church Host to Convention

The following is the program for the Fourth Union Woman's Auxiliary Convention of the Central Conference of North Carolina which will meet September 29, 1957, with the Aspen Grove Free Will Baptist Church, Wilson County, North Carolina:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Harvey Pittman
- 11:10—Welcome, Graul Mangum
—Response, Mrs. Horace Lee Gay
- 11:15—Special Music, Duane Scott
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
- 11:30—Sermon, Rev. L. R. Ennis
- 12:05—Appointment of Committees
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Bob Beamon
- 1:25—Special Music, Mr. and Mrs. Robert Oakley
- 1:35—Business Session
- 2:00—Sermon, Rev. W. L. Hart
- 2:20—Adjournment

Norfolk, Va.—The Woman's Auxiliary of the Free Will Baptist Gospel Mission, whose pastor is the Rev. E. H. Overman, recently elected officers as follows:

President, Mrs. E. H. Overman; vice-

president, Mrs. J. R. Wilson; youth auxiliary chairman, Mrs. B. Boyd; program-prayer chairman, Mrs. R. Melton; personal service chairman, Mrs. E. A. Henderson; recording secretary, Mrs. R. S. Poole; corresponding secretary, Mrs. R. W. Haines; treasurer—stewardship chairman, Mrs. L. Byrd.

Each of the above officers has a committee of two to assist her. The group has only been organized since March, 1957, and the present membership is 24. The current project of the auxiliary is "Missions for Africa."

The corresponding secretary, Mrs. R. W. Haines, says, "The Lord has wonderfully blessed us and we have already collected \$57.00 for our project. We request the prayers of everyone who reads this article."

The Memorial Student Loan Fund

WHAT IS THE MEMORIAL LOAN FUND?

The Memorial Student Loan Fund is a loan fund adopted by the Woman's National Auxiliary Convention, in honor of the women who pioneered the work of the woman's auxiliary of Free Will Baptists and to assist needy and worthy students to complete their Christian education at the Free Will Baptist Bible College, Nashville, Tennessee.

WHY WAS SUCH A FUND ADOPTED BY THE WOMAN'S AUXILIARIES?

Since one of the main purposes of the woman's auxiliary is to help the church promote missions and Christian education we believe that one of the best means to reach our goal is through assisting our students to obtain Christian training in order that they might more effectively carry out the Great Commission.

HOW WILL SUCH A FUND BE CREATED?

There are definite rules and regulations that have been prepared by a committee appointed by the Executive Committee to govern such a fund. The fund will be operated under the supervision of a committee elected by the Woman's National Auxiliary Convention.

WHO IS ELIGIBLE TO BORROW FROM THIS LOAN FUND?

All Free Will Baptist young people who are interested in completing their education at the Free Will Baptist Bible College after completing at least one year at the Bible College are eligible to borrow from the fund provided they will comply with the rules and regulations governing the loan fund.

WHERE WILL THE MONEY COME FROM TO ESTABLISH SUCH A FUND?

Since the Woman's National Auxiliary (Continued on page sixteen)

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

September 3, 1957

Dear Christian Friend,

You perhaps have read this before but I would like to remind you again of the following eight facts:

1. God had only one Son and He became a foreign missionary.

2. The followers of Jesus were first called Christians in a church started by foreign missionaries.

3. Every book in the New Testament was written by a foreign missionary.

4. Every epistle in the New Testament was written to a convert of foreign missions or to a foreign missionary church.

5. The book of Revelation was written to seven foreign missionary churches.

6. The Gospel of Luke was written by a foreign missionary convert.

7. The book of Acts describes the first foreign missionary journeys.

8. Every apostle but one became a foreign missionary, and he became a traitor.

This year (Wednesday, October 9) Rev. Dave Franks will be commissioned for Brazil, and Rev. and Mrs. Lee Whaley will be commissioned for Alaska. Surely, you will want to attend.

MISSIONARY CONFERENCE

The eighth annual missionary conference will be held in the Free Will Baptist Bible College Auditorium, Nashville, Tennessee, beginning Tuesday night, October 8, and continuing through Wednesday night, October 9. Those who shall be speaking on the program are as follows: Rev. LaVerne D. Miley, former dean of the Bible College the medical missionary student; Rev. Dave Franks, missionary to Brazil; Rev. James E. Timmons, missionary from Mexico; Rev. and Mrs. Lee Whaley, missionaries to Alaska; Mrs. Eunice Edwards, executive secretary of W. N. A. C.; and Rev. Joseph Ange, recently elected member of the Foreign Mission Board and pastor of Highland Park Free Will Baptist Church, Highland Park, Michigan.

OFFERINGS

The undesignated offerings received during the missionary conference will be equally divided between national home missions and foreign missions. You may also designate your gifts to either department. Please attend this conference if at all possible. It will be a good time to visit headquarters and the Bible College.

MERKHS HAVE SAFE LANDING

The Merkh family have landed safely in Switzerland and have already begun their language study. The following paragraph is taken from Dan's letter written in transit:

"As we pulled out of the dock I noticed a woman waiving a Bible. I asked Margaret to introduce herself to the woman. She is Anna Boyer from S. I. M., and of course we *hit it right off*. In our cabin that night we talked of having some fellowship meetings, and maybe more Christians were aboard. The next morning while passing through the parlor I saw five young people reading Bibles and praying. I introduced myself to them and found them C. M. A. on way to Netherlands, New Guinea. They had met a young couple under the A. I. M. The crowd was growing. I saw the purser and got permission to use a room for fellowship and Bible study each night. We had 29 the first night, 36 the second. A Rev. Herter from Philadelphia was aboard and spoke for the Sunday a. m. service. I spoke in the evening. We also have a flannelgraph lesson in our cabin each morning for children. Anna Boyer and a Mrs. Donner conduct this, Mrs. Donner and her husband are lovely Christians. He is head surgeon in the Protestant Hospital in Rotterdam. All in all we have about 20 missionaries or full-time workers aboard. We may differ in some doctrines, but I believe they are all fundamental Bible believing Christians."

I am sure you rejoice with us in the fellowship and please pray for God to direct them in their language study. Mrs. Merkh will especially need prayer as she shares her time with the children and her studies.

WILLEYS TO SURVEY BRAZIL

Rev. and Mrs. Thomas H. Willey Sr. have plans to leave about the second week in September on a survey trip of the country of Brazil. The purpose of their going is to acquire a field on behalf of the foreign mission board, and to determine just where we should send missionaries in Brazil. Please pray for them as they make this survey. This is an important assignment, so please pray that God will give them wisdom in making decisions.

WILSON RETURNS TO INDIA

By the time you read this Miss Volena Wilson will be on the high seas enroute back to her station in South India for another five-year term. She has made many

new friends while on furlough which we trust will strengthen her prayer support and increase the financial giving to foreign missions.

DIMES FOR DIAMONDS (?)

We have sent out from the foreign mission office almost 2,500 of the *Dimes for Diamonds* folders. Each folder would hold \$3.00 in dimes. If all of them were returned filled with dimes we could have over \$7,000.00 for the truck project. As it stands, however, we have less than \$2,500.00. Where are the missing folders? Please send yours in soon as we must place the order for the truck and trailer in the very near future.

BRAZIL—NEXT FIELD!

The country of Brazil has a population of 58 million, rapidly growing cities, moving frontier; multi-racial people (white, negroes, mulattoes and Asiatics); Portuguese language. It is reported that the Protestant church in Brazil has two and a half million Communicant members and adherents, practically four per cent of the population. Most rapid Protestant growth, percentage-wise, of any country in the world. How long will it be before Free Will Baptists take their place on this moving frontier? We shall see, please pray for divine direction.

Then too, send money as you pray. Our expenses have been extra heavy this month. What is your church doing to help reach the unreached?

Yours for Christ,
Raymond Riggs
Promotional Secretary-Treasurer

Financial Statement Board of Foreign Missions

August, 1957

Cash in Bank August 1, 1957	\$25,898.38
Receipts	9,764.40

Total to Account For	\$35,662.78
Disbursements	10,627.07

Cash in Bank September 1, 1957	\$25,035.71
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STATE QUOTAS			
State	Quota	Paid	Balance
Alabama	\$2,800	\$ 2,151.64	\$ 648.36
Arkansas	2,800	2,130.11	669.89
California	2,800	809.88	1,990.12
Florida	1,800	1,517.90	282.10
Georgia	3,700	2,550.36	1,149.64
Illinois	4,000	3,080.54	919.46
Kentucky	2,100	610.44	1,489.56
Maine	300	100.00	200.00
Michigan	14,300	9,086.91	5,213.09
Mississippi	1,700	790.40	909.60
Missouri	10,300	5,821.42	4,478.58

(Continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Paul Writes to the Corinthians

(Lesson for October 6)

Lesson: 1 Corinthians 1:1-25.

Golden Text: 1 Corinthians 2:2.

I. INTRODUCTION

The city of Corinth in Greece was a famous seaport, and because of this, "people from every part of the great Roman empire, especially seamen and merchants, came together at Corinth. They all, for the great part Gentiles, brought with them their special sins: immorality, drunkenness, dissipations were the order of the day. The Christians, who themselves for the greater part were formerly pagans, were unfortunately influenced by all this. There were Jews at Corinth, indeed there must have been a fairly great number of them, for they had a synagogue of their own (Acts 18:1-4)."

—F. W. Grosheide. The apostle probably came to Corinth in the autumn of A. D. 50, being alone as he entered the city for the first time, but rejoined later by his companions, Silas and Timothy. Originally he had intended this visit to be comparatively brief, but, as a result of the direct leading of the Holy Spirit, he remained for perhaps eighteen months.—*Peloubet's Selected Notes.*

II. LESSON TRUTHS

1. Paul had a divine call to be an apostle. After his dramatic conversion on the Damascus road he went into seclusion for three years. Then after a brief visit to Jerusalem he went back to his native city of Tarsus for about seven years. During this time God had a chance to deal with and talk to this man for whom He planned such a wide and effective ministry.

2. The people of the church are here called *saints*, the literal meaning of which is the set apart or separated ones. So the church today should be made up of those who have accepted this *setting apart* from the world, and who seek to live for Him in the midst of a wicked and perverse generation.

3. The reason why the church of our day has so little power and influence in the world is that we have permitted unsaved people who desire the outward recognition of

church membership, but whose hearts and lives are in the world, to join what God planned to be a separated spiritual group.—*Moody Monthly.*

4. Note that 1 Corinthians 1:2 and 30 teach the truth concerning Bible sanctification. Note also in 1 Corinthians 6:9-11, that it is not "saved and sanctified," but "Washed, sanctified and justified." There is no mention of the need for a second work of grace which would eradicate the old carnal nature.

5. What God intended to be a group "with the same mind and . . . judgment" (Vs. 10), "perfectly joined together" for the glory of God, had been broken up by divisions. The epistle reveals that these divisions concerned many things, such as social position, education, spiritual attainments, etc. Right here Paul is dealing with the division into little groups according to what preacher was favored. Different men are bound to have different gifts, but instead of receiving them all as for God's glory and their good they had managed to split the church over personalities.—*Selected.*

6. Trouble in the church! Yes, this is nothing new. When we think of today's problems and difficulties we are easily upset and alarmed. It should not be, we cry, and rightly so. But in Corinth there was Schism or divisions. That was possibly worse than anything we know today. The moral standards were low in comparison with ours. There were four groups and not three as commonly assumed.

"Paul, Apollos, Peter and Christ" were set up one against the other.

Some preferred Paul and his teaching and these were liberally minded in contrast with those who followed Peter, tradition, and conservatism. Peter clung to his Hebrew background awhile even after becoming Christ's (cf. Acts 10; Galatians 2:11). Peter could witness as an eye-witness of Jesus, whereas Paul could testify his marvelous conversion on the Damascus road. Apollos knew how to expound the Scriptures with ardour and eloquence. Each had a following, but worse still was another group standing apart and claiming to be Christ's, and excommunicating the others! They seemed to talk of a superior faith and pious profession, and claimed to be the fundamental and orthodox party.—*Gist of the Lesson.*

All four factions were unconcerned about the heinous sin mentioned in Chapter 5.

7. The Night God Filled Yankee Stadium

Saturday evening, July 20, was a red-letter day for Christianity. That was the night God filled Yankee Stadium, so often called "The house that (Babe) Ruth built."

Not once in all of its 34 years had the huge arena been so full. But last July 20, by official estimate, 100,000 persons were seated or standing inside the ball park, while another 20,000 were refused admission for lack of room.

Just two days before, worldly-wise gamblers were reported to be betting 10 to 1 that "Billy Graham cannot fill Yankee Stadium." And, Graham agreed with them, both then and later. For he declared, as he stood facing the huge throng, "I didn't fill this place. God did it!"

And he knew why. Months before, he had called on Christians all over the world to make New York City "the most prayed-for spot on the face of the earth." Millions accepted that challenge, and prayed that God would work in great power during the New York Crusade. This meeting was the answer to that globe-circling prayer.

Just before the beginning of the rally the evangelist and his special guest, Vice-President Nixon, were escorted to the platform. As Mr. Nixon later explained it, during that brief walk he remarked to Graham that it must bring a great satisfaction to have attracted the largest crowd in the history of the Stadium. It was then that Graham confessed, "I didn't fill this place. God did it!" Later the evangelist declared: "God has done this, and all the honor, credit and glory must go to Him. You can destroy my ministry by praising me for this. The Bible says God will not share His glory with another."—*Moody Monthly.*

8. If the teacher has time, please turn to Genesis 11. Wouldn't it be better in some ways if all people used the same language? God introduced various languages to check the progress of sin for a time. One united church could be a great blessing if it were not for the tares. Russia had only one church, the Greek Catholic, but it became formal and just a huge political machine, and now Russia is a curse to the world.

Today is all you have. What are you doing with it? Are you discouraged, sick or tired? Christ is the remedy.—*Selected.*

God asked, "What doest thou here, Elijah?" If He asked that question of you today, what would you answer? (See 1 Kings 19:9.)—*Selected.*

NEWS NOTES

(Continued from page ten)

6. All former pastors, friends and members of the church are urged to be present.

Mr. Hardy Talton, reporter, states: "A well-balanced program has been arranged for Sunday morning and evening with lunch being served at 12:00 o'clock noon."

St. Mary's Church Announces Revival

The Rev. Frank Thompson of Johnson City, Tennessee, will conduct a revival at St. Mary's Church, Lucama, North Carolina, beginning October 13.

A cordial invitation is extended to everyone to attend.

MISSIONS

(Continued from page fourteen)

Nebraska	100		100.00
New Mexico	200	234.86	
N. Carolina	20,250	21,793.82	
Ohio	2,900	2,822.16	77.84
Oklahoma	6,500	3,786.63	2,713.37
S. Carolina	4,100	3,354.72	745.28
Tennessee	9,100	6,213.44	2,886.56
Texas	3,600	2,447.86	1,152.14
Virginia	3,600	4,293.58	
W. Virginia	2,700	624.43	2,075.57
Misc.	3,565	2,577.08	987.92

Totals \$103,215 \$76,798.18 \$28,689.08

MAIL BOX

(Continued from page nine)

it so desires, with the profit going toward its work. The title of the book is to be *Think on These Things*.

"God bless you in the great work you are doing for God."—Colonel Pendleton, 170 Wharf Avenue, Nashville 10, Tennessee.

Questions and Answers

(Continued from page eight)

Genesis 19:4-30. Compare Romans 1. God gave as a reason for destroying Sodom and Gomorrah the fact that their reprobate minds had rendered them altogether iniquitous and godless. He says that this age will close like the period before the flood and like the one that brought about the destruction of Sodom and points out that a general breakdown in moral restraint and that children will be noticed for their disobedience to and dishonor of parents.

WOMAN'S AUXILIARY

(Continued from page thirteen)

Convention boasts of over 10,000 active members, we are asking that each member give \$1.00 a year to this fund; and since this is set up as a Memorial Fund, in memory of those ladies who pioneered in the auxiliary work and laid such a good foundation, during the month of September each local auxiliary is requested to have a special program emphasizing the Memorial Loan Fund and honoring pioneer auxiliary women. At this meeting a special offering is to be taken for the Memorial Fund and sent to the WNAC office.

WHEN WILL THIS FUND BE PUT INTO OPERATION?

The answer to this question depends entirely upon the individual members of the local auxiliaries. If each member will respond this year with \$1.00 then this fund will be put into operation when school begins in 1958. When do you want it to be gin?

OBITUARIES

(continued from page five)

In Memory of Mrs. Ella G. Owens

March 6 the death angel visited my home and took from me my mother, Mrs. Ella G. Owens. She made her stay on earth seventy-eight years and eight months. She was afflicted mentally for three or four years to the point that many times she hardly knew me as her child; but she knew her Lord in whom she trusted. So often she would say, "The Lord means everything to me."

She leaves to mourn her going, one son, Levie Owens of Route 1, Macclesfield, North Carolina, and one daughter, Mrs. C. D. Hamilton of Route 1, Fountain, North Carolina.

When I go to the grave it seems she speaks from heaven and says to me, "When I'm gone don't grieve because my eyes look upon you no longer; but remember they look upon the Saviour, and soon I'll go with him to meet you and welcome you into heaven." Today I know she is made whole and knows no affliction and sorrows.

Written by her daughter
Mrs. C. D. Hamilton

In Memory of Mrs. Bettie Owens Bell

On January 27, 1957, God in His love reached down and took from us a friend and sister in Christ, Mrs. Bettie Owens Bell. She was a faithful member of Otter's Creek Free Will Baptist Church, Edgecombe County, North Carolina, from a young child until death. Through the sweet and the bitter she served her Lord and her church. She was in failing health for a period of time and sometimes unable to attend church at all; but we knew she was praying at home for her church. Today if we could hear her speak to us from heaven, we believe she would say, "Trust, serve, obey, pray and keep climbing for the top of the ladder is not far, and Jesus is at the top to welcome you."

She leaves to mourn her going five boys, four girls and a host of friends.

To the children we say, "Help mother's prayers she prayed for you to be answered, by fighting and praying to reach the goal which is in Christ whom she loved so much."

Written by

Mrs. C. D. Hamilton

Miss Marion Jefferson

Resolutions of Respect

We, the members of Piney Grove Free Will Baptist Church, Pitt County, North Carolina, pause to pay tribute to the passing of one of our most faithful members Mrs. Lula Allen. "Miss Lou" passed away Sunday, July 21, 1957, at the age of 76.

When she was 15 years old she joined the Reedy Branch Free Will Baptist Church of Winterville, North Carolina. About 30 years ago she moved her membership to Piney Grove. Since then she has been faithful to her church and all its activities. Long will she be missed at Piney Grove.

Be it resolved:

1. That we give thanks to Almighty God for her life, her service and her noble influence upon all of us.

2. That we extend to her family our deepest love and sympathy.

3. That a copy of these resolutions be recorded in the minutes of the church, a copy be sent to the family, and a copy sent to "The Free Will Baptist" for publication.

Respectfully submitted,
Mrs. Floyd Mills, Committee

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 2, 1957

DURHAM, N. C.



O'KEAN FREE WILL BAPTIST CHURCH

Pictured above is the O'Kean Free Will Baptist Church of O'Kean, Arkansas. Construction was begun on this building in 1954, and it was occupied in May, 1955. The auditorium is 40 by 60 feet, and there are three large classrooms across the rear of the building forming a "T" in shape. There is also a basement 40 by 60 feet beneath the auditorium in which two classrooms are located.

The church was organized in 1912 under the name of Union Free Will Baptist Church, and it became a member of the Social Band Association of Arkansas Free Will Baptists in 1913. The church worshiped for 31 years in a schoolhouse. A small church building was erected in 1943 and used until the brick building pictured above was ready for use.

EDITORIAL

CHRIST'S REPRESENTATIONS OF HIMSELF

Last week we discussed what Jesus said about Himself in terms of His relationship to God, the heavenly Father, in one of His recorded discourses. Let us look now at the representations which Jesus gave Himself in some other messages:

The Water of Life (John 4:4-26)

In His conversation with the sinful Samaritan woman of Sychar, Jesus offered Himself as *living water*. Because the woman had come to the well of Jacob to draw water, Jesus chose to reveal Himself to her in terms of water. In this interview He emphasized certain facts about Himself which we may well consider:

(1) He gives life. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water" (Vs. 10).

(2) He constantly satisfies spiritual thirst, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Vs. 14). He is the answer to every longing of the human heart, and He is always there to supply and sustain even to everlasting life.

(3) He gives access to God for true worshippers, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (Vs. 23). Jesus made this announcement when He saw that the woman was confused about the place and time upon which people could make contact with God in worship. He also knew that the woman clung tenaciously to faith in the fact that the Messiah would come to eliminate this confusion and show people how to really worship the Father.

The Bread of Life (John 6:22-71)

On the day after Jesus had miraculously multiplied the lad's lunch of *five barley loaves, and two small fishes* to feed the multitude of five thousand men, Jesus spoke to the multitude that had gathered and told them that He was the Bread of Life. Perhaps two things influenced Him to represent Himself as such: (1) the fact that the multitude hoped to be fed again as they had been fed the day before; and (2) the fact that the people asked Him for a sign to verify His claim to being the Son of God, saying, "... What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers didst eat manna in the desert; as it is written, He gave them bread from heaven to eat" (Vv. 30, 31).

Jesus first told them that they had come only because they had been filled with food the day before (Vs. 26); then He told them that He was offering them the true Bread of Life, "... Verily, verily, I say unto you, Moses gave you the bread from heaven; but my Father giveth you the true bread from heaven. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Vv. 32-35). There seems to be a definite connection between His referring to the broken bread at the institution of the Lord's Supper and His words on this occasion, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Vs. 51).

The Good Shepherd (John 10:1-21)

In this message Jesus likens Himself to both the door of the sheepfold and also the true Shepherd of the sheep. To understand

this passage as Jesus gave it, we shall notice the two representations separately.

(1) He is the Door to the sheepfold. In making this comparison, Jesus was most likely thinking of the sheepfolds which the shepherds of several flocks would build in the wilderness to be used when they had their flocks away from their homes for weeks at a time during the grazing season. A sheepfold would be built in close proximity to the grazing areas of several flocks. Then, when night came, the shepherds would lead their flocks into the fold and appoint one of their number as porter for the night while the others were free to get recreation and sleep. By this method the sheep would be safely guarded at night and only one of the shepherds would be deprived of sleep.

When Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Vs. 9), He was stating that no person could enter the Kingdom of God but by Him. The thieves and robbers who tried to enter by scaling the walls would be destroyed or driven away. This is in keeping with His statement, "... I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). The New Testament everywhere bears out the fact that salvation can come only by faith in Christ as Saviour.

(2) He is the Good Shepherd. In speaking of Himself as the Door to the sheepfold, Jesus introduced Himself as the Good Shepherd by making the contrast between Himself and the *thieves and robbers* (Vs. 8). He represented Himself as the true Shepherd and not an hireling whom He looked upon as in the same class with thieves and robbers.

In making this analogy He gave the following facts about Himself:

(a) "... the good shepherd giveth his life for the sheep" (Vs. 11). In Verses 12 and 13 He tells how the hireling flees because he does not care for the sheep.

(b) "I ... know my sheep, and am known of mine" (Vs. 14).

(c) "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (Vs. 16). Here He gives a prophecy of the Christian Church through which will be gathered both Jews and Gentiles into the Kingdom of God.

Volume 72

Number 39

THE FREE WILL BAPTIST

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W. L. Jernigan, J. C. Griffin, Hubert Burress and Bruce Barrow

Call Him John

(Editor's Note: This article is a clipping from another publication in which a frank discussion is given concerning a matter which the editor thought his readers might like to meditate upon. Although the editor does not agree in some respects with the article, it should provoke serious thought on the part of the readers.)

DON'T say "Reverend Smithson!" And it won't make it a bit better if you say, "The Reverend Smithson"—unless you are one of those queer individuals such as we have never seen who might go about saying, "Beautiful Jones" or "Venerable Smithson." It would be well to say that the use of "The Reverend" is exactly the same as that of "The Honorable" except that we have actually observed columnists and commentators who said "Honorable Vanburg"!

Alexander Woolcott used to call this error in speech "a light-hearted vulgarity." The magazine took it more seriously, commenting on the abolition of its usage by the ministers of Lansing, Michigan, when it said:

"Nothing so infuriates a minister named Jones as being called 'Reverend Jones.' Reverend is an adjective, not a title. If a person is not a doctor, he is, like other men, a mister."

So, don't be afraid of calling a preacher Mr. Smithson." Newspaper reporters feel qualms about calling a minister, just like anybody else, "Smithson." Headline writers can do as well.

In commenting on the protest of these using ministers, *The Christian Century* led the error "an odious practice which, beginning with the illiterate and uneducated, has spread in recent years until it is no longer safe from it even in the columns of metropolitan dailies or on the forms of urban churches."

Even in the minutes of church courts on printed programs you sometimes read: "Reverends Smithson, Simpson, Smith and Swanson" or "Reverends (or Revs.) J. T. Smithson, Wm. Simpson, Frank Smith and Edgar Swanson" as though this were a title for a doctor or professor.

Meetings of ministers and church courts would do well to omit this prefix. Already good many of them refuse to use any form of doctor's degree in referring to each other in their meetings. They would do well to go another step and leave off the "Reverends" as they take a stand on a parity

with the layman. If distinctions have to be shown on certain lists, they can be designated: "Ministers—; Laymen—. . ."

It would seem strange if lawyers' gatherings, for example, with all their formality and high-sounding phraseology went through the form of *honorabli*ng everybody present. If they did, they might well stop every now and then and have a good laugh at themselves.

There's something wholesome about an approach of straightforward simplicity. You observe it in some of the great colleges or universities where everybody, from the president down, calls each other "Mister"—nothing more ornate. These colleagues stand on a parity which is far more impressive of their true worth than would be their insistence upon any highfalutin designations, either earned or honorary.

Many people work to correct the hideous error, but it still persists. Emily Post does her bit to show her readers that they are never socially correct when they say "Reverend Smithson." Frank Colby, in his syndicated word column, makes it clear: "Reverend should never be used as a noun. It is not a title like doctor, captain, mayor."

The World Almanac puts it succinctly: "A clergyman should never be referred to as 'a Reverend,' or addressed as 'Reverend Blank.' 'Reverend' should be used only as 'Honorable' is used. It is 'The Rev. Mr. Blank' or 'The Rev. Dr. Blank' or 'The Rev. John Blank,' but never 'Reverend Blank.'"

It would seem to clarify the point enough to say, use "The Reverend" only with a man's full name or initials, as, "The Reverend John T. Smithson," or "The Rev. J. T. Smithson," and never use it in direct address.

This usage is difficult for some people because they think of "reverend" as a title like "doctor" or "rabbi" or "father." It is like none of these. Rather, it is an adjective descriptive of character, not of an office. You may describe a minister's responsibility in terms of pastor, or a minister—he pastors, he ministers—but he does not reverend!—at least he ought not to!

The fact that this is a complimentary term of respect is why it is bad form for a minister to ever use it with his own name—either on cards, letterheads or even on his church's bulletin. Let others speak in this way of him, if they will, but never let him do so any more than he would have his academic degrees, earned or honorary,

printed beside his name. (The fact that some do this does not make it any better form.)

Perhaps you have even heard a minister answer the telephone by saying, "This is Rev. Smithson." He will do better to say, "This is John Smithson." And of course he will not sign his name as "Rev. J. T. Smithson" or "The Rev. J. T. Smithson."

Once a man realizes that the word means "worthy of reverence," he is reluctant to acquiesce in its use. Most ministers that we know want to be respected or admired or to be cordially regarded, but they don't want to be "reverenced." They choose to be considered on a much more friendly basis. And, even if a man did feel himself to be "worthy of reverence," it would not be good form to placard himself with the claim.

We might add a little spice by using some variations. We might choose the adjective to suit the man—Dignified John Jimpson or Solemn Ezra Stump or Jocular Edgar Friendship. There are two adjectives that we seem to use very well—the venerable Dr. Blank or the late Mr. Soandso. We have yet to hear anyone say "Venerable Blank" or "Late Soandso"; but perhaps even these are abused.

No, just don't be afraid to say, "Mr. Smithson."

In view of the confusion resulting from the use and misuse of this term—even by some ministers—it is not surprising that the once considered illiterate practice has made its gains. There are two courses which might be followed.

One course would be to teach the correct usage. Many people want to know what is considered the proper form. They want to understand this point. Therefore, if it is worth the effort, we can teach the correct usage by precept and example.

There is, however, another course. How many would be willing to follow it is uncertain. That way would seem to be in the spirit of that Man of Galilee who never seemed much concerned about titles and proper recognition and the like. You could never conceive of addressing that first Christian minister as "The Reverend Jesus Christ." It is as difficult to think of speaking of any of the apostles so, including Paul. They had a simpler way about them. Doubtless they would make a stand for that simplicity today—the sort that existed before ecclesiastics in the Middle Ages or earlier became concerned about forms and ceremonies and whether or not they were accorded the full honors due them.

After all, the one place this word is used in the Bible is not about man but in reference to God: "... holy and reverend is his name" (Psalm 111:9).—From a Bulletin by Outlook Publishers.

River Road Mission Grows Into Mizpah Church in Two Years

(Editor's Note: The following article recently appeared in the Washington, North Carolina, *Daily News*, and was written by one of the newspaper's staff writers, Mary M. Toler.)

DREAMS became a reality Thursday night, August 15, 1957, when the small River Road Mission, Washington, North Carolina, grew into the new Mizpah Free Will Baptist Church. The development of a small mission into a church took prayer, faith, work and courage, but with a man of determination and spiritual guidance as found in the Rev. Charles E. Keith, pastor of the First Free Will Baptist church in Washington, the birth of the church has taken place in a little less than two years.

Several years ago, as more people made permanent homes in the River Road community, the need for a church was in evidence. Nothing definite was accomplished until a young minister, Charles E. Keith, visited one of his new church members who at that time was residing in the home of a sister, Mrs. W. C. Spruill, on River Road. It was Mrs. Spruill who talked with Mr. Keith of the possibility of a church for River Road residents. Those who are acquainted with the young minister know that he never gives up until a task is finished.

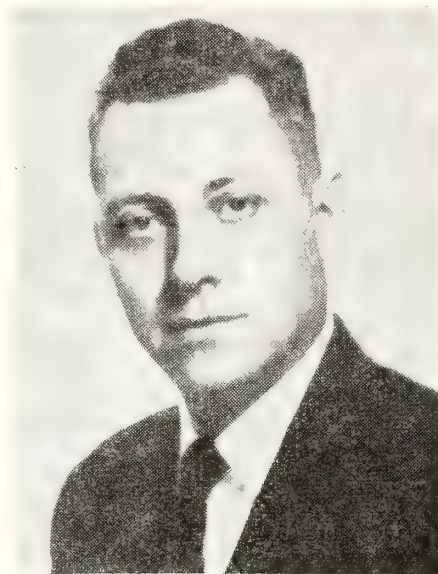
Within his heart a small community mission had started, so a few days later, accompanied by James W. Waters, a deacon in the First Free Will Baptist Church, Mr. Keith made a survey of the community, and satisfied that some of the people were very anxious for their own place of worship, he carried this dream to his own church which was only a few years old. Mr. Keith explained to his congregation the desire and need of a church in the River Road community, receiving their full cooperation and willingness to work towards that goal. The plan was then presented to the Rev. Rashie Kennedy of Greenville, North Carolina, member of the North Carolina State Mission Board, and again the plan met with enthusiasm.

The mission came into being when the inspired group from the community rented a small cinder block building at the corner of River Road and North Shore Road.

MISSION ORGANIZED

On Sunday morning, February 12, 1956,

Mary M. Toler



Rev. Charles Keith

at 9:30 o'clock the first Sunday school mission was organized with 35 charter members present. When the Sunday school was first started children were enrolled who had never had the privilege of attending a church school. The inspiration was so great that even fathers and mothers, who had not attended Sunday school since childhood, enrolled in adult classes.

Prayer meetings were started on each Thursday night with an average of 15 to 20 attending regularly. Ministers from various churches and from all denominations take part in these prayer meetings in this small community. Interest has grown and prayers have been answered.

There were four classes at the beginning and as more people came to worship at the small mission, more room had to be made. The men got together and built still another classroom.

With all this going on the ladies felt they had an important role to play, so they organized an auxiliary. On April 9, 1956, just two months later, the ladies met with Mrs. Lee Williams, a charter member of

the First Free Will Baptist Church, and several other members of that church. The meeting was held at the home of Mrs. W. C. Spruill, with five charter members and the Woman's Auxiliary of the River Road Mission was started.

While there were only a few women at work, their interest was great. Soon the auxiliary purchased a pulpit and started making plans to buy other needed items for the mission. Mothers that they were, they soon decided the mission needed a nurse so that parents with young children could attend services. A room was made for this with crib, play pen and car bed donated furnishings. Mrs. James Alligood, a capable person with nine children of her own was appointed to take care of the nurse.

In August, 1956, a Young People's Auxiliary was organized with 14 charter members, now increased to 24 members.

BIG DAY

A big day in the mission's history came February 10, 1957, when the church group celebrated the first birthday of the mission with a picnic dinner on the grounds and an afternoon program. Approximately 100 attended the celebration, and the membership of the Sunday school had increased to 67 regulars at this time. For a community so small the enrollment far exceeded expectations in so short a time.

During the month of June a vacation bible school was conducted at the mission with 66 children and adults attending one week.

Thus, the first step was taken when people felt the need for a community mission.

The second step was realized Thursday night, August 15, 1957, when the Executive committee of the Central Conference of North Carolina Free Will Baptists came down and met at the mission on River Road and organized the mission into Mizpah Free Will Baptist Church.

31 CHARTER MEMBERS

There are 31 charter members at present and the Sunday school has grown from 35 to 83. Now more room is needed because the small cinder-block building is bulging to burst.

The small building may be unattractive to outsiders, but the members who attend the services see only beauty because

love every part of the young church they have worked to build. The one great desire of the people now is to be able to purchase the necessary lot and to build a neat, small church for worship. They do not strive for a pretentious building, large or expensive—just a place of worship to meet the spiritual needs of their community. They are praying that a miracle may happen so that a third step can be taken.

Members of the Mizpah Free Will Baptist Church and Sunday School realize that it is going to take faith, patience, prayer and work, but they have already learned that God answers prayers.

OFFICERS IN THE CHURCH

Officers in the new Mizpah Free Will Baptist Church include: Board of trustees—T. S. Eastwood, W. C. Spruill, Johnny Johnson; deacons—Ernest Clayborne and J. D. Alligood; finance committee—Mrs. Bethel Eastwood, Mrs. Gray Clayborne and Johnny Johnson; church clerk—Mrs. Ida Spruill; treasurer—W. C. Spruill.

The Rev. Charles E. Keith, pastor of the First Free Will Baptist Church, Washington, also serves as pastor of the Mizpah Free Will Baptist Church, assisted by Henry C. Hagans of Greenville, North Carolina.

Officers in the Sunday school include: Superintendent, Ernest Clayborne; assistant, Johnny Johnson; secretary, Mrs. W. C. Spruill; assistant, Mrs. Walter Hill; treasurer, W. C. Spruill.

Sunday school teachers are: Adult class, Mrs. Ernest Clayborne, assisted by J. D. Alligood; junior-senior, Mrs. John Ecklin; primary, Mrs. J. D. Alligood, assistant, Mrs. Lester Hill; beginners, Miss Ruby Gaskins, assisted by Mrs. Velma Currier; nursery, Mrs. James Alligood.

And for a matter of record, charter members of the new church are W. C. Spruill, Ernest Clayborne, Ray Modlin, J. D. Alligood, William D. Johnson, Royce Barrow, T. S. Eastwood, Henry Hagans Jr., Elmer E. Laughinghouse, Preston Laughinghouse, Steve Clayborne, Billy Whitaker, Henry C. Hagans, Dennis Modlin.

Mesdames Ernest Clayborne, W. C. Spruill, J. O. Winstead, Walter Hill, Lester Hill, J. D. Alligood, Bethel Eastwood, W. D. Johnson, Henry C. Hagans, Ruth Alligood, Elmer Laughinghouse, Cole Cowan.

Misses Ruby Gaskins, associate, Alma Hagans, Gayle Clayborne, Brenda Scott, Geraldine Eastwood, Kay Laughinghouse, Genia Laughinghouse, Linda Clayborne.

name Immanuel" (Isaiah 7:14).

Of the many prophecies, Christ may have quoted Numbers 24:17 which reads, "... there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, ..." He must have told them of His forerunner, John, of whom He said, "A greater was never born of woman."

As He walked with these two disciples about threescore furlongs (about seven miles) He taught them all the Scriptures concerning Himself. So why do people say that the Old Testament is not for us? Jesus Himself used it. What a wonderful talk they had. Afterwards when He had vanished from their sight they said, "... Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

We may not actually walk with Him in person or listen to His loving voice as they did, but our hearts will burn within us when His Word is read—when the Scriptures are opened up to us as the Holy Spirit helps us to understand the Holy Bible.

Dirty Windows

Maynard Buckta

I strode to my window one fine, bright
more,
And gazed 'cross the avenue;
My neighbor's cottage a few doors north
Came into my critical view.

"Wife, wife," I cried, with great disgust,
"Have you noticed, ever, of late
How shabby and dirty its windows appear,
The dull, drear fence and gate,

"The soiled gray tint of home and porch
Of our neighbor up the street?"
And I consider with scorn the scene
Since our own home was clean and neat.

Said wife, "Before I answer that point
I've an errand for you, husband dear!
Please go to that same fine neighbor for me
With this item I borrowed last year."

So quickly I strode 'cross the avenue,
And, amazed, I viewed a new scene—
The windows, fence, gate, the house and
porch
All glistened with brilliant sheen.

Then I turned and viewed my own small
abode,
And found, to my own great disdain,
I had viewed my neighbor's windows and
home
Through my own soiled windowpane.

So if ever you view your neighbor's home
With disgust and utter shame,
My advice—clean up first your own abode;
You, too, may have soiled windowpane.

THEY WALKED AND TALKED WITH GOD

Essie Hearron, Ada, Oklahoma

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

CHRISt spoke these words after His resurrection as He walked with two of His disciples on the road to Emmaus. Like to think of this walk with the two borrowing disciples who had been in Jerusalem during the terrible crucifixion and burial of their Master and who had heard the report of His being alive.

"... while they communed together and reasoned, Jesus himself drew near, and went with them" (Luke 24:15). The great risen Lord went with them! How typical of Him and how gracious His question, "... What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke 24:17).

Does Jesus know when we are sad? Surely the disciples explained to Him what had happened, and then their risen Saviour spoke the words given above. Surely no greater conversation was ever heard.

Oh, ye modernists, listen! First in the garden of Eden the serpent, or beast of the field, caused Adam and Eve to transgress the law of God. Through Eve's in-

fluence over her husband, Adam also transgressed God's commandment. God gave a promise to them saying, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Notice He said *between thee and the woman*. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). Thus the prophecy was fulfilled.

Sarah tried to run God's business and caused Ishmael to be born. He and his seed still curse mankind today. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Galatians 4:29). God promised Abraham that "... in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:18). "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5). All nations would be blessed by the coming of His great Son, Jesus Christ. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his

NEWS NOTES

Rock of Zion Church Announces Home-Coming

The annual home-coming of the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, will be held Sunday, October 6. The services will begin at 10:00 a. m. with Sunday school conducted by Mr. James Brinson, superintendent. Morning worship will follow at 11:00 a. m., consisting of special music by the choir, congregational singing, and a gospel message by the pastor, the Rev. Willet L. Moretz.

Dinner will be served on the grounds immediately following the morning message. The afternoon program will be one of special music by visiting choirs, other groups and the local choir, and talks by any who have messages of inspiration.

The pastor, Mr. Moretz, states: "All those who have special music suitable for this type service are invited and urged to be present. If you have a special message for us, come prepared to speak. Brother E. M. Prescott is in charge of arranging the afternoon program. All members, former members, former pastors and friends are urged to come and enjoy the services and fellowship of the day. There will be no night services, league or preaching."

Sunday School Class Holds Banquet

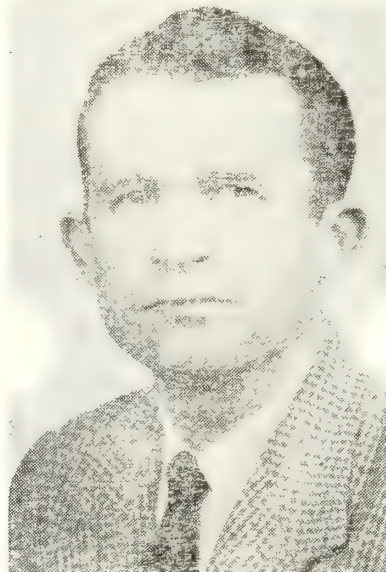
The Bible Sunday School Class of the Amory, Mississippi, Free Will Baptist Church enjoyed a banquet at Harold's Private Dining Room on Thursday night, September 5. The pastor, the Rev. M. L. Hollis, is teacher of the class.

Members who attended the banquet are as follows: Mr. and Mrs. Clyde Jones, Mrs. Eva Hill, Mr. and Mrs. Boyd Jones, Mr. and Mrs. Homer Murphy, Mr. and Mrs. Chester Ernest, Mr. and Mrs. Cotton Laney, Mr. and Mrs. Lenu Hudson, Miss Anna Laura Jones, Brenda Murphy, Mr. and Mrs. Ira Weatherly, Mrs. Ollie Marshall, Mrs. Gattie Tubb, Mrs. Maudie Gregory, Mr. and Mrs. Bud Hawkins, Mrs. Ethel Callahan.

Ballew's Chapel Church, Host To Polk Bayou Association

The annual session of the Polk Bayou Association of Arkansas Free Will Baptists met the Ballew's Chapel Church, Grubbs, Arkansas, on September 6, 7, 1957. The Rev. Clarence Burton, host pastor, was also moderator of the association. Other officers are the Rev. Henry Doyle, assistant moderator, and Mrs. M. B. Williams,

Revival Services At Faith Church



Revival services will be held at Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, on October 14-19, 1957, with the Rev. Ronald Creech as the evangelist. Mr. Creech is now pastor of the Edgemont Free Will Baptist Church of Durham, North Carolina.

The Rev. Frank Davenport, pastor of Faith Church, extends a cordial invitation to all to attend the revival services and requests your prayers for the success of the meeting.

clerk-treasurer.

The association is composed of 15 churches. Each of these churches was represented by letter, and 12 had a delegation present. Ministers bringing messages at the different sessions were the Rev. Austin Mullen, the Rev. Ray Watkins, the Rev. Herman Lewis and the Rev. Charles Tucker.

The 1958 session will be held with Blackland Chapel Church, Oil Trough, Arkansas.

Grace Church Begins Parent-Teacher Training

The Grace Free Will Baptist Church on Watauga Avenue, Greenville, North Carolina, has begun a program for parent-teacher training. Eighty people have enrolled thus far to receive training. Teachers for the training program are as follows: the Rev. Rashie Kennedy, pastor; Mr. Samuel E. Johnson and Mrs. Samuel E. Johnson. Mrs. Rashie Kennedy is serving as secretary for

the program.

The classes will meet on each Sunday the next nine months as follows: Class No. 1 in Bible, 9:45 a. m.; classes in methods, 6:30 p. m.; Class No. 2 in Bible, 7:30 a. m.

The course being used is the Preliminary Teacher Training Course of the Evangelical Teacher Training Association. The course is divided into six units of twelve class hours each—three units in Bible and three units in methods. At the completion of each unit a card certificate will be awarded. At the completion of all six units a teacher certificate will be awarded. Other courses may follow later. Enrollment will be held open until October 6, 1957.

St. John's Chapel Church To Celebrate Home-Coming

The St. John's Chapel Free Will Baptist Church, Stacy, North Carolina, will celebrate its annual home-coming on Sunday, October 13. A dedicatory service of the parsonage will be held in the afternoon.

All former pastors and friends are cordially invited to attend the services. Dinner will be served. The pastor of the church is the Rev. Paul E. Lee.

Coming Events—

October 9, 10—Albemarle Conference, M. Achi's Chapel Church, Columbus, North Carolina.

October 10, 11—State Line Association, Shiloh Church, Dothan, Alabama, and New Hope Church, Midland City, Alabama.

October 11, 12—North Florida Association, Macedonia Church, Drifton, Florida.

October 16, 17—Western Conference, Flood's Chapel Church, Nash County, North Carolina.

October 18, 19—Pee Dee Association, M. Calvary Church, Columbus County, and White Oak Church, Bladen County, North Carolina.

October 23, 24—Eastern Conference, Beaufort Church, Cartaret County, North Carolina.

October 30, 31—Midway Association, L. Oak Church, Baker County, Georgia.

October 31, November 1—Cape Fear Conference, Shady Grove Church, Durham, North Carolina.

October, 31, November 1, 2—Texas State Association, First Church, Dallas, Texas.

November 6, 7—Central Conference, Black Jack Church, Pitt County, North Carolina.

November 7, 8—Central Association, C. Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsonville, South Carolina.

Sunday School Teachers Complete Study Course

The Sunday school teachers of the Swan-
nanoo, North Carolina, Free Will Baptist
Church recently completed a study course
of five sessions of "Effective Methods of
Teaching." The lessons were on film and
the narration was by the Rev. Wayne
Smith, pastor of the church.

The church has also recently organized
a Young Ladies' Auxiliary with four charter
members and a Young Master's Men with
thirteen charter members. A Go-Tell Aux-
iliary was organized last fall and now has
fourteen members.

The Rev. Henry Melvin To Conduct Revival

The Rev. Henry Melvin, pastor of Reedy
Branch Church near Winterville, North
Carolina, will be the evangelist for a series
of revival services at the Rose of Sharon
Church near Robersonville, North Carolina,
beginning October 6 and continuing
through October 12. The annual home-
coming of the church will be celebrated
Sunday, October 13.

The pastor, the Rev. C. D. Hamilton, ex-
tends a cordial invitation to all former pas-
tors and members to attend the home-
coming celebration. Everyone is invited to
attend the revival.

Little Creek Church To Observe Home-Coming

The Little Creek Free Will Baptist
Church, Greene County, North Carolina,
will observe its annual home-coming on
Sunday, October 6, 1957. The pastor of
the church is the Rev. Hubert Burrese.

A cordial invitation is extended to all
former members, pastors and friends of the
church.

13th Annual Session of Albemarle Conference

The Thirteenth Annual Session of the
Albemarle Conference of North Carolina
Free Will Baptists will convene with Mala-
chi's Chapel Church, Columbia, North
Carolina, on Wednesday, October 9, 1957.
An additional session will be held on Thurs-
day if needed.

The following is the scheduled program
for the meeting:

Morning Session

- 10:00—Devotions, Rev. L. E. Ambrose
- 10:10—Welcome Address, Mr. Robert
Spencer
- Response, Rev. Ralph Osborne
- 10:15—Moderator's Address
- 10:20—Registration and Recognition
- Roll Call of Ministers
- Roll Call of Churches
- Visiting Ministers and Delegates
- 10:35—Appointment of Committees
- 10:45—Reports of Standing Boards and

Committees: Executive Committee,
Board of Education, Board of Ordi-
nation, Board of Missions

11:20—Congregational Singing

—Worship Offering

11:30—Convention Sermon, Rev. A. B.
Bryan

12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. LaRue Davis

1:10—Greetings from Denominational
Workers

1:30—Reports: Union Meeting, League
Union, Sunday School Convention,
Woman's Auxiliary, State Conven-
tion

2:00—Report of Appointed Committee

2:30—Report of Treasurer

2:40—Business Period

3:00—Adjournment

Home-Coming Celebration At Bethany Church

The Bethany Free Will Baptist Church
near Winterville, North Carolina, will ob-
serve its annual home-coming on Sunday,
October 20, 1957.

A special invitation is extended to all
friends and former pastors of the church
to attend and enjoy the Christian fellow-
ship. The Rev. Walter Reynolds is pas-
tor of the church.

Free Union Church Announces Revival

The Rev. Michael Pelt, faculty member
at Mount Olive Junior College, Mount
Olive, North Carolina, will be the visiting
evangelist for the fall revival meeting at
Free Union Free Will Baptist Church near
Walstonburg, North Carolina, beginning
October 6 and continuing through October
12. Services will be held each evening at
7:30.

The pastor of the church, the Rev. C. L.
Patrick, extends a cordial invitation to ev-
eryone to attend the revival meeting.

Pleasant Plain Church To Observe Home-Coming

The Pleasant Plain Free Will Baptist
Church, Route 2, Selma, North Carolina,
will observe its annual home-coming on
Sunday, October 13, 1957.

All former pastors, members, friends and
visitors are cordially invited to attend.

The Rev. Chester A. Huckaby Accepts Columbus, Ga., Pastorate

The Rev. Chester A. Huckaby, pastor of
Piney Grove Free Will Baptist Church
near Chipley, Florida, for the past seven
years, has accepted a call to the First Free
Will Baptist Church of Columbus, Geor-
gia, effective October 20, 1957.

In addition to his pastorate of Piney
Grove Church, Mr. Huckaby has served as

superintendent of the Florida Free Will
Baptist Youth Camp for the past two years,
moderator of the West Florida Liberty Dis-
trict Association for the past six years, and
secretary of the Washington County Min-
isters' Association for the past four years.
He has also assisted in the home mission
program in the state of Florida, having
served as state director of the National
Home Mission Board for the past several
years. Mr. Huckaby has also assisted in
the organization of eight churches in Flor-
ida.

This will be the second time that Mr.
Huckaby has served as pastor of the First
Free Will Baptist Church of Columbus,
Georgia. The Rev. H. J. Kelly was pastor
of this church for the past twelve years un-
til his sudden death in July of this year.

Baby Born to Fred Hersey Family in Japan

The Rev. Fred Hersey, our foreign mis-
sionary to Japan, has recently had the bless-
ing come to his home in the birth of a baby
boy. This is the second child born to this
family; the child's name is Samuel Ray
Hersey. Both the baby and the mother are
presumed to be doing nicely.

This information was reported by the
Rev. Herman Hersey, pastor of the First
Free Will Baptist Church of Raleigh, North
Carolina, and brother to Missionary Fred.

Home-Coming Services At Beulaville Church

The Beulaville Free Will Baptist Church,
Duplin County, North Carolina, will ob-
serve its home-coming day on October 6,
1957. The services will begin at 10:00 a.
m. with Sunday school which will be fol-
lowed by the morning worship services con-
ducted by the pastor, the Rev. Gene Out-
land. A picnic lunch will be served on the
church grounds immediately following the
worship services.

The afternoon will be spent in singing
and fellowship. All former pastors, for-
mer members and friends are extended a
cordial invitation to the services.

Rosebud Church Announces Fall Revival Services

Revival services will be held at the Rose-
bud Free Will Baptist Church, Wilson
County, North Carolina, on October 7-12,
1957, with the Rev. Graham Baker as the
visiting evangelist. The services will begin
each evening at 7:30.

The Rev. C. J. Harris, pastor, extends a
cordial invitation to everyone to attend the
revival.

White Oak Hill Church To Observe Home-Coming

The White Oak Hill Free Will Baptist
(continued on page sixteen)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain "So the last shall be first, and the first last: for many be called, but few chosen" (Matthew 20:16).—Mrs. B. F. C., Farmville, North Carolina.

Answer: I believe that there may be more than one lesson to be learned from the parable from which this verse is taken, and that one, perhaps the outstanding, is that God is the author of all grace, the bestower of all rewards, and the giver of all gifts; and that He measures them out to whom and according to what proportions He wills. He does this, however, in fairness to all and in keeping with ever promise He has made; that is, He gives every Christian or Saint everything that He promises in His Word to give them, yet He reserves the right to give more than He promises to any upon whom He chooses to bestow this special favor or grace.

He promises salvation to all who meet the requirements. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). I doubt that in this particular parable salvation is itself being illustrated but rather rewards. It might first apply to the Jews who had been faithful that regarded themselves as having worked through the heat of the day in comparison to Gentiles to whom Jesus went when the Jews had officially rejected Him. In principle that would apply to one of the early apostles such as Peter or John in comparison to that of Paul. John was a young man when he was called, and there is no doubt that he served the Master to a ripe old age. Paul was much older when saved and therefore in the service of the Lord a fewer number of years, yet the Bible indicates that Paul has a great deal of honor awaiting him, or Paul might be compared to Judas Iscariot who betrayed Christ, Judas being called early, but falling from his place early, or perhaps you know someone in your home church who has been a Christian fewer years and yet because of his zeal for the Lord has faithfully served during the time he has been a Christian. It could be that the latter would receive more

reward.

J. C. Ryle, in his *Expository Thoughts on the Gospels—Matthew*, Pages 248, 249, says,

"This is a truth which we see illustrated on every side in the church of Christ, as a matter of experience. We see one man called to repentance and faith in the beginning of his days, like Timothy, and laboring in the Lord's vineyard for forty or fifty years. We see another man called 'at the eleventh hour,' like the thief on the cross, and plucked like a brand out of the fire,—one day a hard impenitent sinner, and the next day in paradise. And yet the whole tenor of the gospel leads us to believe that both these men are equally forgiven before God. Both are equally washed in Christ's blood, and clothed in Christ's righteousness. Both are equally justified, both accepted, and both will be found at Christ's right hand in the last day.

"There can be no doubt that this doctrine sounds strange to the ignorant and inexperienced Christian. It confounds the pride of human nature. It leaves the self-righteous no room to boast. It is a leveling, humbling doctrine, and gives occasion to many a murmur. But it is impossible to reject it, unless we reject the whole Bible. True faith in Christ, though it be but a day old, justifies a man before God as completely as the faith of him who has followed Christ for fifty years. The righteousness in which Timothy will stand at the day of judgment, is the same as that of the penitent thief. Both will be saved by grace alone. Both will owe all to Christ.—We may not like this. But it is the doctrine of this parable, and not of this parable only, but of the whole New Testament. Happy is he who can receive the doctrine with humility! Well says Bishop Hall, 'If some have cause to magnify God's bounty, none have cause to complain.'"

We find the following quotation in Lange's *Commentary on Matthew*, Page 358. "Lisco:—The laborers: not merely the ministers of the Word, but all Christians.—Luther: These words, 'The first shall be last,' are intended to remove all presumption, and to prevent our exalting ourselves above any sinner; while the clause, 'The last shall be first,' is directed against despair.

"Heubner:—It is grace which calls, grace which renders us fit for service, and grace which promises and bestows the reward.—This call is heard in all ages of the Church, and at different periods of our lives.—Our whole life is only one day. . . . We shall certainly receive what our labor deserves.—Even merely external virtues, however worthless in a spiritual sense, receive a certain reward; as, for example, chastity, temperance, etc.—The course envy of carnal men is directed against the earthly happiness of others, while the more subtle form of that sin is excited by the gifts and distinctions which grace confers upon others.—Many of those who were first, etc. In what respect? 1. With reference to the various periods of the Christian Church; 2. with reference to age; 3. with reference to gifts, office, etc.; 4. with reference to their own opinion.—All who regard themselves as the first, etc.—A Christian should regard everything as of free grace: the labor, the blessing, and the reward.—This passage may well be quoted in opposition to the Popish doctrine of works, but also against Protestant Anthinomianism.

". . . Florey:—The grace of the Lord is manifest in the case of all the laborers in His vineyard: 1. The call a call of grace; 2. the hour an hour of grace; 3. the labor a labor of grace; 4. the reward a reward of grace . . ."

There is a sense in which all saints will receive just rewards at the judgment seat of Christ. These will be apportioned out to each according to his faithfulness in the use of all the means for improvement that God's grace has made available to him while he has opportunity to work for Christ. ". . . he shall reward every man according to his works" (Matthew 16:27); ". . . and every man shall receive his own reward according to his own labour" (1 Corinthians 3:8); "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6); "And behold, I come quickly; and my reward I will give every man according to his work shall be" (Revelation 22:12). In this same sense sinners are to be punished according to the amount of light they have had as they have lived in defiance of God's laws. All unsaved people are active enemies of God "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). See James 4:4; Ephesian 2:15; Jeremiah 17:9; Romans 3:23; Isaiah 53:6. All men everywhere have sinned against some light if nothing else that retained in nature and available to every one. See Matthew 24:44-51. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19-20)

(continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

Continuing the message that I began last week on the subject of "Purpose," from the text found in Daniel 1:8, I want us to go further into this great subject. Notice carefully the last clause of the verse above from Acts 11:23: "... that with purpose of heart that would cleave unto the Lord." Let me repeat the last two sentences of last week's message: "The lack of purpose is the reason so many fail. The lack of heart purpose always brings failure." Just mental purpose won't stand the test, because it is too easily broken down, overpowered, stamped and crushed out. It takes God in the heart to make the purpose strong and powerful enough to stand the tests of life. Daniel had God with him, therefore his purpose of heart stood the test in the most trying circumstances of his life. By it he won the victory. His heart purpose enabled him to face dangerous and ferocious lions, when thrown in their midst, rather than turn from his ideals, his high standards of righteousness, or from serving and worshiping the true and living God. By it Daniel won out over all opposition. By it he won a victory that has thrilled God's people for almost twenty-five hundred years. His victory need be no greater than that of myriads of young people of today who will purpose in their hearts not to defile themselves with the things of the world and of the devil.

Young man, you may not be a Daniel, but you need much of the same grit and grace that he had, and certainly the same purpose of heart to stand for what is right against the wrong. Young girl, this applies to you also. Your morality, your education, your fine qualities and qualifications, your beauty and heritage, or your ancestry won't take the place of the right purpose of heart. Young people, get this, you, too, must have a purpose to stand for and do what is right regardless of what it may cost you, but your purpose must be backed up and inspired of God. Realize this one thing, you will win over every opposition if you will only purpose to live for God, do His will, be true and faithful under any and all circumstances of life, even though

they are sometimes very adverse.

In this age of exceeding sinfulness we must have a purpose of heart, mind, soul and spirit to be born again and to live clean and useful lives. Don't yield to the dirty propositions and temptations of the devil. If we do, just remember that we shall suffer for it. We will be the losers every time, never the gainers. So live clean lives, my young friends. Walk uprightly. Be honest, honorable, straightforward, trustworthy, praiseworthy and dependable. Live so that both God and man can depend upon you. Speak the truth, live the truth, be a living and walking example of the truth. Purpose to be a real man or woman of God. Be a gentleman, be a lady, and above all else be a real Christian. That should be the first and greatest purpose of all.

Every young person can make good in life with the right kind of purpose—the purpose that comes from a converted, good, honest and Godly heart.

There is always room at the top for all who will endure the climb. The lower rungs of life's ladder may be crowded, but there is plenty of room at the top. Be a climber. Shake off all that would hold you down, then climb, climb, climb, by the help and grace of God until you reach the top. Have a great purpose and then attain it by God's help and sustaining power.

"Cast thy burden upon the LORD, and he shall sustain thee: . . ." (Psalm 55:22).

THE MAIL BOX

CHANGE OF ADDRESS

"My address has changed from Route 1, Benson, North Carolina, to Route 1, Box 101-A, Pinetown, North Carolina."—A. B. Bryan.

CARD OF THANKS

"I would like to express my heartfelt thanks to my many friends, the woman's auxiliaries, the churches and Sunday schools who remembered me during my illness. I want to thank everyone for the kind words, tokens of love, the beautiful flowers, cards and prayers. I know the good Lord has answered many prayers in my behalf.

"I desire the prayers of every Christian that my body may continue to be healed. May God bless every one of you is my prayer."—Mrs. J. R. Forrest, New Bern, North Carolina.

Subscription Honor Roll

Mrs. G. C. Carter Sr., Surrency, Ga.	6
Grace Free Will Baptist Church, Greenville, N. C.	5
Mrs. Hubert Hamilton, Grifton, N. C.	5
Mrs. Melton Manning, Nashville, N. C.	12
Mrs. Lester Mills, Greenville, N. C.	26
Mrs. Robert B. Pyle, Blakely, Ga.	13
Mrs. J. J. Blizzard, Deep Run, N. C.	5

How Important Is Worship?

THIS question arose in my mind on a recent stormy Sunday. On that extremely stormy Sunday the radio station in our city was kept busy with announcements about Sunday schools and churches cancelling the services for the day—some churches omitted the morning and evening services and some the evening services and some the session of the Sunday school.

No attention was attracted by the fact that no tavern, no restaurant, no beer garden, no dance hall, no theater, no movie made an announcement about closing because of the weather. Duty called me downtown at six o'clock and at nine o'clock on the evening of that stormy day. To my surprise cars were parked on both sides of the main street of our city to such an extent that I had to park on a side street. Where were the owners of those cars? Very likely some of them were in the movies and taverns. The storm did not keep them home. Why did some of the churches close? And why did the amusement places stay open? Can it be that some churches do not take themselves seriously enough? It seems to me that in some instances the importance of worship is not realized or emphasized enough to really impress the members.

On the next day many church members who dared not venture out on the Lord's Day to attend church were at the shop and store and factory and office at seven, eight, or nine a. m. and the weather was not much better. That the weather made it practically impossible for many people to go to church on that day is a fact. However, that churches should close and deny those who can and wish the opportunity to worship God in the sanctuary seems to me to be a blunder.

Worship is important. Every church should impress upon the members that it is exceedingly important. To give the impression to members, too many of whom consider comfort first, that it can easily be dispensed with when conditions are not favorable is not wholesome. Let us keep the doors of churches open and worship even though there are only a few present. Gratifying was it to hear that in the audiences of churches that remained open there were members of churches that closed indicating their desire to worship God even though they could not do so in their own church.

May the time come when all church members will look upon worship as being at least just as important as work. And let the church of today by word and deed proclaim this fact.—C. P. D. in Gospel Herald.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Scholarships Awarded

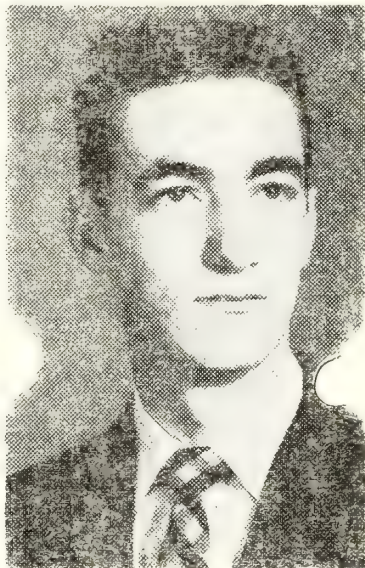


Miss Margaret Ann Lee

Miss Margaret Ann Lee, daughter of Mr. and Mrs. Hiram Lee, Route 1, Clayton, North Carolina, has been awarded a scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250, W. Burkette Raper, president of the college, announced recently.

Miss Lee, who graduated last May from the Wilson Mills High School as the valedictorian of her class, is enrolled in the department of business education of Mount Olive Junior College.

Miss Lee is a member of Johnston Union Free Will Baptist Church of the Cape Fear Conference.



Mr. Gary Fenton Barefoot

Mr. Gary Fenton Barefoot, son of Mr. and Mrs. Willard Barefoot of Route 5, Dunn, North Carolina, has been awarded a scholarship in the amount of \$250 to Mount Olive Junior College, Mount Olive, North Carolina, W. Burkette Raper, president, announced recently.

Mr. Barefoot, who graduated from Plain View High School last spring as the salutatorian of his class, is enrolled at Mount Olive Junior College as a liberal arts student. He is a member of Robert's Grove Free Will Baptist Church.

Florida League Convention

The Florida Free Will Baptist League Convention was held at the Florida Free Will Baptist Youth Camp on Saturday, September 7, 1957. There were fifteen leagues from over the state participating. Even though it rained off and on all day, there were seventy-nine who registered, besides the ones that came in after the meeting started.

The meeting was called to order by the president, the Rev. W. A. Hansley of Jacksonville. Devotions were given by the Rev. C. A. Huckaby who read Romans

12:1.

The program was carried out in order and those taking part were: Brother Kent from Salem Church who gave the welcome address; Brother Hill from Jacksonville who gave the response.

Choruses were enjoyed by everyone, led by the Rev. W. B. Hughes and accompanied by Miss Flossie Owen at the piano.

The King's Messengers Quartet from the Free Will Baptist Bible College in Nashville, Tennessee, had charge of the 11:00 o'clock worship service. They sang several songs, then the Rev. Ted Davis, a member of the quartet brought the message, reading Ecclesiastes 11:8-10; 12:1.

At 12:00 noon, lunch was spread and

enjoyed by everyone.

The afternoon session began at 1:00 o'clock by singing choruses. Then the Rev. Bill George gave the devotions, reading Joel 2:15-17. The sword drill was then held, and prizes were awarded as follows: first, Blain Hughes; second, Fredia Owen; third, Myra Henderson.

We then entered into business. After the minutes of the last session were read, the treasurer gave a report which disclosed that over \$1,100 had been sent in during the year on a project, which was to raise funds with which to build a new dining hall and dormitories at the camp.

New officers were elected as follows: the Rev. W. A. Hansley, president; Flossie Owen, secretary; Helen Bush, recording secretary; Ryals Baxter, treasurer.

Mrs. James Hartley

The De-Jobbed Gentleman

At the annual meeting of the National Council of Churches' Africa Committee last week, the foreign missions' leaders took time out from business to consider the plight of a Tanganyikan who had been fired from his job with a local printer.

To get his job back again, he sent his former boss the following letter, prepared with the help of the village's professional letter-writer:

Kind Sir,

On opening this epistle you will behold the work of a de-jobbed person and very be-wifed and much childrenised gentleman who was violently de-jobbed in a twinkling by your good self.

For heaven's sake, sir consider this catastrophe as falling on you own head, and remind yourself on walking home at the moon's end, to five savage wives and sixteen voracious children, with your pockets filled with no existent l. s. d. or solitary sixpense. Pity my horrible state! As to the reason given by yourself Esquire for my de-jobment, the incrimination was laziness.

No Sir! It were impossible that myself which had pitched sixteen infant children into this vale of terror can have a lazy atom in his normal frame, and the sudden departure of 7 pounds has left me on the verge of destitution and despair. I hope this vision of horror will invade your dreams this night and the good angels will melt and pulverize your heart of nether millstone, so that you will awaken and, with such alacrity as may be compatible with your personal safety, will hasten to re-jobulate your servant.

So be it,

Amen,

Yours despairingly.

The much be-wifed man was re-jobbed.

NOTES — AND — QUOTES

By J. C. Griffin



GREAT BLESSINGS RECEIVED

During September we were privileged to enjoy great occasions, namely the North Carolina State Convention of Free Will Baptists which convened with the Cramerton, North Carolina, Church of which the Rev. Roy Rickard is pastor. May I say here that the Cramerton Church edifice is among the most complete in the educational department, and the auditorium where the Lord is worshiped is one of the most beautiful in the state of North Carolina. Perhaps there are very few, if any, that would surpass it in beauty. As I sat in that convention and viewed the beauty, I thought of another auditorium, not a cabin in the corner of glory land, but a *mansion not prepared by hands*—one brought into existence by the power and word of God. Jesus said, "I go to prepare a place for you." So I think that when we go to the expense of building beautiful places of worship, we should always take into account that of making the beauty of God to be seen.

The Convention Highlights

We shall only touch just a very few of the great things done and the reports made. The introductory message was delivered by the Rev. Ralph Staten, pastor of the Belmont Free Will Baptist Church. It was a wonderful message with much inspiring information and Biblical persuasion. He brought out the *amazing preparation* for the Pentecostal occasion, at which time the promise was fulfilled in the body of believers as recorded in Chapter 2 of Acts.

Brother Staten said, "It was an amazing preparation; it was an amazing demonstration. It was an amazing transformation and it was an amazing response." Every one of these topics were discussed intelligently, forcefully, inspiringly and with much earnestness.

A Loan Fund

In the transaction of the state convention, naturally it was the chief aim to hear reports from the various departments and try to strengthen the departments according to the necessity for the accomplishment of that which was and has been planned by the leaders of the convention for many years. Among the plans of the leaders of North Carolina Free Will Baptists, the prayers of many have been answered in the erecting of a liberal arts junior college, Mount Olive Junior College, Mount Olive, North Carolina. This is the newest and one of the most precious institutions to many North Carolina Free Will Baptists. Even though it is situated in North Carolina, it is open to all who desire to attend such an institution.

The college is owned and operated by the North Carolina State Convention. The convention is responsible for the inaugurating of such plans and support as will meet the needs of the institution. Thus it has been for four years, since it was opened as a junior college, the ideal of many Free Will Baptists in and out of the state of North Carolina. Prayers and plans have been continually in the making of the college to fill a place that only such an institution can fill. Thus to broaden the work of the college, it was voted to set up a loan fund of \$750 to be used by worthy young men and women who may desire to obtain a loan to further their education. Since the college is a project of the North Carolina State Convention, it was the privilege and pleasure of the convention to do what it did in order to help those who need the help of such a loan fund.

A Beautiful Scene

On Wednesday evening the program committee presented the Alumni Association of the Free Will Baptist Bible College of Nashville, Tennessee. This association rendered a very inspiring program with Dr. L. C. Johnson, president of the Bible College, as the speaker. He delivered a very instructive message on Christian Education. The Rev. W. Burkette Raper, president of Mount Olive Junior College, led the invocation. After Dr. Johnson's message, student after student spoke of their fellowship with the Bible College and the fellowship with each other as students. At the close of the program Mr. Raper requested an offering for the Bible College in Nashville, Tennessee. The beauty of the evening program was seeing two such men as Dr. Johnson and Mr. Raper united in a close fellowship concerning Christian education. Both of these men are for Christian education for the glory of God. Both desire to see the field of Christian education enlarged and facilities brought into existence that will make it possible for more and more young men and women to have the advantage of a Christian education. Naturally these men are working for each respective institution of which he is the head. They are not fighting each other, but they are for the on-going of the institution which they are trying to guide for the best interest of all. So as a people we should stand for the progress and success of both the Bible College and Mount Olive Junior College. We should pray for both and sup-

port both with our tongues and pocket-books. Both colleges are needed, and both can be sustained and enlarged. It is the duty of North Carolinians to stand by Mount Olive College as a state convention institution. It is the duty of North Carolinians to support the Bible College as a national institution. Both of these colleges will go for the glory of God. To fight either institution is to show our littleness in vision. *Where there is no vision the people perish.*

Years ago it was visualized to begin a Bible College in Nashville, Tennessee. God has blessed this work and it has grown to be a great blessing to our denomination. Five years ago Free Will Baptists of North Carolina visualized the need of a junior college. This vision was realized in the locating of such an institution at Mount Olive, North Carolina. Four years ago it began activity with the Rev. W. Burkette Raper as president. May I say here that a better, more efficient, consecrated person could not have been found for the presidency than Mr. Raper. His heart is in his work; he is capable in every way for the job.

The college has grown each year. The fourth academic year began September 9. As I viewed the surroundings on that day and talked to the students, I said to myself, "Thank the Lord for that which has materialized because someone had a vision."

So my trip to the official opening of Mount Olive Junior College for its fourth year and my privilege of being an active member of the North Carolina State Convention were two great events during the month of September that caused my heart to rejoice.

•
God does not forsake anyone who does not forsake Him.

•
A moaning, groaning church is not a growing, going church.

•
Your future cannot be what it ought to be if you continually live in the past.

•
Don't brag about what you are going to do tomorrow: somebody might ask what you did yesterday.—Selected.

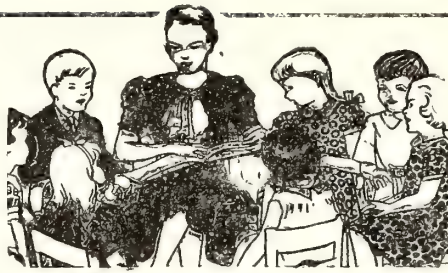
•
When one sells principle for popularity, he is bankrupt.—Selected.

•
Even if you are too deaf to hear the preacher, the church is still a good place for listening to God.—Selected.

STORIES

FOR OUR

BOYS and GIRLS



AN IDEAL VACATION

Irene Allison

VON was playing on the floor with his new, prized airplane, while close beside him lay Spot, the Scottie, who would watch his young master as if he was longing for a romp with him. In the next room Louise and Flora were playing jacks while they waited for their father to come home to dinner. Suddenly, the doorbell buzzed and all three of the children were on their feet at once, as each desired to be the first one to greet their father. To their surprise, after Von had swung the door open wide, for he and Spot arrived first, there stood a boy with a telegram. With one accord they all called Mother to come at once.

As Mrs. Huntington signed for it, the three youngsters stood almost breathless, for just last week a letter came from New York stating that Grandma Huntington was not so well. With quick, nervous fingers their mother tore open the envelope and as she read, a big smile came over her face.

Louise and Von said, "Oh, what is it, Mother? Tell us quickly, is anything wrong?"

"Oh nothing, only this," answered Mother, "Aunt Mary wants you youngsters to come to the country for a vacation now that school is out."

"Oh," said Von, "now I can go fishing and swimming, ride horseback, and," he stopped all of a sudden and was silent, with a faraway look in his eyes. Then as if he were thinking out loud, he went on to say, "There is no use to go to Aunt Mary's for a good time. On Wednesday night they all go to church, and on Friday night again they all go to what they call 'Young People's Endeavor.' No, we'll just stay home, won't we, Spot?"

But Louise, who would soon have her twelfth birthday, said, "Why, Von, just think of all the fun we can have in the daytime, and we don't have to pay any attention to our cousins' religion. We can take a book along and read while the services are going on."

When Father came home they discussed the matter thoroughly and in just a little while all the problems were ironed out and the children were to leave the last of the week for the country.

What a busy time it was for all of them to decide what would be best to take; then, too, they wanted to buy each of their cousins a gift. All hands were busy until the last article was packed away.

How exciting it was to be in such a large crowd down at the station and hear the man call, in his funny, muffled voice, a whole string of names, and always ending, "Train on track 8," or whatever it happened to be. Then Father started picking up the suitcases while the man was calling, "Train for Franklin, Columbus, Seymore, Jefferson, New Albany, train on track 5." Mother Huntington began her last-minute instructions of "thou shalt and thou shalt not." After kissing them all good-by, her farewell words were, "Now be sure and mind Aunt Mary."

With the gong of the bell and a puff of the engine, they began to move slowly down the track. They were waving their hands and saying, "Good-by," over and over, as long as they could see Father and Mother.

Soon they were out of the city with its tall buildings. Now they were rolling by the beautiful green fields and trees, they all passed the window in such a hurry. There was so much to see that the time slipped by swiftly and it was only a few hours until the conductor called, "New Albany, all out for New Albany." What a scramble there was getting their things together, for Father was not there to help them! Just as they stepped off of the train Von spied his cousins, Raymond and Suzann. What a happy meeting, all trying to talk at the same time, while Aunt Mary was doing her best to lead them to the car!

At last they pulled into the driveway of a pretty, white cottage surrounded by maple trees. At the back was a hill where a stream of water murmured its little song as it danced over the rocks, winding its way through the meadow. Just an ideal place for any boy or girl to spend a vacation. What a grand time they all had that evening; playing croquet until darkness covered mother earth!

The next morning all were down in time

for breakfast, begging Uncle Frank to let them help him with the work. So he said, "All right, boys, out with you and feed the chickens, water the horses, then meet me at the end of the lane." So they hurried to their assigned duties while the girls stayed in to help Aunt Mary with the dishes and to tidy up the house.

"Raymond, what is Uncle Frank going to have for us to do next?" said Von, as they finished pumping the trough full of water.

"We'll soon find out," replied Raymond, "for we are headed for the lane now." As they walked between the two rows of trees they saw Uncle Frank with buckets and a ladder heading for the cherry orchard.

"Are we going to get to climb up and pick them ourselves?" asked Von with a vision of climbing to the topmost bough.

"Yes, you two young men see how many you can pick before noon, then we will stop for today," said Uncle Frank, as he always saw to it that all the work began to wind up before late in the evening.

Saturday night was always set aside for the study of the Sunday school lesson.

How fascinating it was for Von to gather the pretty, red clusters of fruit and drop them into his bucket, saying nothing of the ones he canned personally. Raymond filled one bucket while Von had his half filled. "You'll not beat me on the next one," said Von, as he started to pick as though his life depended on it.

It was not very long until "ding, dong, ding, dong" came pealing through the air. "Oh, there's the dinner bell," said Raymond, "and I feel that I could do justice to a good meal. How about you, Von?" Von assured him that he would do his part in devouring Aunt Mary's delicious biscuits with butter and honey on them.

There was very little time for play as the whole house must be set in order for the Lord's Day. The cousins slipped off to bed early while the rest of the family remained for the study of the Word and prayer. If Von and Louise had been awake, they would have heard their names called in prayer, that they, too, might know Jesus and His saving grace.

In the Sunday school class that morning they found themselves lost in what the teacher was saying as she gave the lesson with flannelgraph pictures. She made each Bible character live as she unfolded the lesson. They were really sorry when the bell rang for them to assemble in the auditorium.

Now came the dreaded ordeal of listening to an old droll preacher for one hour, speaking volumes of words that were just words to them as it was in their fashionable church back home.

But not so in this little humble church where people worshiped for worship's sake.

Rev. Anderson got up and in a clear, pleasant tone he began to read his text.

"Behold a sower went forth to sow; and when He sowed, some seeds fell by the wayside."

How beautifully he expounded the Word, showing how one must have an open and receptive heart for God's truth, or he will be as the seed that fell on stony ground. He made it so plain, how one's heart could be so hard that the seed could not take root deeply enough to endure the storms of life. Then with such simplicity he told about the good soil that brought forth fruit for the Saviour, some a hundredfold, some sixty and some thirty. Any child could have understood Rev. Anderson's message that morning.

Finishing his sermon, he said, "Now I am going to give an altar call for those who wish to be saved and bring forth fruit for the Master." Louise did not dare to look

at Von for she did not want him to see the repenting tears that had begun to flow. But before she realized it, Von was yielding to the beckoning call of a loving Saviour. Then Louise opened her heart to Jesus and they accepted Him as their own personal Saviour, with a great longing in their hearts that they might bring forth a hundredfold by winning souls for Jesus.

What a happy time there was around the dinner table that day, praising the Lord for their new-found joy! Louise looked up and said, "Uncle Frank, I did not know salvation could be this wonderful. I always thought it was for old people like Grandma. But words cannot tell how glad I am to know my sins are washed away with the Blood of Jesus. Uncle Frank, Von and I want you to help us pray that Father and Mother will know Jesus as their Saviour, too."—*Junior Challenge.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Fountain, N. C.—The Woman's Auxiliary of King's Cross Roads Church met Wednesday night, September 4, 1957, in the Fountain Community Building with Mrs. Rebecca Owens as hostess. The meeting was opened by the president. The opening song was "Showers of Blessing." Following the Scripture reading, Mrs. Blanche Tugwell led the group in the opening prayer.

The topic of the program was "Send Forth Thy Light to Cuba." Those taking part were Ione Corbitt, Blanche Tugwell, Louise Harris and Laura Harris.

The auxiliary announces that it now has Christmas cards for the 1957 season, and anyone wishing to purchase Christmas cards may contact any of the members.

The group was dismissed with prayer by

Irene Jones. The 25 members present were served refreshments by the hostess, Mrs. Owens.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its regular meeting at the church on Monday night, September 16, at 7:45 p. m. There were 27 members present with several visitors.

The president, Mrs. Ralph Beamon, had charge of the devotions. After the business session, the Rev. Clyde Clearmont of Hopewell Church, conducted a study course on "Prayer."

The Rev. Herman Hersey, pastor, dismissed the group with prayer. Everyone was then invited to the kitchen for refreshments.

the gospel and reading that Book of books, the Bible, constitute a means especially conducive to attaining this end."

Full endorsement was given the project by our ambassador to West Germany, David E. K. Bruce, and military assistance advisory group commander, General Clark L. Ruffner. The Protestant Military Bishop Kunst of Germany, introduced Mr. Liu and Mr. Overton to all the service chaplains, and the inspector general of the West German Armed Forces, General Adolf Heusinger, recommended the Pocket Testament League.

A wonderful assistance was given the mission by the United States Air Force which gave a courtesy air life to the 50,000 German gospels from London, where they were printed, to Frankfurt. Distribution had started by mid-June.

The opening meeting was held at an air force base with over 200 soldiers in attendance. From the first, the gospels were received cordially. Mr. Liu and Mr. Overton then went from camp to camp: Warburg, Giessen, Worms, Neider-Lahnstein and Idar-Oberstein.

"It seemed as if they realized their spiritual need," Mr. Liu said, "for the men received the gospels gladly. It is a great joy to know we are reaching German youth. *This is the Lord's doing and it is marvelous in our eyes!*"

World-wide Scripture distribution and evangelization is important to the churches' missionary program. A gospel or a testament is a *permanent missionary*.

It is: never a foreign missionary; not limited by language, class, party or denomination; requires no passport, no visa; can be prepared as though originating in the culture it is designed to reach; positive and constant as well as repetitive in its message; free from physical limitations, never grows tired or sick; needs no vacation or furlough; able to speak its message at the time and under the circumstances chosen by the reader; suited to a world in ferment.

The Clock

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.

To lose one's wealth is sad indeed,
To lose one's health is more.
To lose one's soul is such a loss
That no man can restore.

Thirty-nine people died while you read this short poem. Every hour 5,417 go to meet their Maker. You could have been among them. Sooner or later you will be. Are you ready?—Grace F. W. B. Church, Greenville, N. C.

WORLD - WIDE SCRIPTURE DISTRIBUTION

The armed forces of 500,000 men that is being built by the West German Government is the latest goal of the Pocket Testament League's world-wide program of gospel distribution and evangelization. The new West German Army will be part of the NATO forces in Europe.

Mr. Alfred Kunz, international director of the league, reports that field representative, Harry Liu, and the Rev. A. J. Overton Jr., pastor of the Grace Baptist Church in Herdersonville, North Carolina, have completed the initial distribution of 50,000

gospels and 5,000 New Testaments are also being supplied for those who sign the Pocket Testament League agreement to carry and read them daily.

Full cooperation was extended to the Pocket Testament League Team by President Theodor Heuse of West Germany and Chancellor Konrad Adenauer. The chancellor issued the following statement: "The paramount task of our time is to fight materialism in all its multitudinous forms. The orge of materialism can be slain only in reviving men's faith in God. Spreading

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

National Home Missions Newsletter

September 15, 1957

Dear Friend of Missions:

Only four months to go and we are short \$26,725.85 of our 1957 budget. Our state quotas are short \$16,020.84. This means we need \$6,681.46 income per month for the next four months.

This month our needs are unusually great. We now have more missionaries on the field than at any time in the history of the National Home Mission work. We must have a good response to this letter if we are to meet our obligations to them this month.

The National Home Mission Board has employed new missionaries, approved new fields, and broadened our ministry in North America because they had faith that our people would support this type of missions program. Don't fail us!

Rev. and Mrs. D. Lee Whaley will soon open our first work in Alaska. We need fifty churches that will help us get them to the field and keep them there.

Rev. and Mrs. Paul Inbody have begun their work in Clarksville, Tennessee. We need regular support for them.

Rev. and Mrs. Melitino Martinez need increased support in Miami.

All of our other missionaries must continue to be supported. We dare not close any of the fields the Lord has opened to us.

Please send a generous offering now, and include National Home Missions in your church program.

HERE IS HOW WE STAND

Only Four Months to Go in 1957!

State	Quota	Paid	Balance
Alabama	\$1,200	\$ 475.08	\$ 724.92
Arizona	150	33.25	116.75
Arkansas	1,350	587.55	762.45
California	1,500	308.15	1,191.85
Florida	1,200	766.68	433.32
Georgia	1,700	526.27	1,173.73
Illinois	1,500	655.65	844.35
Kansas	150	23.50	126.50
Kentucky	1,000	611.19	388.81
Michigan	3,000	1,245.83	1,754.17
Mississippi	1,000	350.64	649.36
Missouri	2,500	1,610.44	889.56
Nebraska	200	251.09	
New Mexico	100	111.49	
North Carolina	3,000	2,139.25	860.75
Ohio	1,000	375.91	624.09

Oklahoma	2,750	870.70	1,879.30
Oregon	100	52.00	48.00
South Carolina	1,350	314.20	1,035.80
Tennessee	2,500	2,149.63	350.37
Texas	1,500	854.63	645.37
Virginia	1,200	551.40	648.60
West Virginia	1,200	314.63	885.37

The budget approved by the National Association of Free Will Baptists for 1958 is \$4,425 per month. It is necessary that this budget be met if we continue our present work, and see to a successful conclusion the "25th Anniversary Advance Program" as adopted for our department.

The annual Missionary Conference will be October 8, 9 at the Bible College Chapel, Nashville, Tennessee. Home mission speakers will be Mrs. Ethel Whaley and Rev. James E. Timmons. Rev. and Mrs. Whaley will be commissioned as our first missionaries to Alaska at the Wednesday night service. Other speakers will be Rev. Lavern Miley and Rev. Dave Franks. We urge all who can to attend this conference. We will receive offerings to be divided for home and foreign missions. However, we urge each church to send a special offering designated for the Alaskan project.

November is National Home Missions month. Many churches will have special missionary services. The Thanksgiving offerings will be sent for National Home Missions. Please do your best this month! Free literature to help promote these services will be mailed on request.

Rev. Melitino Martinez is thankful to Rev. Dan Merkh for the 1949 "Chevy" given to him for his work in Miami.

Several people are sending regular offerings each month to National Home Missions in response to our recent appeal. We would like many more to join this group.

We will mail free church bulletins to any new church for thirteen weeks upon request. Also, we will provide free Sunday school and league quarterlies to any new church for one quarter. This is made possible by the cooperation of the Bulletin Service and the Free Will Baptist Press.

The plans are to purchase the tent on September 5, and to have Rev. J. B. Bloss, preach the first sermon under the tent at Columbia, Tennessee.

Yours for Christ and Missions,
H. E. Willis
Promotional Secretary

October Is Superannuation Month

Wilbert Everton

WITH gratitude in our hearts we lift our voices to God in thanksgiving for the many opportunities given us in this wonderful country of ours. There is a multiplicity of opportunities abounding in every realm of life.

No doubt we are agreed that the greatest opportunity in life is the privilege of hearing the gospel of our King, the Lord Jesus Christ. In the gospel we find the good news of redemption, that Christ died for our sins, and that we might live through faith in Him. However, the good news of redemption is not the only aspect of the gospel of Christ. We are taught in the Scriptures that the life of a Christian is a pilgrimage of faith. We know that the journey begins by faith and continues through faith. James says, "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

So therefore, the faithful will be inclined to adhere to the various admonitions of God's Word. Paul has said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

May we open our eyes to another opportunity for service. On the list of retired or disabled we have 23 ministers and 25 ministers' widows. These people deserve our help. At the present our superannuation program is so weak that we cannot help them enough to even buy the basic necessities of life. Last year the North Carolina State Convention of Free Will Baptists approved a budget of \$10,000 for this program. The total contributions for the past year were just a little over half this amount. A \$10,000 budget was again approved this year. I trust that this year will not be like the past. May I beg you to let's do something this year besides approve the budget. Hear the words of John, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

If every Free Will Baptist in North Carolina would give to superannuation just twenty-five cents per year the budget could be met with ease. We could do more for those who are now unable to help themselves.

Send a liberal contribution this month, and regular contributions through the year. We are our brother's keeper.

Please send contributions to: Rev. Wilbert Everton, Rt. 2, Snow Hill, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Moral Standards In A Church

(Lesson for October 13)

Lesson: 1 Corinthians 5:6-13; 6:17-20.

Golden Text: 1 Corinthians 6:19, 20.

I. INTRODUCTION

The most dangerous enemies of the Christian Church today are not the foes from without who attempt to prove that the principles which it holds are untrue but the corruption, vice and complacency within its ranks. This has ever been so since immediately after its inception and institution among men. Whenever the Church has been attacked from without, even to the point of persecution and death of its leaders, it has grown stronger and more powerful in its witness for Christ; but when its members have grown cold and careless in their relationships to Christ, and have permitted their lives to become corrupted by the desires of the flesh, the influence of the Church has waned. But for the grace of God, which has been manifested from time to time in His calling fearless men who have dared to condemn the evils within the Church and, under the powerful leadership of the Holy Spirit, have brought about revivals which have called the people back to God and purity of living, the Church would have long gone the way of many other so-called religions which are all but forgotten today.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. That which hinders true progress of a church is not found without but within her ranks (1 Corinthians 3:3).
2. A little yeast will soon grow to affect the whole lump (5:6).
3. The church of which Jesus approves is one in which sin is not approved (5:7).
4. The church should condemn sexual immorality, for God will condemn it in eternity (5:11).
5. Strong drink robs a person of health, wealth and friends in this world, as well as life eternal in that which is to come (5:3).—*The Bible Teacher* (F. W. B.).
6. As the basis for moral purity, the Apostle Paul spoke of an amazing indwelling. Your body is the temple of the Holy Ghost which is in you. A proper understanding of this amazing truth changes everything. It

sanctifies every proper human relation. It glorifies the most menial task.—*Selected*.

III. ADDITIONAL TRUTHS

1. During the period of Paul's missionary travels, Corinth was the most famous city of the Roman world for immorality. Aphrodite, the goddess of sex perversion, was the pagan deity most worshiped. Degrading practices were not only countenanced, but encouraged. It was inevitable that some of the pagans, professing conversions, would bring baneful influences into the Church.

The condition alarmed Paul and caused him to exercise stern discipline. He singled out one particular example and denounced it vehemently . . . that of a man in the Church who had taken his step-mother for a wife. A scandal existed but the members were so calloused that they ignored the incident as a mere trifle. Paul decided to correct the whole situation.—*The Defender Magazine*.

2. Leaven speaks of a principle of wickedness permeating the whole lump. One small particle can infect the total area. If sin in any form is tolerated the whole fellowship is marred and broken. It was necessary to purge out the old leaven or evil principle in order that the new might come. The Christian life must be cleansed from impurities and this is done as we recognize that we are as "unleavened" bread in God's sight, fit for the Passover Feast. We are to become what we are. This is a paradox of truth. It tells of the standard in Christ—we are seen as unleavened—pure; therefore we are to become this in our state of living.—*The Gist of the Lesson*.

The Corinthian Christians were sanctified in Christ Jesus, but they had forgotten that there is a sanctified walk for a sanctified people.

3. A Police Official's Pronouncement—Some years ago when the writer was a pastor in a large city, the head of the police department gave an address before the ministerial association concerning evil moral conditions. He stressed the connection between public dancing and immorality and said that if he were a reformer, the dance evil was where his attention would be centered. Today in many taverns evil women first drink with men, then persuade them to dance with them, then they go away together. Such women are wily and know how to secure their prey.—*Selected*.

This chief of police may not be one hun-

dred per cent right but dancing is not an innocent pastime by any means.

4. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (Vs. 8). Since leaven is a type of sin in its secret and invisible, corrupting power, true Christianity can only be addressed as unleavened sincerity and truth. The feast that Paul mentioned was not the passover, for Christ fulfilled all the suggestions, types and meaning of that institution. He may have had the Lord's Supper in mind, but it is more likely that he was referring to the feast of regular worship or to an observance of the resurrection. Malice, bitterness, an unforgiving spirit or any type of wickedness, as we all know, can destroy the sincerity and truth of any congregation's worship.—*Advanced Quarterly* (F. W. B.).

5. Jesus said, "Ye are the salt of the earth." Salt is a chemical mystery. It is composed of two elements, sodium and chlorine. One of these is a metal, the other a gas. Combine the two chemically, and salt is the result. But wait a minute: you say, "You cannot combine a metal and gas!" I know you cannot, but here it is! Tell any member of your class to combine a liter of gas and four ounces of iron in chemical combination, and he will laugh at the very idea!

Sodium, the metal, has no taste. Chlorine, the gas, is tasteless; but when the two combine, they form salt. Query: "Where does the salty taste come from?" Answer: "I do not know!" So we, the Christians, are a mystery to the world and to ourselves. We are composed of two incompatibles. A Christian is a living human, in whom dwells the Holy Spirit! He is a man, with the nature of Christ imparted by regeneration! To his family and friends he tastes different; and he adds new flavor to their living.

Even more, when Jesus used this astounding figure, He was implying our value to the age in which we live. We measure the value of a substance not by what it costs when we possess it, but by what it would be worth if there were none available. In the times of Jesus, salt was so costly only the rich could indulge in it as a daily item in their menu.

Jesus says that our value must be gauged by what we would be worth to the world if there were none of us here! Consider this! In Sodom ten of us would have saved the city! Lacking ten righteous citizens, the city perished in judgment.

Add to the thought the fact that salt also cleanses, and we begin to see the picture. Consider the sad sores of humanity that Christians have cleansed and healed! The list of them is gratifying in its surprising length and variety.—*Selected*.

Questions and Answers

(continued from page eight)

world, and men loved darkness rather than light, because their deeds were evil" (John 3:19); "And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. . . . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48); "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). I have known of people that regarded these facts (that are set forth in Matthew 20:16 and these pointed out here) as being contradictory, but a clear view of the contexts from whence the verses on the two subjects come will clarify any doubt that they are in harmony with each other.

NEWS NOTES

(continued from page seven)

Church, Bailey, North Carolina, will observe its annual home-coming on Sunday, October 6, 1957.

The Rev. Paul Lee, pastor, states: "All relatives and former friends are invited. There will be preaching and singing throughout the day. Lunch will be served at 12:00 o'clock. Bring your picnic basket and plan to stay all day for we are looking for a great day in the Lord."

The Rev. Bobby Jackson To Conduct Belhaven Revival

The Rev. Bobby Jackson will be the evangelist for revival services at the Belhaven, North Carolina, Free Will Baptist Church during the week of October 13-19. The services will begin at 7:45 p. m.

The pastor, the Rev. LaRue Davis, says, "The public is cordially invited to attend all of these services. Come praying and bring someone with you."

Revival Now in Session At Saint's Delight Church

Revival services began at the Saint's Delight Free Will Baptist Church, New Bern, North Carolina, on Monday night, September 30, and will continue through October 11. The guest speaker is the Rev. Alton Hines of Bridgeton, North Carolina, who is now serving as pastor of the Core Creek Free Will Baptist Church of Cove City,

North Carolina. Mr. Hines is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee.

The pastor of the church, the Rev. B. G. McClintock is conducting the song services each evening. All Christians are requested to pray for the success of the revival. The public is cordially invited to attend the remainder of the services. A nursery is being provided for babies.

Be patient; keep thy lifework well in hand;
Be trustful where thou canst not understand;

Thy lot, whate'er it be, is wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and bide patiently.—Bethany F. W. B. Church,
Winterville, N. C.

Why Should You Attend Mid-Week Prayer Services?

Every Christian should because it gives that extra boost and support all of us need in between Lord's Days.

The prop in the clothes line keeps the clothes straight. The stone in the brook makes the step across easier. Every sincere Christian should realize a personal need for these moments of devotion. This is the only service of the church where we meet to pray for the church. Your help is needed!—Bethany F. W. B. Church,
Winterville, N. C.

Be on fire for the Lord here, so you won't burn in eternity.

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



Our assortments of Birth-day, Sympathy, Get-Well and All-Occasion Cards are equally well adapted to convey your sentiments on any occasion.

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AYDEN, NORTH CAROLINA

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 9, 1957



THE NORTH CAROLINA WOMAN'S AUXILIARY CONFERENCE

The 1957 North Carolina Woman's Auxiliary Conference met at Cragmont Assembly located near Black Mountain, North Carolina. Pictured above are the individuals who attended the conference.

The official personnel of the conference were as follows: The Rev. and Mrs. J. E. Wooten, manager and hostess; Miss Volena Wilson, missionary to India; Mrs. Jean Moore, prayer band director; Mrs. Ruth Warrick, co-director; Mrs. Gertrude Ballard, director; Mrs. Alice E. Lupton, conference honor guest; Mrs. J. C. Griffin, conference mother; Mrs. Dorothy Phillips, teacher; Mrs. Ruth Hersey, teacher.

For the full story on the conference see the feature article in this issue entitled "Cragmont Woman's Auxiliary Conference."

DUKE UNIVERSITY LIBRARY

OCT 10 1957

DURHAM, N. C.

EDITORIAL

JESUS AND MAN'S SALVATION

In previous articles we have seen that Jesus, in His discourses and interviews, made His claims as the Son of God and the Saviour of the world. We have seen how He claimed to have come down from God to the world and that He maintained the closest possible relationship with His Father while He was in the world. We have also seen how He represented Himself to people as the *Water* of life, the *Bread* of life, the *Good Shepherd* of the sheep, the *Way*, the *Truth* and the *Life*, and the *Light* of the world. Now we shall consider what He said about how lost people, through Him, might be forgiven of their sins, reconciled to the Father and made fit subjects for the future heavenly Kingdom.

Through the Son (Matthew 11:25-30)

After Jesus had upbraided certain cities for their persistence in unbelief despite the fact that He had done many mighty miracles among these people (Matthew 11:20-24), He paused long enough to utter a short prayer before proceeding with the final appeal of this message. This prayer seems to be an interlude in which the heart of the Master overflowed with thanksgiving to the Father for permitting Him to serve in this unique position of Saviour of people from sin. His joy seemed to reach its highest point when He said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Vs. 27). What must have run through the mind of Jesus in this moment concerning the method He would use in bringing people to the Father, particularly the plan of using believers to convert unbelievers?

At the close of this short prayer He gave the earnest invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Vv. 28-30). Any minister who has ever delivered a gospel message to hardhearted unbelievers, and made an appeal for them to accept Christ, cannot but have deep sympathy for Jesus in this moment. The people to whom He was speaking were eternally lost in their sins; here stood the only hope of their salvation; but they were still rejecting Him despite His assurance that He would bear their burdens and give them rest to their souls in exchange for His yoke of responsibility in the Kingdom, a yoke which would be easy, joyous and light.

As Jesus made this appeal, He recognized that He was facing one of the most difficult tasks of all His entire ministry—that of overcoming the prejudice of people which had been built up by misinformation and false propaganda spread by His enemies to defeat His purpose and destroy Him personally. Yet, knowing that He was their only hope of salvation, He had to try to make them see the light. We are particularly impressed by His statement "... for I am meek and lowly in heart: ..." (Vs. 29), because it was His bid for His audience to see Him as He really was. However, since we are acquainted with that aspect of human nature which disposes people to believe gossip and falsehood about one who is striving to do the will of God, we are not surprised that the vast majority of people in these cities died in their sins by rejecting their only hope of life.

By the New Birth (John 3:1-21)

If Jesus is our only hope of salvation, how is it that we are freed from sin and reconciled to the Father with citizenship in the Kingdom of God? In His interview with Nicodemus, a ruler of the Jews, Jesus gave as clear an explanation as it is possible for us to grasp

with our finite minds. When we understand that regeneration of a soul is the work of God through the Holy Spirit, we readily see that there are some things about it which the human mind is not capacitated to understand. These Jesus-made no attempt to explain; however, He gave direction enough so that no soul might fall short of regeneration for lack of information. Let us notice:

(1) The new birth is the requisite to citizenship in the Kingdom of God. Three times in this interview with Nicodemus, Jesus stressed the necessity of one's being born again: "... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Vs. 3); "... Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God" (Vs. 5); "Marvel not that I said unto thee, Ye must be born again" (Vs. 7). Jesus is saying here that the soul of a person is condemned in his natural state because of its corruption and sin; in order for this soul to be redeemed, it must be recreated by the Holy Spirit. The eternal and spiritual nature which the soul attains at regeneration is the Christ who comes in to give life from the dead and freedom from condemnation.

(2) The new birth is wrought mysteriously by the Holy Spirit. As we have already said, Jesus made no attempt to explain how the Holy Spirit regenerates the soul. His only elucidation was, "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (Vs. 8).

(3) The new birth is made possible by the atoning death of Christ. In explaining this fact, Jesus reminded Nicodemus of the salvation which God provided for the Israelites in the wilderness when they were bitten by serpents, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (Vv. 14, 15). By beholding the likeness of the serpent whose bite produced the pains of death, those who looked in faith were healed.

(4) The new birth come to a person upon condition of his faith in Christ as the Son of God, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Vs. 16).

"God is a forgiving God, and that should awaken in us sense of reverence for Him."—Selected.

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Cragmont Woman's Auxiliary Conference

Mrs. L. E. Ballard

WONDERFUL, wonderful, wonderful is the ecstatic soul cry of the nearly 100 women who attended our 1957 North Carolina Woman's Auxiliary Conference at Cragmont Assembly, Black Mountain, North Carolina. This year's session was the most glorious in the history of our conferences.

Mrs. Ruth Warrick, co-director, gave us our morning life in the Christ-centered devotions led by several of the women. Her classes in "Bible Women" inspired and blessed our hearts. Mrs. Dorothy Phillips challenged each woman to be a better worker with our young people in her classes on "Understanding and Guiding Our Youth." Mrs. J. C. Moye and Mrs. Jean Moore were a blessing in the music feature of the conference. Of course "Ma" Smith was here with news from the Children's Home. Mrs. J. C. Griffin and Mrs. Dola Dudley stayed in the midst and served to boost our morale.

An unexpected blessing was ours when the newly appointed missionaries to Alaska, the Rev. and Mrs. Lee Whaley, came in with an informative and challenging message. As I speak of our own Miss Volena Wilson's part in this conference, I find words inadequate to describe it. So I humbly bow my head and say, "Thanks unto God for this dedicated and wonderful woman whom God has given to work in our place in the great land of India."

Our conference came to a climax with a candlelight service with missionary emphasis. Mrs. Frances Barbour and Mrs. Naomi Damon left a lasting imprint on each of our hearts through their sings.

We also had a woman of varied talents in our conference who is a grand teacher of prayer and stewardship, who has a keen sense of humor and sportsmanship, and who is also a writer of poetry. The following poem is written in her unique and pleasant manner presenting a synopsis of the conference:

When we board the bus for Cragmont land
We are greeted by "Mother" Lupton, a lady grand;
Always cheerful, friendly and sweet,
Our hearts are warmed, as we find our seat.

We greet old acquaintances, and new ones too,
All babble at once, which is our wont to do.
Our director, Mrs. Ballard, starts us off with a prayer
Asking God's blessing and watchful care;
Then gladsome voices are lifted in song
In praise to our Father, as we travel along.

The Wootens, e'er gracious, welcome us all;
Supper is waiting, we answer first call;
We dig into our food, lick the platter clean;
We are tired, but happy, ready for bed and sweet dreams.

The nights are too short—there's the bell, we must rise!
We crawl out, half asleep; we can't open our eyes;
We swish off our teeth, run a comb through our hair;
Another day started at Cragmont so fair.

Say, this really is a life of ease,
Just eat and sleep and do as we please;
No shopping for food, preparation, or work,
No dishes to wash, we can just loaf and shirk.

Time for devotions before we eat,
This really is a spiritual feast.
Breakfast! my, the coffee smells good,
And Cragmont serves just wonderful food.

We tidy our rooms till the bell is heard,
Then go to our classroom, where we study His Word.
These classes continue until noon,
The time flies by altogether too soon.

Dinner time! we are always ready to eat,
The brisk mountain air is a delight and a treat.
Recreation time, outings, rest and ease,
We are now free to do as we please.

It's fun to go shopping, visit Cherokee,
And Mt. Mitchell is a delight for all to see.
Back to Cragmont—supper time and another spiritual feast,
Bedtime—tired but happy—oh, my poor aching feet!

We were happily surprised—Miss Wilson of India was there!
She showed pictures of her work and told of God's loving care.
As we heard of those living in darkness, superstition and sin,
We are more determined than ever to do more for Him.

I have tried to give you a sample of a day in Cragmont Land,
Each one is packed with blessings planned
By those who want us to have God's best,
Won't you join us next year? we know you'll be blessed.

Thank the Lord for the decisions that were made,
Truly our hearts are filled with praise.
May those dear ones stand true in the battle of life,
As they take their places in this world of strife.

As this wonderful conference came to an end,
We were loathe to part with the many friends,
Who have enriched our lives during the week
As we praised the Lord and His blessings did seek.

Thank you, Mrs. Ballard, for your love and attention
To our every comfort and need, too numerous to mention.
A highlight in this '57 Conference came
When a Life Membership Certificate was presented in your
name.

Oh yes, the pranksters did prank
And the snorers did snore,
But just the same
We'll be back for more!

"His Faithfulness-- --How Great"

VELMA B. McCONNELL

THE Martin family was gathered about the dinner table discussing the services of the morning.

Nan, a pretty girl of sixteen, laid down her napkin and looked earnestly at her mother. "Mother, I don't know when the special song stirred me as the one Fred Barnes sang this morning! It just seemed to grip me, and Fred sang it as if it really came from the bottom of his heart."

Grandmother Martin, who had been kept at home by a cold, looked at her granddaughter in interest. "What did he sing, Nannie?"

"He sang 'Great Is Thy Faithfulness,' Grandmother. I have heard it sung before, but never quite so touchingly as Fred sang it this morning."

"Ah," Grandmother Martin nodded her head, "Fred has great reason to sing with feeling!"

"That is right, Mother," said Mrs. Martin. "God has done wonderful things for Fred and his family."

Mr. Martin nodded his head in agreement. Bonnie Gray, a visiting cousin, said impatiently, "You are all so mysterious! Who is this Fred, anyway, and what is so wonderful about his past history? I heard him sing, too, and although he sang pretty well, I didn't see anything unusual about him!"

Nan came to eager defense of her friend. "Oh, Bonnie, you just don't understand! Fred has a real story behind him. You see, he is a Christian—"

"I take that for granted," interrupted her cousin, dryly. "It seems as if everyone you folks know is a Christian! Don't you know any interesting people?"

Nan struggled to get out the words that choked her, and her father interposed calmly, "'m sorry you don't find our friends interesting, Bonnie. Perhaps if we tell you a little of Fred's history, you will find it more interesting than you think."

"You see, Fred's parents were of what you would call the 'upper bracket' here in Fremont. His father was president of the

Athletic Club as well as of the Country Club and one of our local banks. His mother led Fremont's society life. Fred was not in the least snobbish, as you might imagine he would be. He practically grew up with Nan, here."

"Oh, I see," laughed Bonnie, with a significant smile, "that is why Nan is so anxious to fly to his defense! Well, Nan, I can't say that I blame you. A father-in-law who is president of the most important clubs, and a mother-in-law who leads society in this town are to be envied!"

Nan, who now had control of herself, flushed, but smiled a little secret smile and said nothing.

"But somehow, trouble came between Fred's father and mother," continued Mr. Martin, "and they separated. Mr. Barnes stayed here in Fremont, and Mrs. Barnes and Fred went South. Everyone felt badly about this, for the Barneses were well liked. After a few months, Fred came back to visit his father. He spent more and more time with us, until we began to feel almost as if he were our own son."

"I wonder why?" teased Bonnie, looking at Nan again.

"I'll tell you why," said Mrs. Martin softly, "Fred missed his mother, and although I could not take her place, I did my best to be one to him. Fred began to go to church with us on Sunday evenings, rather than to the large, formal church he had always attended with his parents. One night he yielded to the Spirit, confessed his sins, and was born again."

"Oh, oh!" exclaimed Bonnie, "how did his father like that?"

"His father said very little, Bonnie, but he would not come to church with Fred, nor listen to him when he told of Christ's love for the unsaved. Mr. Barnes had drawn within himself, and seldom visited any of his old friends. He became stiff and unfriendly, and seemed very lonely. I think he felt that he had lost Fred, as well as his wife."

Grandmother Martin spoke, "You re-

member, Nannie, when Freddie came over one Sunday evening, after church, and sat down on the front steps? He sort of hugged his knees, and said, 'You know, Grandmother Martin, God has surely been faithful toward me, since He saved me! He guides me every day, He helps me with my school work, He explains His Word to me so I can understand it much better than I did at first.' You remember, Nannie?"

"Yes, I remember," nodded Nan, "and you opened your Bible and read the twenty-second and twenty-third verses of the third chapter of Lamentations: 'His compassion fail not. They are new every morning; great is thy faithfulness.'"

"He was only a boy, then, about twelve years old," added Mrs. Martin. "I remember that evening, too. Fred went on to say that he was trusting in God's faithfulness to convict his father and show him his need of the Saviour."

"It was about a month after that that Fred went back to his mother," went on Mr. Martin. "We heard from him regularly, though. Fred wrote later that his mother had accepted Christ, too, and what a time of rejoicing that was here in our home! Then later, he wrote that his mother had become very ill, and that the doctors had despaired for her life. We prayed very earnestly for her here at home, and at the church."

He paused, and Grandmother Martin spoke again. "Then, suddenly, this little town began to buzz with gossip! Mr. Barnes had quietly gone South and returned with Fred and Mrs. Barnes! An ambulance met them at the station, and brought Fred and his mother back to her home."

Bonnie's eyes were big. "Wasn't that thrilling! Please go on with the story!"

Mrs. Martin resumed, "Grandmother Martin and I called at the house. Poor Mrs. Barnes looked so frail, lying in the bed, but there was a peace and sort of glory in her face. Fred sat beside her, holding her hand."

"I'm glad you came," he said, "Mother and I have just been talking of God's faithfulness and love toward us. And we just found a verse in the Bible that we didn't know was even in it! It's—it's a wonderful verse!"

"What is the verse?" I asked Fred. He opened his Bible and read, 'I am the Lord that healeth thee.'

"Mrs. Barnes looked at me and said she felt that God means that for me. The doctors gave me up down South, and my husband called our family doctor in since we came here. But Doctor Wheale said that I cannot get better. I am willing—to leave Fred and my husband, if it is God's will; but somehow I feel that God has given me this verse, and this hope. Won't you pray with me, that He

touch my body?"

Mrs. Martin's eyes were filled with tears, and her husband quietly took up the tale as the others sat quietly at the table.

"We called for special prayer at our prayer meeting the next night. God's children began to claim His promise, and held on in prayer. Each of our prayer group prayed at home for definite healing for Mrs. Barnes."

Bonnie leaned forward. "And did God heal her?"

Mrs. Martin smiled quietly. "Didn't you see her sitting beside Fred, this morning?"

Bonnie gasped, "You—you mean that sweet-faced lady in the gray suit? That was Fred's mother? Then—then was that tall, handsome man sitting beside her—was

that Fred's father?"

Nan spoke energetically. "Yes, it was—I mean, that was Fred's mother, and the man was Fred's father! And Mrs. Barnes is completely well and strong!"

"The doctors call it a miracle," said Mrs. Martin, "and indeed it is a miracle. But it is just another proof of God's faithfulness and love to His children. It did not take long for Mr. Barnes to realize that he was missing out on the joy the rest of the family was experiencing. God was faithful in dealing with him, too."

"I—I can see why your Fred sang 'Great Is Thy Faithfulness' this morning," said Bonnie, slowly, "and why it means so much to him. I—I would like to have His faithfulness and love around me, too!"

—Gospel Herald.

SUCH FAITH

A. B. Bryan, Pinetown, North Carolina

(Editor's Note: This article introduces a series of messages to the sick and shut-in which we hope will become a regular feature each week. The writer, the Rev. A. B. Bryan, of Pinetown, North Carolina, assures us that he will endeavor to supply the manuscript regularly for this column.)

In my student ministerial days, during World War II, two summers were taken up with selling Bibles to pay college expenses. It was in the afternoon; I had worked down in a colored section of town, and knocked on the door of a small frame house. A faint voice said, "Come in." As I entered the three-room house a feeble lady was alone, lying on a bed with a smile on her face. In a gentle tone I introduced myself to her; then I proceeded to introduce the product which I had in my hand.

As I spoke to her of the Bible, her face brightened up; however, my story was of sales nature. As my voice continued to sound, she seemed more interested in what the Bible had to say than to buy a copy. Suddenly the thought dawned upon me to let her tell her story first. Her story was to me the effect that she had five sons on foreign fields in battle, that her husband had been taken by death in the last few months, and that she had been bedridden for seven years. She was thankful that the Lord had spared her for these years, and supplied her with what she described as "wonderful blessings."

The elderly colored lady was completely confident that the Lord would keep her boys safe and that He was going to take care of her. As I sat and listened to her story I recognized the faith and contentment which she possessed. My heart was made strangely warm and my eyes were filled

with tears as the Spirit of the Lord bore witness in my own heart. I prepared to leave the room but the lady asked that I have a few words of prayer with her, which I did. I knelt there, and in a sincere and spiritually guided prayer lifted up my voice in thanksgiving to the Lord for such faith and complete trust. I have never, and never will, forget that experience. I have asked the Lord several times since then to forgive me for the little faith which I had in Him. Since that day, I have entered many a sick room to bring comfort and consolation, but have never seen any greater faith exercised under such circumstances.

Now, if you are a sick or shut-in person you do not have much to worry about. If you have yielded your heart and life to the Life-Giver and Forgiver of sins, just turn to Him; He cares for you. The Scripture verse, Romans 8:28, says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Robert B. Pyle

The following words, taken from the song, "If We Never Meet Again," are submitted in the memory of my husband, Mr. Robert B. Pyle:

Soon we'll come to the end of life's journey

And perhaps we'll never meet anymore,
Till we gather in heaven's bright city
Far away on that beautiful shore.

O so often we're parted with sorrow,
Benedictions often quicken our pain,
But we never shall sorrow in heaven,
God be with you till we meet again.

O they say we shall meet by the river,
Where no storm-clouds ever darken the sky,
And they say we'll be happy in heaven
In the wonderful sweet by and by.

If we never meet again this side of heaven
As we struggle thru this world and its strife,
There's another meeting place somewhere
in heaven
By the side of the river of life.

Where the charming roses bloom forever,
And where separations come no more,
If we never meet again this side of heaven
I will meet you on that beautiful shore.

Mrs. Jennie H. Pyle

Mr. Clem Gaskins

I have written these few words of love in memory of my deceased uncle, Mr. Clem Gaskins of Aurora, North Carolina. To me, he was a wonderful and loving man; he was a good husband and father and a lover of mankind. He dearly loved his God and his fellow men. I feel that he is not only missed by his family, but those who really know him and lived beside him. He was a man who had a smile and good word for everyone and lived his life the best he knew how.

Last, but not least, he loved his Lord and Saviour. He was a member of the White Hill Church, Aurora, North Carolina. To his friends and loved ones I would like to say, "He is only asleep."

I will miss you, uncle dear,
Through each and every year.
The loving smile upon your face
And your tender, warm embrace.

I'll miss the talks we often had
Though you so many times you felt bad.
I'll miss the sound of your sweet voice;
It is silent now—without choice.

I always loved you so, you know
But I realized you soon must go.
I knew that God loved you too,
And He would give you life anew.

I'll still miss you through each day,
As I travel along life's highway.
And when the shadows begin to creep
I'll miss you more, but you're only asleep.
Mrs. Doris Lynn

(continued on page eight)

NEWS NOTES

Young People Honored At Belhaven Church

The evening worship services at the Belhaven, North Carolina, Free Will Baptist Church, on September 22, 1957, was devoted to the young people. The following program was given:

- Opening Hymn, "We've a Story to Tell to the Nations"
- Prayer for Guidance for New Officers
- Hymn, "Rescue the Perishing"
- Welcome, Richard Pugh
- Scripture Reading, James Ray Adams
- Worship with Tithes and Offerings
- Singspiration
- Sword Drill on Prayer by June Stotenburg (Dianne Manning, Winner)
- Hymn, "Praise Him! Praise Him!"
- Installation Service for Y.P.A., Mrs. D. R. Tolan, Leader
- Solo, "Take Up Thy Cross," Rev. LaRue Davis, Pastor
- Message, "The Open Doors"
- Hymn of Dedication, "Have Thine Own Way"
- Prayer of Dedication

Youth for Christ Rally At Core Creek Church

The Core Creek Free Will Baptist Church, Cove City, North Carolina, will be host to a Youth for Christ Rally on Saturday night, October 12, at 7:30. Sgt. Billy Hodge of the United States Marine Corps, Cherry Point, North Carolina, will be guest speaker for this rally.

Everyone is cordially invited and urged to attend the rally.

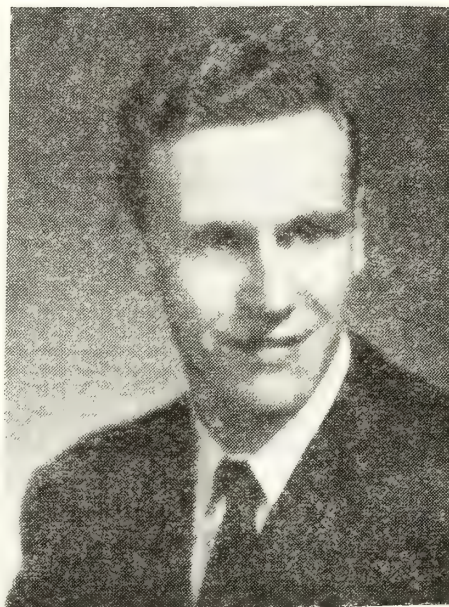
Calvary Church Now Holding Revival

The Rev. Bobby Aycock, pastor of the Fellowship Free Will Baptist Church, Washington, North Carolina, is now conducting a revival at the Calvary Free Will Baptist Church, located on Gold Street, Wilson, North Carolina, which began Sunday, October 6. The services will continue through October 12.

Mr. Aycock was a member of the 1957 graduating class of the Free Will Baptist Bible College, Nashville, Tennessee. He is being assisted in the revival by the pastor of the church, the Rev. Thurman B. Hall.

All Christians are urged to pray with the church that God will give a great harvest of souls. The public is cordially invited to attend.

The Rev. Dean Dobbs Assumes First Pastorate



The Rev. Dean Dobbs assumed the pastorate of the Winterville, North Carolina, Free Will Baptist Church on September 1, 1957. Mr. Dobbs has completed three years of study at the Free Will Baptist Bible College, Nashville, Tennessee, and this is his first pastorate. He is married to the former Miss Rubenia Coley of Farmville, North Carolina.

Mr. Dobbs, originally from Kirksville, Missouri, replaced the Rev. Walter Reynolds as pastor of the Winterville Church. He requests the prayers of all Christians as he seeks to lead his church in the ways of the Lord.

Mabel Avenue Church Honors Pastor on Birthday

The Mabel Avenue Free Will Baptist Church, Kannapolis, North Carolina, showed happy birthday wishes on their pastor, the Rev. R. H. Jackson, on Sunday, September 29. Mrs. Myrtle Overcash reports the following concerning this occasion:

"Following a most inspiring worship service, Rev. R. H. Jackson stood at the door of the church and bid each member of his congregation a fond farewell, not knowing that he would soon have lunch with them at the Scout Hut. When the pastor returned to the parsonage, it was suggested that he go out for lunch and was directed to the Scout Hut. 'Happy Birthday' was sung as he and his family entered the door, followed by the presentation of lovely gifts.

"In the center of the hut was a long

table filled with food to suit anyone's fancy. After Mr. Bill Farmer asked God's blessings on the food, everyone enjoyed most delicious meal. The fellowship was great and the Spirit of the Lord could be felt in our midst as friend talked with friend. After dinner departing words were said with each person present admitting that it was one of the best birthday dinners he had ever attended."

Children's Home Report For September, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for September, 1957. Receipts have been mailed to each individual auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

Central Conference	\$ 670.00
Cape Fear Conference	19.
Eastern Conference	580.
Western Conference	455.
Albemarle Conference	66.
French Broad Association	42.
Blue Ridge Association	32.

Coming Events—

October 9, 10—Albemarle Conference, M. Achi's Chapel Church, Columbus, North Carolina.

October 10, 11—State Line Association, Shiloh Church, Dothan, Alabama, and New Hope Church, Midland City, Alabama.

October 11, 12—North Florida Association, Macedonia Church, Drifton, Florida.

October 16, 17—Western Conference, Flood's Chapel Church, Nash County, North Carolina.

October 18, 19—Pee Dee Association, Calvary Church, Columbus County, and White Oak Church, Bladen County, North Carolina.

October 23, 24—Eastern Conference, Beaufort Church, Cartaret County, North Carolina.

October 30, 31—Midway Association, Oak Church, Baker County, Georgia.

October 31, November 1—Cape Fear Conference, Shady Grove Church, Durham, North Carolina.

October, 31, November 1, 2—Texas State Association, First Church, Dallas, Texas.

November 6, 7—Central Conference, Jack Church, Pitt County, North Carolina.

November 7, 8—Central Association, Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsonville, South Carolina.

Home-Coming and Revival
At Winterville, N. C., Church



The Winterville, North Carolina, Free Will Baptist Church will observe its annual home-coming on October 13, 1957, with the Rev. Dean Dobbs, pastor, bringing the home-coming message. All former pastors, members and friends of the church are urged to be present for the home-coming services.

The Rev. Bobby Aycock of Washington, North Carolina, will be the visiting evangelist for the fall revival which begins October 13, continuing through October 19. The church requests the prayers of all Christians for the success of the revival. A cordial invitation is extended to everyone to attend the services.

Yadkin Valley Association	5.00
Jack's Creek Association	28.39
Pee Dee Association	8.03
Rockfish Association	100.00
Miscellaneous	3,703.47
Farmer, Field Representative	968.32
Dining Room Tables and Chairs	80.00
College Student Loan	30.00
Clothing	2,053.50
Total	\$8,845.46

J. C. Superannuation
Report for September

The following is the September, 1957, report of the Rev. Wilber Everton, chairman-treasurer of the North Carolina Board of Superannuation:

Balance on Hand, September 1 \$2,395.73

RECEIPTS	
Receipts by Conferences:	
Blue Ridge Association	\$ 20.96
Central Conference	47.20
Pease Fear Conference	90.00
Eastern Conference	125.85

Western Conference	35.87
N. C. Auxiliary Convention	30.00
Other Receipts:	
Interest from George P.	
Best Fund	194.00
Interest from Reserve Fund	75.00
Total Receipts	618.97
Total to Account For	\$3,014.70
DISBURSEMENTS	
Operating Expenses	\$ 74.60
Ministers' Monthly	
Checks	232.50
Widows' Quarterly Checks	335.00
Paid to National Board	27.53
Total Disbursements	669.63
Balance on Hand, September 30	\$2,345.07

Revival Results
At Hope Church

The Rev. Eugene Waddell of Portsmouth, Virginia, held a series of revival services at Hope Free Will Baptist Church, Scotland Neck, North Carolina on September 2-7. During the week twenty decisions for Christ were made, and on Sunday, September 22, eleven were baptized by the Rev. Frank Davenport of Kinston, North Carolina.

The assistant pastor of the church, Nathan Eason, states, "We received a real spiritual blessing from these services."

Revival in Session
At Indian Springs Church

Revival services began Sunday night, October 6, at Indian Springs Free Will Baptist Church, Wayne County, North Carolina, with Mr. Walter Sutton as the evangelist. These services will continue through October 16.

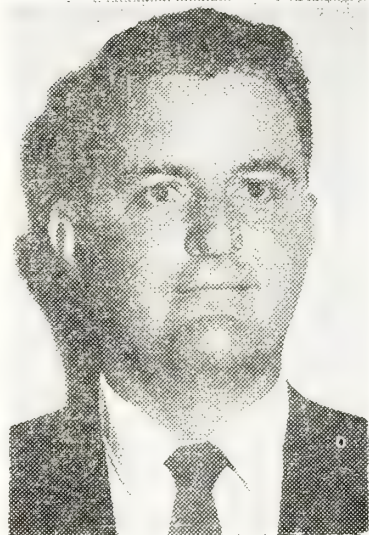
The pastor of the church is the Rev. Wesley Price. The church, which is located near Mount Olive, North Carolina, extends a cordial invitation to everyone to attend the revival.

Bethel Church, Host to
Sunday School Convention

The Sunday School Convention of the Fifth Eastern District of North Carolina was held at Bethel Free Will Baptist Church, Whortonville, North Carolina, on Sunday, September 29. There were 28 churches represented with 250 members, 5 ministers and 6 Sunday school superintendents.

Walter Sandlin of New Bern was again elected president of the convention and will serve his sixth year in that position. Those elected to serve with him were all the officers who served during the past year. In the absence of the Rev. J. C.

The Rev. Joseph H. Ingram
Assumes Pastorates



The Rev. Joseph H. Ingram, now a student of Mount Olive Junior College, Mount Olive, North Carolina, has been called to the pastorates of two churches in the Eastern Conference of North Carolina. These churches are Cabin Church near Beulaville, North Carolina, and Snow Hill Church near Albertson, North Carolina. Worship services are held at Cabin Church on first and third Sundays and at Snow Hill Church on second and fourth Sundays.

Mr. Ingram, formerly of Kenly, North Carolina, was ordained by the Western Conference in February of this year. He and Mrs. Ingram have one child, a daughter, Rebecca Anne, Age 3.

Griffin, the Rev. Elmo Harper presided over the convention during the election and installation of the officers.

Mrs. L. E. Ballard, representative of Cragmont Assembly, gave a most interesting talk on the spiritual atmosphere and Christian training received by all who have attended Cragmont Assembly. She said that approximately 75 young people were not able to attend this year because there were not enough rooms in which to care for them.

Many of those present at the convention had attended Cragmont at one time or another, and all gave testimony to the spiritual benefits and training they received there.

The Rev. L. E. Ballard, former pastor of St. Mary's Free Will Baptist Church of New Bern was also present and had much to say about the state convention work. He praised the Eastern District for the manner in which it is moving forward for the glory of God. He said he believed that he could say the Eastern District is among the best in the entire state.

(continued on page eleven)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: How do you explain, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the power of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6), in the light of, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5).—Gustus Thompson, 2108 Saddler Avenue, Nashville, Tennessee.

Answer: In Hebrews 6:4-6, quoted above, as well as Hebrews 10:26-31; 12:17; 2 Peter 3:17; Ezekiel 33:13; etc., we who are Christians have some warnings against careless and godless living which if heeded will prevent us from apostatizing, but we are given to understand that because a man is set right that does not guarantee that he will keep right and attain unto the final desired goal, but that it is just as essential that he continue to live right as it is that he begin right. We are further warned that if we deliberately persist in a sinful opposition to God in spite of the fact that we have the Holy Spirit with us, dwelling in us and influencing us to live right. We are to have provided for us no other means of Salvation since this is equivalent to crucifying Christ afresh, putting Him to an open shame. This is neither ordinary sinning as one is warned against nor is it backsliding as we usually think about, but a final state from whence we have no way to return to God.

W. H. Griffith Thomas, many years an outstanding scholar and a professor at Oxford University, England, and author of several Christian books, in his book *Let Us Go On*, Pages 72-74, says, "These Christians are to go forward, 'for' (Vs. 4) it is impossible to restore those who through continued spiritual babyhood fall away. The description of these people must be noticed. They were 'once for all enlightened.' They had 'tasted of the heavenly gift.' They had been 'partakers of the Holy Spirit.' They had 'tasted' the Word of God and the spiritual world. These four statements clearly imply a real and definite spir-

itual experience. It does not seem possible to interpret these phrases of illumination only, of light rather than of life.

"Then comes the question of the fall: 'If they shall fall away.' The thought must be strictly limited to the text and not made general. It is no ordinary or general fall, but a deliberate apostasy, not backsliding but wilful departure. Practically everything turns on the force of the word 'impossible' which, of course, must not be in any way weakened. It is absolute and unqualified. Whoever may be referred to here, it is 'impossible' to restore them. This fact alone shows clearly that the passage cannot refer to ordinary backsliding from which restoration is, of course, possible. But does it mean impossible to man or to God? Some think that the reference is to human agency only, implying that man can do nothing with apostasy, which must be left with God. As it is no question of mere relapse but a definite turning aside, it is obviously impossible for the Christian community to restore such a wilful state. But it is best to take it just as it stands and interpret it of impossibility in every respect. The explanation of this impossibility is seen in Verse 6, where there is a significant change of tenses. It is pointed out that it is unfortunately possible to 'keep on crucifying Christ afresh,' that is, after they have fallen, and on this account it is impossible to 'keep on renewing them to repentance.' Active hostility to Christ ever persisted in cannot be a matter of restoration, though, of course, as it has often been pointed out, if the cause ceases to operate, the effect will cease to follow.

"There seems to be no doubt that this section is not concerned with mere professors of Christianity, since every prominent word used is found applied to believers in other parts of the New Testament. The word 'once' means not to be repeated, as in 9:7, 26, 27, 28, while 'enlightened' is the same as in 10:32, 'partakers' as in 3:1, and 'tasted' as in 2:9. Moreover, a mere professor of Christianity could not go on to maturity when he had not really started, nor could salvation in the elementary sense be denied to such a person. Then, too, a professor would not be warned, since he had never possessed grace."

(continued next week)

OBITUARIES

(continued from page five)

In Memory of Dad

It was on Wednesday morning, May 1, 1957, about 11:00 o'clock, that the death angel visited Dad as he wandered in the woods and took him to that land of happiness where angels sing and Jesus sits on His White Throne welcoming the dear saints. There will be no more toils and heartaches for Dad. I know everyone will miss him in his church. May his good advice and kindness reign high. His many friends were made sorrowful by his passing but the saddest of all are Mother and the children he left behind.

Daddy, we know you labored for Jesus many a day;
And now you have gone to heaven to receive your pay.
We can vision a beautiful crown placed on your head;
May we not think of you as one numbered with the dead.

Our daddy has just stepped out of trouble and sadness
Into a world where there's only joy and gladness.
We're lonely without Dad—so gentle and so kind;
We miss him so since we've been left behind.

May each of us follow and meet him in that land,
That beautiful land where there's no pain and no hand.
I can almost hear him say, "Loved on, do not weep,
For I'm resting gently on my Saviour's breast asleep."

A precious one from us has gone, a voice we loved is stilled;
A place is vacant in our home which never can be filled.
The flowers we place on his grave will wither and decay,
But the love we have for Dad will never fade away.

A loving daughter,
Mrs. Ruby Langdon

Humorist Will Rogers and a friend were discussing the works of Noah Webster.

"He gave many lectures on our language," said the friend. "His English was perfect."
"Mine would be too," replied Rogers. "I wrote my own dictionary."—Selected



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Set your affection on things above, not on things on the earth" (Colossians 3:2).

Continuing the series to young people I am writing this week on the subject, "Aspiration." According to the above text it is not only right but desirable for Christians to aspire to the highest God has for us. Indeed, it is a command. Shall we consider the text in connection with the first verse, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection (love) on things above, not on things on the earth" (Colossians 3:1, 2).

The meaning of the word *aspiration*, as used in this message, according to Webster, is, "The yearning desire for something higher or better than that already possessed; ambition; a longing for the realization of high ideals, religious experiences, or the like." Therefore I feel that this is a subject appropriate for a message especially suited for my young readers. May God grant that I may write something that will be a great blessing to many hundreds who will read these lines throughout the land. I have already written a number of messages especially for the young people and there are more to follow. I assure you, again, of my love for you, and my interest in your soul's salvation, your lives, your happiness, your successful usefulness and your welfare for both time and eternity. I am and shall continue praying that God will bless each of you and make you a real blessing to His great cause and to your fellow man.

Every normal youth can make good in life if he or she will but aspire for the things that are good, clean, manly, womanly, godly and worth-while.

First and foremost, everyone needs God. Without God life is a failure to begin with, even though one might be called great and successful in the world. Apart from God there is no real greatness, success and victory. Without God there is sin, and sin will defeat any life. Just think, if you should live so as to miss heaven, and shall come short of the eternal glory of God, what could be worse? What could be more deplorable, young friends? Carefully consider these important questions. Do not pass them lightly by. Accept Christ now.

You have got to desire God in your heart, your mind, your soul and your spirit—your entire life—before you can have Him there. He stands ready to enter when you will open the door of your life and soul and let Him in. If you have not, will you do so now?

If you want and expect to be a Christian and be and do good, you must aspire to be and do that. Let God put goodness in your heart and life. God will clean you up morally and spiritually if you give Him a chance to do so. If you aspire to a life of purity and virtue it is for you. God has an abundant supply and has placed it at your disposal. If you aspire to become a Christian, Christ died for your sin and invites you to repent and be born again and have eternal life. If you aspire to be an obedient servant of God, the Holy Spirit has been assigned to empower you and direct you into whatever work, as a completely yielded child of God, God calls you to do. But you must aspire to it. God does not just thrust greatness, success and marvelous victory upon men and women. There is a road that leads up to it, and you must travel that road to achieve it. But there is another road that leads away from the things which are good and noble and righteous. If your aspirations are for the low and mean and degrading and destructive, the road that leads to that end is also before you and easily traveled. Its downgrade leads down to the lowest depths. Any boy or girl can follow this road. If you aspire for bad company you can find it without trouble. It is all about you. If you desire strong drink and drunkenness you can have that too, also the dreadful, bitter dregs that go with it, if you aspire only for the evil, the sinful, the wicked and mean, low things you can have them. They are all down the road. It is easier to go downgrade with the crowd than up, many times alone, but remember there's nothing worth-while awaiting you at the end of the downward road—nothing but one eternal, bitter remorse and agony of a lost soul.

Then better it is to aspire for life's attitudes and God's best. Only the other road leads up to it. It takes the best in anyone to travel that road, and the help and guidance of God, too, for no one can go alone or by his own power. There are many obstacles to surmount, difficulties to get around and temptations to be overcome, but God has promised power and grace to those who trust and obey Him. Aspire to be noble young men and women. Be clean in your habits, hearts, minds and lives. This is the way up. It is the only way to rise, for it is God's way. Travel it daily and your life will bless the world, glorify God and you'll leave an influence that will inspire others to aspire to even

greater things when you are gone to be forever with God.

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

THE MAIL BOX

FIRE DESTROYS HOME AND CONTENTS

"My home burned recently, but thank the good Lord I got it fixed back. But I have no furniture to keep house, not a piece. I am staying around with friends any they are nice to me, but that is not home. I am not able to work.

"I want to thank Reunion Church for coming to my rescue for they were a life-guard to me—the only one who did anything. I know the Lord will bless them. May the Lord bless and keep each of you."
—Mrs. Carrie Ringgold, 706 New Street, New Bern, North Carolina.

Superannuation Month In North Carolina

Dear North Carolina Free Will Baptists,

The month of October has rolled around again. This month has been designated by the North Carolina State Convention as *Superannuation Month*. This is the month that we as a denomination can show our appreciation in a financial way to our retired ministers and ministers' widows. The Superannuation Board has listed 23 retired ministers who are receiving monthly checks and 25 ministers' widows who are receiving quarterly checks. I as a board member can truly say that these checks are far too small to meet the needs of these very worthy people.

Do we as Free Will Baptists really appreciate what these brave soldiers of the Cross did for us? We say we do, but have we not overlooked them in our budgets. Let's take a special offering for them in October. All the board is asking is \$.25 per member per year. Could you not give so little an amount for such a worthy cause to such worthy people?

We challenge our ministers to put this matter before our people during the month of October—*Superannuation Month in North Carolina*. Send all superannuation funds to the Rev. Wilbert Everton, Route 2, Snow Hill, North Carolina.

Yours for a greater program,
M. V. Avery, Board Member

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Bible College Board of Trustees

The Free Will Baptist Bible College Board of Trustees agreed at a recent session for each board member to be a special representative of the Bible College of Nashville, Tennessee, for promoting the Improvement Program in his area.

Mr. M. E. Howard, Richmond, Virginia, contractor, is the newest member of the Bible College Board of Trustees. He was elected to the board in July at the Birmingham session of the National Association, replacing the Rev. J. L. Welch of Nashville, long-time member of the board.

Brother Howard is a native North Carolinian and has been a member of the Free Will Baptist Church for a number of years. He was one of the leaders in establishing a Free Will Baptist church in Richmond, Virginia, and is a member of the board of deacons there at the present time.

The Board of Trustees is composed of the following:

Rev. James F. Miller, chairman, Farmington, Missouri; Rev. F. B. Cherry, vice-chairman, Greenville, North Carolina; Rev. J. R. Davidson, Goldsboro, North Carolina; Rev. Melvin Bingham, Tulsa, Oklahoma; Rev. K. V. Shutes, Thomaston, Georgia; Rev. Ralph Lightsey, Hazlehurst, Georgia; Rev. Luther Gibson, East Tupelo, Mississippi; Rev. Paul Kettelman, Columbus, Mississippi; Mr. M. E. Howard, Richmond, Virginia.

Dr. L. C. Johnson
President

Convention of Free Will Baptist churches, opened in September, 1954, and since then has made an all-out effort to obtain accreditation status at the earliest date possible. The college has been aided in its accreditation drive by the frequent advice and counsel of Dr. James H. Hillman, director of professional service of the State Department of Education and secretary of the North Carolina College Conference.

The Rev. W. Burkette Raper, president

of the college, expressed the hope that the institution would receive a favorable report from the Standards Committee of the College Conference which is to investigate the school some time during October, but at the same time Mr. Raper declared that a final statement on the accreditation status of the college would not be forthcoming until November when the North Carolina College Conference holds its annual session in Winston-Salem, North Carolina.

The college has grown from a registration of 22 students in the fall of 1954 to 87 who are now enrolled. The faculty has grown from five to ten full-time instructors. Former students of the college are now enrolled at East Carolint College, Greenville, North Carolina; Atlantic Christian College, Wilson, North Carolina; State College, Raleigh, North Carolina; and Free Will Baptist Bible College, Nashville, Tennessee.

For future growth and expansion the college has purchased 50 acres of land near its present site in the residential section of Mount Olive.

Pictured in the library, from left to right, placing the 4,000th volume on the shelves are the following: the Rev. W. Burkette Raper, president of the college; the Rev. J. C. Moye Sr., for whom the library is named; Mrs. Charles Council, librarian; and Mrs. J. C. Moye.

College Library Gets 4,000th Volume

Mount Olive Junior College, Mount Olive, N. C., last week reached its first plateau toward building an accredited junior college library when it added its 4,000th volume to its library. "Four thousand volumes is the minimum number presently required by the North Carolina College Conference for accredited junior colleges," Mrs. Mildred S. Council, librarian, declared.

The rapid growth of the Mount Olive Junior College library was largely made possible by a trust fund for the library in the amount of \$12,500 by the Rev. J. C. Moye of Snow Hill, North Carolina.

This liberal arts junior college, which is sponsored by the North Carolina State



4,000th Volume being placed on shelves of library at Mount Olive College

NOTES — AND — QUOTES

By J. C. Griffin



SUNSHINE IN STORMS WITH HEAVY CLOUDS

Sunday morning, September 29, was an unusually rainy morning with strong winds. The clouds were thick and there was not a sign of sunshine anywhere. But as I began to pray at my 8:00 o'clock radio program, the thought came very forcefully that "There is sunshine in my soul and a joy unspeakable." I was so happy to feel the presence of my Lord at that moment. As soon as our message was finished, I began to think of my obligations for the day, knowing that I had been engaged to go to Spring Hill Church, Wayne County, North Carolina, to preach the dedicatory sermon for the dedication of their new pulpit furniture to the memory of Brother Phil Johnson, his good wife, and their son, the Rev. Cyrus Johnson. As I thought of those good friends who loved the Lord so much and worked so willingly for the cause of Christ and taught the Word of God, another flood of sunshine flooded my soul.

In reality it was a stormy morning and the thoughts of the wet road and strong winds made me feel a little cloudy. I thought to myself, "Will it get so bad that people cannot travel?" You know Satan sometimes says, "It is no use; the weather is too bad. There will be no one there." But I had a good friend who said, "I'll drive for you; I'll take you on my car." His car was much newer and more comfortable than mine. So here was more sunshine for the soul under thick clouds overhead.

The rain continued to fall, but we reached Spring Hill Church in time for Sunday school. As we heard a very able teacher teach the lesson, we felt the warm rays of God's sunshine as it went deep into our spiritual beings.

The people kept coming, and by the time we were ready to speak, the church edifice was almost full. The question that had arose before was erased entirely. While it was a memorial service in honor of departed loved ones, it seemed that sunshine was in every soul. It seemed that the family and the many friends were not so much concerned about the going home of their loved ones, but the great theme was to emulate those noble examples as set forth by the Christian parents and the noble brother who served so well while

here on earth. The Johnson family rendered two beautiful gospel messages in song. They sang to the glory of God and with joyful countenances. This made another ray of God's sunshine penetrate our soul and I thought, "Oh, if our departed loved ones, those faithful followers of Christ, could only know about the services how heaven would ring with shouts of praise for our Saviour."

I shall not try to give a full account of the services as scheduled and actually carried through, but we can say with the man of old, "It was good to be there." It was good to hear the good things said, to meet up with friends of days in the past, and to hear the younger people express their appreciation for the opportunity to take part in the memorial services as set forth on this occasion.

After our message was over the congregation went to the Rosewood School Cafeteria where a great spread of delicious food was served by the ladies of the congregation. There we were out of the heavy rain. We could sit, eat, talk and enjoy fellowship.

On that day we used the following Scripture: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5) and "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

These verses teach us that Christ believed in and commanded that there should be memorial sermons preached. Thus on a stormy day we could have God's sunshine in our soul when we called to memory the consecrated lives of our friends, Brother and Sister Johnson and Brother Cyrus. Our fellowship with the children of God at Spring Hill Church was great and will be long remembered.

But the sunshine did not fade away when we left the work at the memorial service, for when we reached our pulpit Sunday night, while the wind blew and the rain descended, and the tide arose in the river and flooded some parts of the highway, we found some of God's children presenting themselves for the worship of our Christ. This gave us more sunshine as we saw those friends presenting themselves for worship. Then we heard about the wonderful service which they had at the 11:00 o'clock worship hour when Mrs. W. D. Whaley spoke to the congregation on missions and the response that our people made. The sunshine of love shone with much brightness as we listened.

Somehow or other I have been so greatly

blessed when adversities, as we call them, come my way. Some of the best and richest experiences of my half a century of serving my Lord have been when weather conditions would be so much against the service that we would almost despair and say, "It's no use; no one will be there."

I remember one night while in a revival when the rain and winds and slippery clay roads were against us. I was asked by the man of the house where I was abiding not to try to go, but the Holy Spirit talked differently to me and I did go. It was dangerous from man's point of view, but God had some sunshine to display in the midst of that stormy night. So I obeyed the Holy Spirit and God performed wonderfully and two fine young men made their decisions for Christ that night. Our hearts were flooded with God's sunshine. And now to make that sunshine brighter, one of those young men has become a minister of the gospel and has done a great work for the church.

So if you want to get a blessing, don't let rain, wind, bad roads, or persuasion of friends tell you what to do about going to church. If you love the Lord and His church, let the Holy Ghost lead you. The greater the sacrifice, the greater the blessing. A completely yielded life to the will of the Lord will always bring a complete blessing.

I used to ask the Lord to remove the bad, rough things out of my way and give me sunshine all the time, but after several years of service to God, I changed and now I ask Him for grace to surmount every mountain and to solve every problem. It is the happy privilege of every truly born-again child of God to "Climb Up Sunshine Mountain." It is not always easy, but when done, God's spiritual sunshine can be seen and felt!

NEWS NOTES

(continued from page seven)

The next district convention is to convene on December 29 with the Oak Grove Church near Vanceboro, North Carolina.

Nation-Wide League Conference Scheduled for June 10-12, 1958

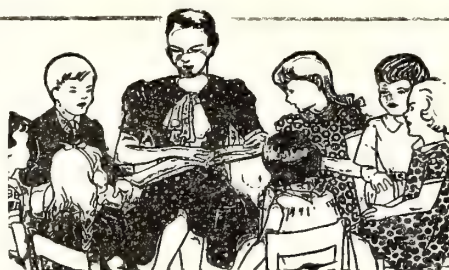
The Rev. Henry Melvin, chairman of the National Free Will Baptist League Board, who has just returned from a meeting of the board at Nashville, Tennessee, announces that the Eighth Nation-Wide League Conference will be held at Fort Smith, Arkansas, on June 10-12, 1958, entertained by the Arkansas State League Convention of which the Rev. Dale Munkus is president.

The first session will be held on Tuesday night, June 10, with other sessions following each day and night through June 12.

STORIES

— FOR OUR —

BOYS and GIRLS



GRABBY BILL

DOROTHEA BOYD

GRABBY, BILL! Grabby Bill!" sobbed Alice. "Give me back my doll." Bill lived next door to Alice. Bill heard Mother calling him.

"Here is your old doll," he said. Bill tossed the doll into the grass. Alice picked up her doll and ran away.

"Bill!" Mother called again.

Bill walked home. Mother looked sad when he came in. She had called him twice.

"I want you to go to the store for me," said Mother.

Bill stamped his foot. The cat was frightened. She ran under the table.

"Here is the money for a loaf of bread," said Mother.

Bill put the money in his pocket. He grabbed a cookie from the plate on the table.

"Those cookies are for supper," Mother told him.

Bill made believe he did not hear. He ran out of the house.

He walked toward the corner store. All the time Bill was thinking. He was thinking how unhappy Mother was.

Bill took another bite from the cookie. But this time the cookie did not taste so good. He pushed the last piece into his mouth. Bill choked and coughed.

He saw a black puppy playing with a bone. The puppy was barking. The puppy was having fun.

Bill grabbed the bone. He put the bone up high in the tree. The puppy could not get the bone. The puppy looked up at Bill. His big, brown eyes were sad. Bill walked away.

Then Bill saw little Joey riding his bike. "Let me ride," said Bill. He grabbed the bike away from Joey.

"Grabby, Bill! Grabby, Bill!" screamed Joey. "Give me my bike."

Bill rode the bike the rest of the way to the store. He got off and went inside.

Bill paid for the bread. He went outside.

Joey was getting on his bike. Joey looked at Bill.

"I don't like you," said Joey.

Joey rode away.

When Bill came to the tree where he had put the bone, the puppy was there. The puppy was looking up at the bone. The puppy growled at Bill as he went by.

"Get your own bone," said Bill.

Alice was playing in front of her house. She saw Bill coming and picked up her doll. Alice turned her head. She ran into the house.

Bill gave Mother the loaf of bread. Mother did not talk to Bill. She went about her work.

Bill felt lonely. He walked into the living room. He sat in a big chair. He saw the picture of Jesus on the wall. He saw the big Bible on the table.

Alice did not like Bill. The puppy did not like Bill. Joey did not like Bill. Mother's eyes were sad because of what Bill had done.

Bill was lonely. He remembered the story Father had read to him from the Bible. There was a boy in the Bible who was not liked. Even the pigs did not like this boy. The boy in the story was lonely. The boy in the story went home and said he was sorry. His father hugged him and kissed him.

Bill ran out to the kitchen. He threw his arms around Mother.

"Mother," he said, "I'm sorry."

Mother hugged him back. "Thank you, Bill," she said.

"You are not sad now, are you?" he asked.

"No, Bill. I am very happy," Mother answered. "And I am sure that Jesus is very happy."

"Does it make Jesus happy when I am good?"

"Yes, Bill. The Bible says that the Lord will rejoice over you."

"Does that mean that Jesus is happy?"

Mother nodded. "Very happy."

Bill thought a moment.

"How much time before supper?" he asked.

Mother looked at the clock. "Ten minutes," she said.

"I'll be right back."

Bill ran next door.

"I'm sorry I took your doll, Alice," said Bill.

Alice smiled at Bill. "I won't call you Grabby anymore," she said. "Will you play with me tomorrow?"

"Sure."

Bill ran down the street. The black puppy was still there. He was sitting by the tree. He was looking up at the bone.

Bill climbed up and took the bone from the tree. He gave it to the puppy. The puppy barked with joy. He wagged his tail.

Joey was crying. Joey had fallen off his bike. The bike was right on top of little Joey.

"I'll help you," said Bill. He lifted up the bike. He helped Joey to his feet.

"My knee hurts," sobbed Joey.

"Put your arm around my neck." Bill helped Joey up the walk.

"I like you," said Joey.

Joey's mother took Joey inside to fix his knee.

Bill went back and got the bike for Joey. "Thank you, Bill," said Joey's mother. "Here is a doughnut for being such a good boy."

"Thank you," said Bill. He would eat it after supper.

Bill walked home. Father was just coming home from work. Father got out of the car.

"Hello, Bill," said Father. "You look very happy."

"I am happy," said Bill.

"Then I'll call you Happy Bill," laughed Father.

The cat came over. She rubbed against Bill's legs. Bill picked her up. He listened to her purr. The cat seemed to say, "I like you, Happy Bill."

Bill whispered into the cat's ear. "Want to know something? Jesus changed my name to Happy Bill."

—Gospel Herald.

In the Love of God

Keep yourselves in the love of God! Do you believe that He is able to keep you from stumbling? Then what return shall you make? Only live a love-life in return, always being on the alert to love, and to show love, and to expect love, and to suspect love, even under darkest disguises and dispensations.

How many Christians today are subject to depression! Walk no more on the shady side of the street, damping your harpstrings. Your cloud has a silver lining as well as others', boldly wrap yourself up in it then with the silver lining next you. Don't let anything separate you from His love, not even depression.—Rev. Charles A. Fox.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Tidewater District Woman's Auxiliary Convention

The Tidewater District Woman's Auxiliary Convention of Virginia will convene with the First Free Will Baptist Church of Richmond, Virginia, on Saturday, October 12, 1957, at 10:00 a. m. The theme for the day will be "Crown Him Lord of All," with Mrs. W. O. Deuell of Warwick, Mrs. Eugene Waddell of Portsmouth, and Miss June Rivenbark of Fairmount Park as the speakers. Special music will be provided by the Richmond Trio.

A special feature of the program will be the division of the convention group into four mission prayer bands for special prayer for each of our foreign mission fields.

Lunch will be served at noon by the host church.

Mrs. Walter Croom
Corresponding Secretary

Cape Fear Woman's Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention of North Carolina will meet with the First Free Will Baptist Church of Goldsboro, North Carolina, on October 9, 1957. The theme for the meeting will be "The Challenge of a Missionary Endeavor," and the Scripture will be taken from 2 Corinthians 4:3. Mrs. Donald Edwards will serve as pianist, and Mrs. L. E. Ballard as song leader.

The following is the scheduled program for the convention:

Morning Session

- 9:30—Registration
- 10:00—Hymn
 - Devotions, Mrs. Wilbur Stanley
 - Welcome, Mrs. W. E. Branch
 - Response, Mrs. Clarence Woodall
- 10:20—President's Message, Mrs. Herman Hersey
 - Roll Call
 - Minutes
 - Recognition of Ministers, Visitors and Delegates
 - African Mission Project, Mrs. L. E. Ballard
 - Hymn
- 10:45—"The Challenge of Christian Education"

- Mount Olive Junior College, Rev. W. Burkette Raper
- Free Will Baptist Bible College, Rev. L. R. Ennis
- Children's Home, Mrs. S. A. Smith

- 11:30—Hymn
 - Offering
 - Special Music, Miss Erma Lou Padgett
 - Message, Rev. N. D. Beaman
 - Benediction

12:15—Lunch

Afternoon Session

- 1:15—Hymn
 - Devotions, Mrs. Thuman Hall
 - "The Challenge of a Missionary Endeavor Through the Local Auxiliary"
 - "The Challenge of Our Youth," Mrs. Henry Crumpler
 - "The Challenge of Personal Evangelism," Mrs. J. Walter Stanley
 - "The Challenge of World-Wide Missions," Mrs. Cecil E. Rose
 - Special Music
 - Report of Committees
 - Business Meeting
- 2:25—Closing Remarks
- 2:30—Adjournment

Mrs. Ralph Beamon
Secretary

Pee Dee Woman's Auxiliary Convention

The Pee Dee Woman's Auxiliary Convention of North Carolina will convene with Oak Grove Free Will Baptist Church, Bladen County, North Carolina, on Saturday, October 12, 1957. The theme for the convention will be "The Gospel at Home—The Gospel to Farthest Shores."

The following is the planned program for the convention:

Morning Session

- 9:30—Registration
- 10:00—Devotions, Mrs. Lottie Fowler
 - Hymn, "I Would Be True"
 - "Glad You're Here," Mrs. Lucille Bryan
 - "Nice to Be Here," Mrs. Jetter Hester
 - President's Message, Mrs. Mary Belle Pait
 - Special Music
- 10:30—Words from Chairmen
- 10:40—Special Music

- 10:45—Children's Home News
- 11:00—Guest Speaker, Rev. Walter Carter
- 12:00—Lunch and Fellowship
 - Afternoon Session
- 1:00—Devotions, Mrs. Mary Storms
- 1:15—News from Mount Olive Junior College
- 1:30—News from Cragmont
- 1:45—Reorganizing
- 2:00—Installation Service, Mrs. Carl Dudley
 - Benediction

Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention of North Carolina will convene with Corinth Free Will Baptist Church near Jamesville, North Carolina, on Thursday, October 17, 1957. The theme will be "Look Upon the Fields," taken from John 4:35. The following is the planned program for the convention:

Morning Session

- 10:00—Congregational Hymn, "All Hail the Power of Jesus' Name"
 - Invocation, Rev. L. E. Ambrose
 - Devotions, "The Fields Are White," Mrs. Williard Earley
 - Special Music
 - Welcome Address, Mrs. William Hopkins
 - Response, Mrs. J. A. Alexander
 - President's Message, Mrs. Lonnie Davenport
 - Recognition of Visitors
 - Reading of Minutes
 - Business
 - 10:45—"Preparation of Our Youth," College Representative
 - Special Music
 - 11:05—Orphanage News
 - Congregational Hymn, "The Banner of the Cross"
 - Offering
 - Special Music
 - 11:30—Convention Message, "Look Upon the Fields with a Vision," Rev. Lee Whaley (Missionary Candidate to Alaska)
 - Congregational Hymn, "Jesus Saves"
 - 12:00—Lunch
 - Afternoon Session
 - 1:00—Congregational Hymn, "O Worship the King"
 - Devotions, "How Shall They Hear," Mrs. Ralph Osborne
 - Special Music
 - 1:15—"The Challenge at Home," Mrs. J. A. Alexander
- (continued on page sixteen)

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

Sixty-One Women Come To Bible School

The Women's Bible School opened this year on May 25 and we were very pleased when 43 arrived, but as more kept coming during the next two days until our number reached 61, we knew this was a very special work of the Lord. To us it is a miracle that they are here for three weeks of Bible school. To think that these Zulu women who have no rights or privileges of their own were able to arrange to be away from their homes is a miracle! Mbonambi, the pastor, also marveled at the Lord's work and greeted the women in the Sunday morning service with 1 Corinthians 1:18. "It is a miracle that you have been allowed to come here to study the Word of God. It is a miracle that your heathen husbands have allowed you to come. They don't understand why you are here. They have shouted and raved when you first mentioned coming here. 'What! Woman whom I have bought with my cattle go there for three weeks! Woman whom I have bought to the mission and do no work for three weeks! What! Woman whom I have bought go there to learn!' " And Mbonambi closed in saying that the natural man could not understand our love for God and His Word, but to us who are saved, it is the power of God.

No teacher could desire a happier or more enthusiastic group of students. Life has held very little opportunity for these poor women and on the opening night they poured out their hearts in praise to God for allowing them to come and called on Him to fill them with all He had for them during these three weeks.

I left that meeting feeling terribly deflated and empty when I thought of standing before those dear souls as a teacher of the things of God and had to get new assurance from Him that He would and must be the Teacher.

The women want a full program for they say they can't waste this time. They say they will fill up now and go home as the old cow does and chew the cud as they think and think upon those things which they have learned.

Saturday we had our first examination of the two-weeks work. They were frightened! From the possibility of 56 points, 3 got 55, 15 received over 40 points. 33 out of 61 passed the exam. (The questions were not

easy.) Only 27 of the 61 can read! What a school! And what a wonderful time we had! Saturday morning the three teachers sat under the trees from 9:00 a. m. to 1:00 p. m. giving oral exams to the non-readers. Such answers as this relieved the monotony of the hours: Question—"Who did Peter and John heal?" Answer—"UAdam!"

The women from KwaNebele walked 54 miles to this school. The three from Makowe came by train and bus, but paid their own fare. One woman said that she felt God calling her, so just left her home and trusted the Lord to keep it. One of the girls who works at the hospital asked to be given her holiday month now so that she could go to the Bible school.

This past year has been a bitter one for us here at Mseleni as we have seen this professing Christian and that one fall back into sin. Yet as Mbonambi said yesterday, "Although we have seen many discouraging things in the past year, yet today we take heart. When God leads 61 women here to study His Word and they come for that purpose, that is revival, and God is still with us."

May He continue His perfect work.

Josephine Stevens, Africa

News from National Home Mission Department

NEW CHURCH IN TIFTON, GEORGIA

The Georgia State Mission Board with the National Mission Board sponsors the organization of a new church in Tifton, Georgia. The Rev. H. E. Willis conducted the organizational revival. At the close of the revival 18 charter members came into the new church. The nearest church to Tifton is eight miles. The new congregation have paid for a building lot in a choice section of the city, and are now in the process of building the first unit of the church. A pastor has not yet been named.

TENT NOW IN USE

The gospel tent paid for the National Woman's Auxiliary is now in use. Any mission board or group wishing to use the tent for revivals in needy fields should contact the national office. The tent will be placed on a first come, first served order.

MORE WORKERS THAN EVER

The National Home Mission Board has now the most missionaries on the field in

Headquarters Building, Nashville, Tennessee, December 17, 18.

BOARD MEMBER HAS OPERATION

The Rev. Willard C. Day, home mission board member, underwent a serious operation on his eyes at Tulsa, Oklahoma, recently. Prayer is requested for him.

REMEMBER NOVEMBER IS NATIONAL

HOME MISSIONS MONTH

Every church is urged to have a special service in interest of national home missions in the month of November. Special Thanksgiving offerings should be given for the cause. We are suggesting that all who will, send a special Thanksgiving offering for the Alaska mission.

the history of the work. There are fourteen full-time missionaries, and their families. Much prayer is needed for all the missionaries and the office staff.

ANNUAL BOARD MEETING

The annual home mission board meeting will be in the conference rooms of the

PRAY FOR MISSIONS— —HOME AND FOREIGN

(Editor's Note: The following article is adapted from the September Newsletter sent out by the Missionary Prayer Band at the Free Will Baptist Bible College, Nashville, Tennessee.)

AFRICA

The land of Africa, sometimes called the Dark Continent, is a land steeped in superstition and ignorance. Pray that God will call men out to carry the light of truth, Jesus Christ, into their minds of darkness. At present we have only two missionaries in the Free Will Baptist denomination on the continent of Africa, Rev. and Mrs. Stevens. They are located in the southern part of Africa, in an area known as Zulu Land. Pray that God will grant them souls for their labor. Also remember the Bondoukou Circle. The Sparkes and the Merkh's are in Switzerland preparing to go to this field. Ask God to help them learn the language quickly that they may be over there as quickly as possible. We still need six more couples for this area. Pray that God will call from His people those whom He would have go. Remember we still need a truck and trailer. Ask God for them. Finally ask God if you can go, for no one is worthy to pray unless he is first willing to go himself!

LATIN AMERICA

There are millions in South and Central America who know nothing of Christianity and of Christ, and millions more who know only a paganized form of Christianity. In some of the more remote regions there are many Indian races which are yet in complete savagery.

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Christian Minister

(Lesson for October 20)

LESSON: 1 Corinthians 9:1, 2, 13-23, 26, 27.

GOLDEN TEXT: Romans 10:14.

I. INTRODUCTION

After Paul had condemned the divisions existing in the Corinthian Church in this letter under consideration, and after he had rebuked the church for the sins of some of the members, he proceeded to answer their questions pertaining to Christian life and doctrine. In the Printed Text for today's lesson, he analyzes his own position as a servant of the Lord that the Corinthian Christians might not be in doubt as to his authority in the Lord.

He recalls his commission from the Christ. In his defense before King Agrippa he quoted the words of the risen Christ to him at the time of his call, "... I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom I now send thee, To open their eyes, and to turn them from the darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In the ninth chapter of 1 Corinthians he defends his position as an apostle, tells the church what its minister has a right to expect, asserts that the minister's place is one of service and emphasizes the fact that the minister should exercise self-control throughout his lifetime. It is the hope of the writer that the student, through a careful study of this lesson, may come to understand more clearly the work of the minister of today.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The minister who is called of the Lord has the witness in his own heart (Vs. 1).

2. The fruit of the minister's labors is the seal of his ministry in the eyes of others (Vs. 2).

3. Church members should learn "Even

so hath the Lord ordained that they which preach the gospel should live of the gospel" (Vs. 14).

4. If what we preach is not the gospel, we shall have much to answer for in the day of judgment (Vs. 16).

5. The Christian is made free from all men that he might be made servant to all men through Christ (Vv. 19-23).

6. The Christian life is a gigantic struggle with an eternal purpose (Vs. 26).

7. The servant should be continually watchful, lest he make shipwreck of his faith and be lost (Vs. 27).

8. Ask the members of the class to help make a list of the things which the church has a right to expect of the minister and the things the minister has a right to expect of the church. Compare what you think is actually being done with what you think should be done.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Credentials are important and necessary in any office. State officials, police, firemen and ambassadors of government must produce evidence of their position and authority. The Christian ministry is also compelled to produce qualifications and standards.

Paul vindicated his right of office against those who would decry and deny his credentials. First, he was free—free born—free from sin—a new creation in Christ. Second, he had seen the Lord on the Damascus Road. That vision brought also a voice which changed his life. It is not improbable that he had seen Jesus earlier as an eyewitness of the crucifixion. Certainly his conversion brought him face to face with the living, eternal Christ. Third, converts to Christ resulted from Paul's ministry. This was an evidence to his call to serve. This is still to be looked for today. What results flow from a man's ministry? Are people converted? Are lives transformed? Many people in Corinth and in other parts of the Roman Empire were now Christians because of the witness of Paul.—*The Gist of the Lesson*.

2. Paul showed the Christians in Corinth that God intended for His servants to be rewarded for their labors. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" (Vs. 13). Those who served

in the temple services literally ate or were fed by sharing in the gifts offered on the altar. They received large portions of certain victories that were offered in sacrifices. Not only did the priests obtain a living for themselves for their services, they also supported their families from these portions and concessions. (See Numbers 18:8-20.) The Levites received their support from the same sources. "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance" (Deuteronomy 18:1). God provided for the support of His servants in the old dispensation, and He ordained that they should be supported in the age of His Church. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (Vs. 14).—*Advanced Quarterly* (F. W. B.).

3. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:2). Get into the joyous habit of giving regularly to God's work. Never try to save out of money belonging to God's cause. Such money will canker the rest. Giving to God is no loss. It is putting your substance in the best bank! Be generous with God, and God will be generous with you: "I will . . . pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). "He which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

4. A man in a New England town had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard there was a chance of getting a job in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid on the offering plate on Sunday. With the fifty cents he bought a ticket to a town half way to his desired destination. He stepped from the train and started to walk to the other town. But God had something better for him. Before he had gone a block he learned of a factory near at hand that needed help. Within thirty minutes he had a position with a wage of five dollars more a week than he would have received had he gone to the other town. The first week's pay brought back his fifty cents tenfold! That man was W. L. Douglas, who became the millionaire shoe manufacturer!—*The Bible Expositor*.

5. Paul is not criticising ministers who work for a living in order that they may preach to people who are poor in this world's goods. Thousands of Free Will Baptist ministers have done this and won thousands of souls to Christ.

MISSIONS

(continued from page fourteen)

Pray for the few laborers who are already there that many souls will be gathered in the harvest; and pray that more laborers will be sent into the field before the summer is ended. Especially pray for Brother Thomas H. Willey, Sr. who left September 17 for a tour of South America. He will be visiting several South American countries, but his main purpose will be to find the best location for a Free Will Baptist mission station in Brazil. Pray that God will use Free Will Baptists to help take the gospel to these countries.

THE FAR EAST

From across the waters come many pleas for help. Among these pleas from the Far East are those from Christian people everywhere to bow on their knees in behalf of their urgent needs.

The people there are crying out for the gospel. The zeal with which people pounce upon tracts is a sight to behold. Let us pray for those who print the tracts and the gospel in their language.

The Christians there are pleading for help from us that the gospel may be sent to their village. They cry to us "Can't you come and help us? We know Christ, but we know so little about helping others and there are so many of them who need you."

Let us join together in prayer for Japan, China, Korea, Formosa, Malaya, Thailand, Indonesia, the Philippines and all of the Far East.

Pray without ceasing. Have you ceased to pray?

EUROPE

Radio programs are doing a great ministry for the Lord. In Spain thousands of homes are tuned in to the message of salvation through Christ. "Radio to Spain is more effective than 20 missionaries," says Florent Toirac, GEM missionary. Let us pray that the gospel may continue to be proclaimed via the airwaves. This country is closed to missionaries, but God has power to open the doors.

In Italy missionaries Giuseppe and Valentine Barbanotti were distributing tracts in one of the towns. Valentine took two photos by flashlight. Immediately there was a rush of people, questions asked and tracts distributed; but a moment later a group of youths, sent by the priest, arrived trying to create a disturbance. A long came the police and they were taken to the police

station for their papers to be examined. They were strictly in order, but the police begged them not to come back because they feared the priests.

"No place is as dark as where light has gone out." If the lights are to come on again in Europe, we must sincerely pray for the salvation of the lost souls in Europe!

HOME MISSIONS

We as Free Will Baptists should thank God for the opportunities that we have to proclaim the gospel in North America. The Lord has allowed us to send a witness in the person of the Rev. and Mrs. J. Postlewaite to the state of Washington, which is in an area that has the lowest rate of church membership in the nation. Pray that they might have His special guidance as they minister in this spiritually starved section. Pray also for more workers that are badly needed there.

Remember the Rev. and Mrs. Lee Wha-

ley as they prepare to go to Alaska. Pray that the Lord might direct in the setting up of the word there and that He might crown their work with the salvation of souls.

Woman's Auxiliary

(continued from page thirteen)

1:35—"In Memoriam," Mrs. Archie Wiloughby

—Special Music

1:45—Business

2:45—Prayer for Faith and Guidance, Rev. Ralph Osborne

—Congregational Hymn, "God Be with You"

3:00—Adjournment

Mrs. A. B. Chandler
Program Chairman

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



Our assortments of Birthday, Sympathy, Get-Well and All-Occasion Cards are equally well adapted to convey your sentiments on any occasion.

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the Free Will Baptist

ADYEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 16, 1957

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DURHAM, N. C.



Bethany Church, Winterville, North Carolina

How great progress can a rural church make? Pictured above is the sanctuary of the Bethany Free Will Baptist Church near Winterville, North Carolina. It was organized in the eighteen hundreds and housed in a one-room frame building. Sometime in the early nineteen hundreds the present brick structure was erected with two Sunday school rooms. An educational building was erected in 1952. A parsonage was erected in the fall of 1956. The full-time pastor, the Rev. Walter Reynolds, moved into the parsonage in January of 1957. What will be the next outstanding achievement of these devout people?

For the full story of the church and its progress, see the feature entitled "Faith—The Substance of Things Hoped For."

EDITORIAL

COMMUNITY RELIGIOUS NEEDS

(Editor's Note: This is a guest editorial adapted from an article on the editorial page of The Daily Reflector, Greenville, North Carolina, on September 3, 1957. It was written by the Reverend Robert B. Crawford, pastor of the Greenville Free Will Baptist Church, by invitation of the editor of that periodical.)

When one considers the needs of a community from a religious standpoint, many different things or projects present themselves to be considered. However, one of the greatest needs in our community is that our people find a restful faith in God. Only as we recognize the works and will of our heavenly Father can this need be supplied. Even though our city is a progressive and growing community, there is evidence that we are a tired, restless and ever seeking community. With a restful faith in the heavenly Father we would be able to hear Jesus say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . and ye shall find rest unto your souls" (Matthew 11:28, 29).

The psalmist showed a restful faith in God. He declared, "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psalm 23:1, 2).

The Lord states in Ezekiel that the flock is His, and that He will feed the flock, and cause the flock to lie down with restful faith in Him, "I will feed my flock, and I will cause them to lie down, saith the Lord GOD" (Ezekiel 34:15).

Our community, as a flock of sheep, may need feeding; we may need to be delivered out of the hands of enemies; we may need to be brought back to the fold; but to lie down—to trust in our heavenly Father—we must do that for ourselves. As the sheep lie down individually and enjoy the abundant provisions of the shepherd, in the same way we must individually rest our faith in the Lord Jesus who said, ". . . I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:10, 11).

Some practical ways by which the members of our community may come to rest their faith in God are here suggested:

First: That parents have family worship and a time of counsel with its members, also that public worship be a vital and regular part of their family life.

Second: That pastors of the church congregations plan services for midweek prayer services and Sunday night services so families and individuals will have a place to worship.

Third: That all persons of all professions, vocations and occupations see the Lord Jesus Christ as their guide and director. Jesus Christ is the Great Counselor, Teacher, Carpenter, Sower, Reaper and Great Physician. One example of the love for mankind was expressed at the 106th annual meeting of the American Medical Association in New York City, when Dr. A. B. Allman, its president, said, "It is only natural for the person who is ill to expect sympathy and compassion along with all that modern science can offer. Physicians today realize more than ever that their responsibility is to minister not only to the human body and its ills, but also to hearts, minds and emotions. Physicians help prolong mortal beings but only God can confer immortality." So should it be in all our community life "For we are labourers together with God: . . ." (1 Corinthians 3:9).

Fourth: That in our community we believe and live these words from the preamble to the Declaration of Independence. "We hold these truths to be self-evident, that all men are created

equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." It is the business of our community to help those of our community to have life, liberty and happiness.

Fifth: We today also have the promise that God made to Joshua that ours can be a prosperous and successful community. Joshua 1:8 says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

If these suggestions are followed, we can have that restful growing faith in God, which is foremost among the religious needs of our community.

FREE WILL BAPTIST HYMNAL

It is with extreme pride and pleasure that we announce the imminent offering for sale by the Free Will Baptist Press the first Free Will Baptist hymnal to be published since long before the organization of the National Association of Free Will Baptists. We have been assured by the printers that we may begin receiving orders for delivery on or before January 1, 1958.

This hymnal is a compilation of the best-loved hymns and gospel songs from approximately a dozen of the most widely used song books within the bounds of the denomination. It will also carry a score or more of new songs never in print before. Included in the book are also choir numbers, special songs such as solos, duets, quartets, choruses and children's songs, together with carefully selected songs for special occasions. The number of hymns and songs will be from 450 to 500.

The hymnal will be a joint publication by the Free Will Baptist Press and the Board of Publications and Literature of the National Association of Free Will Baptists. Orders will be filled from the Free Will Baptist Press, Ayden, North Carolina.

Establishment of the price of the hymnal will have to await the assembling and study of the total cost of printing, royalties, etc.

A missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity!—Selected.

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September News

We are happy to greet you again from Cragmont in the name of Christ our Saviour. To us who live and labor here, we count it a great privilege. The regular conferences have been wonderful in Christian fellowship, inspirational services, and manifestations of the power and love of God through the conversion and dedication of many lives, some adults as well as young people.

The regular monthly youth rally was held second Sunday afternoon. The young people of the Marion Church were in charge of the splendidly rendered program. The Rev. J. E. Floyd, their pastor, Mrs. Floyd and other adults were with them. The attendance was off somewhat because of home-coming services at several churches in the vicinity. Everyone is invited to attend these youth rallies as often as possible. It will encourage and help the young people in their Christian efforts.

Many young people accept Christ as their own personal Saviour while at Cragmont each year, as well as in the local churches. They want and need wise leadership and encouragement. A word, please, to pastors and adult Christians! Give them all possible encouragement and assistance, and help them to find and fill their places in active service for the Lord in the local churches, and wherever they may chance to go on the field.

Only two groups have been registered and entertained as guests during September. Forty-six other persons have been registered as guests or visitors.

The District Convention of the Woman's Auxiliary of the Blue Ridge Association met in the chapel here Saturday, September 28. The attendance was good, and the records and business transactions speak in terms of high praise of the work these fine Christian ladies are doing for the Lord through denominational enterprises and individual efforts.

An evangelistic campaign was conducted, also, for about ten days by the Rev. Farrel parks, a member of Jack's Creek Association. The services were conducted in the Cragmont tabernacle. The attendance was good considering the rainy and unfavorable weather. The minister delivered very timely and spiritual messages in a very forceful manner. The Lord only knows what

good may come out of the services. It is ours to sow the seed and trust Him to bring forth the harvest as it seems good to Him.

Now, permit us please to offer a little general information which should answer some of the many inquiries we receive. Please, this is not a request that you stop writing for information. We invite you to ask for any desired information about Cragmont and its operation and activities. It is a pleasure to know that you and others are interested, and we wish to assist you in any way we possibly can. But we hope that some general statements may serve to clarify certain frequently asked questions.

Under the present operational plan, the resident manager does not arrange and direct conferences nor set dates for them. This refers to conferences scheduled for June-August. Those who desire information concerning Sunday school youth conferences should contact the Rev. L. E. Ballard, P. O. Box 83, Selma, North Carolina. If the desired information concerns the league conference contact should be made with the Rev. Adam Scott, Saratoga, North Carolina. Of, if there are those who wish to attend the woman's auxiliary conference they should get in touch with Mrs. L. E. Ballard, P. O. Box 83, Selma, North Carolina. All ministers, and others, who seek information concerning the ministers' conference should see or write the Rev. E. E. Edwards, Chocowinity, North Carolina.

As those who have attended conferences here already know, and as it has already been stated to the public, our facilities and accommodations have been by-passed by growth stemming out of increased interest and concern, and the need today is urgent. Many young people have been denied the privilege of attending conferences this year because of a lack of living accommodations. The same has been true with respect to women who wished to attend their conference. We have been able to help a goodly number by rooming them out with our good neighbors, but that is not a satisfactory arrangement and we cannot depend upon such an uncertain condition. For this reason, it is necessary for all who desire to attend any of the regularly scheduled conferences next year to make arrangements early with the proper direc-

tor, as given above.

Other than the conferences arranged by the directors on the field for June-August, the resident manager will be happy to give all information requested and make arrangements to receive and entertain all who can come at any time, individuals or groups for any length of time.

Another question that is being asked frequently is, "To whom and where shall we send our donations?" In answer, please permit us to say that all funds intended for Cragmont Assembly, unless they are to be handled by officials of organized bodies and forwarded by them, should be sent directly to Cragmont Assembly, Route 1, Black Mountain, North Carolina. Mail is received daily on the rural route now. All checks and money orders should be made payable to Cragmont Assembly, rather than to individuals. We write receipts for all money received as of the date it reaches us, not as of the date it is mailed. Unless the donation or offering is mailed directly to Cragmont Assembly, it may be one to two months before a receipt is sent.

May we ask, also, that all who send funds give their names and correct mailing addresses so that receipts may not be misplaced or lost in the mail. For our records' sake, we need the name of the conference or association, as well as that of the church or church group, from which the money is sent. Cragmont Assembly is deeply grateful for all that its friends have done and are doing for it, and its future growth and usefulness depend upon the encouragement and assistance it receives from those on the field.

By the time you read this the mountains of western North Carolina, which have been skillfully planned and formed by the Master Architect of time, will be wearing their gorgeous autumnal costume, beautiful beyond our ability even to remotely describe. If you want to gaze upon heavenly beauty on earth, and drink deep of its truths and inspiration, come to Cragmont sometime between the middle and last of October. We shall be happy to have you at anytime. Write us in advance if possible, but come.

On the Up and Up

A Negro church in Kansas City has as its slogan:

"Wake up, sing up, preach up, pray up, but never give up, or let up, or back up, or shut up until the cause of Christ in this church and in the world is built up."—*The Roundtable*.

Revival comes through people who admit sinfulness.

The Substance of Things Hoped For

Faith

Mrs. Dorothy Dail



The New Parsonage at Bethany Church

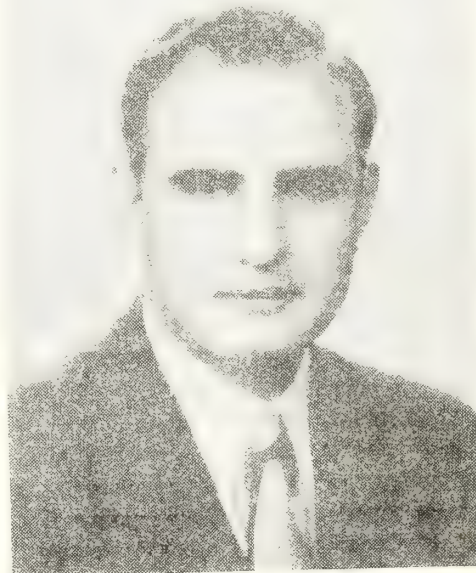
"Without faith a man can do nothing; with it all things are possible."—Sir William Osler.

WERE we reaching too high? Could we reach the goals we at Bethany dreamed of. There must be action to make dreams a reality. When there are great tasks to be accomplished, the mists of doubt and uncertainty begin to arise. Through the help of God, prayers, faith and efforts of our members and the gifts from those who love the church, we at Bethany Free Will Baptist Church have seen many of the goals accomplished, but we are not forgetting that there are many things yet to be done.

Bethany Free Will Baptist Church near Winterville, North Carolina, was organized in the middle or the late eighteen hundreds. When the church became established, it grew into a reputable church that took its place in the religious life of the community. Beginning with a one-room frame building, the Bethany Church, through the course of time, made progress and was rebuilt and improved to the fine church it is today.

The present brick structure was erected during the pastorate of the late Rev. R. F. Pittman. Two Sunday school rooms at the

back of the auditorium were added during the pastorate of the Rev. J. C. Moye. In 1952 an educational building was started and, when completed, gave added facilities for teaching and recreation. This was ac-



Rev. Walter Reynolds

complished while the Rev. J. T. Forrest was pastor of the church. While the Rev. N. D. Beaman was pastor in 1953, the church went to half-time service.

It is often easy for one to become satisfied and complacent in his accomplishments when he has progressed in the past years. Such was the case at Bethany Church; but those who are dedicated to the service of our Lord realized there must be a continued effort in forward goals for Him and His church.

In January of 1957 the parsonage, which was started in the fall of 1956, was completed and now provides a home for the pastor, the Rev. Walter Reynolds, and his family. The parsonage is of asbestos shingle construction which blends with that of the educational building. It has seven rooms, including a pastor's study, car port, and one and a half baths. Following the completion of the parsonage, a new venture was that of painting the church a beautiful white.

After living in a rented house while serving our church half-time, the Rev. Walter Reynolds, his wife and three children moved into the new parsonage. We felt that with these accomplishments and blessings our Lord required full time. So again we decided to launch out—another goal—more doubts and uncertainty—but faith! On the first Sunday in September of this year, our progress culminated in full-time service. The present and first full-time pastor is the Rev. Walter Reynolds.

We are happy to have our pastor and his family living in the community with us. It is wonderful to know that a servant of our Lord is here to minister to the spiritual needs of our community daily.

Along with the material blessings, our church has progressed spiritually also. Under the leadership of our pastor, we now have weekly prayer services, choir practice, an active league, and efforts are being made through a teacher-training course and other means to have a better organized Sunday school. And we must not forget those many men and women, boys and girls, who have accepted Christ as their personal Saviour, choosing Bethany as their home church. There have been 34 additions, including transfers, during the past year. We are very grateful for them and pray that the Lord will richly bless them.

And who knows what the future holds? To be sure there are more goals to be reached; but whatever progress is made, both spiritually and materially, will be possible only through the love of the Father and the wonderful blessings He bestows upon us. As we continue in our efforts we must not forget that all must be done for the glory of God and the saving of souls.

We are proud of our achievements and

we are grateful to every former pastor and his family, our present pastor and his family, the prayers and efforts of every member, and the gifts from those who love Bethany.

Bethany Free Will Baptist Church will observe its annual home-coming day on October 20, 1957. We look forward to sharing rich Christian fellowship with all to whom Bethany is dear.

Till You're Well Again

"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

I DO NOT WANT TO DIE

Sometime ago I was visiting a man in the hospital, who was waiting to undergo a major operation. This man was unlike some people; he was a faithful Christian, however there seemed to be an uneasiness. He was afraid he was going to die. The gentleman told me that he had become reconciled to the fact that should the Lord call him out that everything was all right, that he felt as if he was resting upon an open Bible. His next words were, "But I do not want to die. I know so little about the other side of life, and I know so much about this life." He said, "I have a host of friends and I have enjoyed living among them. It may be a long time before I see them again." To me this was a great testimony. I do not believe there is any ordinary thinking person that really wants to die, but it is coming to every person, sooner or later. We do not live to die, but we die to live. If one can only understand that while we live we should live crucified with Christ, and when the time comes to go to be with Christ it will not be a great sting.

Every person has loved ones and friends, and maybe a few other things that he feels are important and make life worth living, which he does not want to leave; but there comes the time when something better awaits all those who firmly put their trust in the Lord.

"He who allows afflictions to come upon us is God supreme. He is the God of infinite wisdom. Shall we who are creatures of the dust sit in judgment on His ways? He plants His footsteps in the sea; His path is in the waters, and we see but a small part of His ways. Surely it becomes us to commit everything into His hand; to trust all to His unerring wisdom; to adore when we cannot fathom; and to say amid all the darkness and disappointment, '... Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, ...' (Revelation 15:3). One

is not in the mood to make such an affirmative until he has learned to be submissive to God. He commands us to be submissive when He says, 'Be still and know that I am God.'"

Moreover, such humbling of one's self receives great encouragement from the fact that our God is the God of love. He has given ample evidence of His love. It is written, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him also freely give us all things?" (Romans 8:32). When He allows His children to be afflicted, it must be for their profit. When He uses the rod, it must be that they may seek anew their happiness in Him. And when He measures the stroke, it must be that they may become partakers of His holiness. Yes, He is the God of love who says to His Church, "Be still and know that I am God."

Often the design with which the wheels

of providence move is out of sight. But in the promised hereafter we shall know even as we are known. We shall no more see through a glass darkly, but we shall both see and acknowledge that toward all His people in all His ways God has abounded in wisdom and grace, and that by every step, however painful, He has led them by the right way to a city that hath foundations, whose builder and maker is God.

You, too, who are far from God, are commanded to be still. You may not at this moment feel the need of His consolation, but it is sinking sand on which you are building. When the last five minutes come, on which will your hope rest? Where is the rock on which you will stand? Give glory to God now, before your feet stumble on the dark mountain. Seek Him while He is to be found. Call upon Him while He is near.

The Unpardonable Sin

Roby D. Hollis, Hamburg, Arkansas

LET us emphasize: An unpardonable sin is an unrepentable sin. Any soul that hates sin, that is sorry for his sinning, sorry that he has grieved God and the Holy Spirit, and longs to put away the sin, however deeply he has sinned, has not committed the unpardonable sin; for all these desires, feelings, emotions and longings are begotten of the Spirit to win him back to God.

It is hardly probable that two cases would be the same. Take King Saul for an example: When King Saul turned from God, the only One who could save, to a familiar spirit, he committed the unpardonable sin, because there was rejection of the means of salvation (1 Chronicles 10:13, 14). When the chief priests said, "We have no king but Caesar," they rejected the only One who could save them (John 10:15; Matthew 23:37, 38). When the scribes called the power in Christ which cast out demons the Beelzebub, they set aside the only power that could save, and they could find no forgiveness, because they could never discern its source (Mark 3:29, 30).

It is the blood of Jesus Christ and the sanctifying power of the Spirit which saves. If we turn from these, what hope have we? (Hebrews 10:29). This is not to the discouraged soul, but to the sin-loving, Christ-hating soul. Here are three texts for every discouraged heart who has failed again and again: "... As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: ..." (Ezekiel 33:11); "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in

him" (Hebrews 10:38); "The LORD taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11). (Read Isaiah 55:7; Micah 7:18, 19.)

All forgiveable sins are repentable sins; but sin which is continued under light and blessings which are used in a selfish way contrary to the appeals of the Spirit of God only harden the heart all the more and render it more and more unresponsive to every true appeal. This is even true in the case of the wicked. How much more does it become true of one who has truly known God but has turned away from Him and indulges in the things of the world. There is always hope for every soul, always repentance for every soul who stands where the Spirit of God can convict him of his sin. There is never repentance when one identifies himself with sin and continues on in it despite the appeals of the Spirit.

Let us consider other texts in connection with the unpardonable sin:

Hebrews 6:4-6 says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Another text from the same book speaks similarly upon the same subject, and these texts should be studied together. It reads, "For if we sin willfully after that we have received the knowledge of the truth, there

(continued on page thirteen)

NEWS NOTES

Deep Run Church to Observe Home-Coming

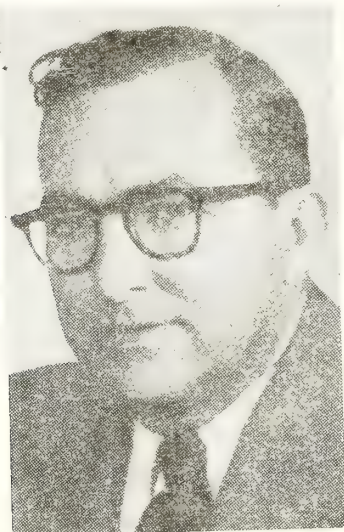
The Deep Run Free Will Baptist Church, Deep Run, North Carolina, will observe its annual home-coming on Sunday, October 20, 1957. Services will begin with Sunday school at 10:00 a. m., followed by the morning worship service at 11:00 a. m. The Rev. Burkette Raper, president of Mount Olive Junior College, will bring the home-coming message. The day's program will be concluded with a picnic lunch at 12:30.

Mrs. Whitford Hill, reporter, says, "All former members, pastors and friends of the church are extended a most cordial welcome to come and fellowship with us that day."

N. C. State Field Secretary To Conduct Area Institute

The Rev. L. E. Ballard, North Carolina state field secretary for Free Will Baptist Sunday schools, will hold an area institute in the First Free Will Baptist Church, Wilson, North Carolina, on October 17, 18.

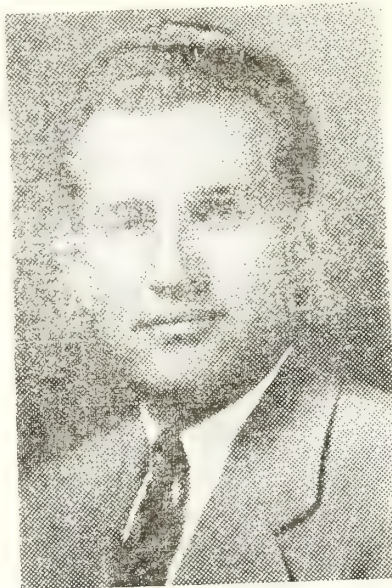
The Rev. Floyd B. Cherry To Conduct Hickory Grove Revival



Revival services will begin at the Hickory Grove Free Will Baptist Church on Sunday night, October 20, and will continue through Saturday night, October 26. The Rev. Floyd B. Cherry, pastor of Black Jack Church, Pitt County, North Carolina, will be the evangelist. Services will begin each evening at 7:45 p. m.

The pastor, the Rev. Willis Wilson, will lead the singing each evening, and he extends a hearty welcome to all who will come to these services.

Wayne Smith to Conduct Ormondsville Revival



Revival services will be held at the Ormondsville, North Carolina, Free Will Baptist Church, October 13-20, with the Rev. Wayne Smith of Swannanoa, North Carolina, as the evangelist. Services will begin each evening at 7:30 o'clock. The pastor, the Rev. Clifton Rice, will assist Mr. Smith in the meeting.

To climax the revival, home-coming will be observed by the church on Sunday, October 20, with a former pastor, the Rev. R. N. Hinnant of Micro, North Carolina, bringing the home-coming message. A special song service will be conducted in the afternoon.

The public is cordially invited to attend both the revival and the home-coming.

Classes will begin at 7:30 each evening and will last approximately one and one-half hours.

On Friday evening, one hour prior to the beginning of classes, the Woman's Auxiliary of the church will serve supper. The plates will be \$1.00 each and the proceeds will go toward the completion of the new church sanctuary.

Mr. Leslie Hawley, director of publicity for the First Western District Sunday School Convention, states:

"These institutes have proven very helpful and we encourage everyone who is interested in Sunday school work to make every effort to attend the classes. Superintendents, teachers and assistants should make a special effort to encourage those

who are interested in doing Sunday school work to be there. This institute is not limited in any way to districts or conferences. Everyone is invited; everyone will benefit from the institute."

Revival and Home-Coming At Marlboro Church

Revival services will be conducted at Marlboro, North Carolina, Free Will Baptist Church, October 20-27, with the Rev. W. S. Burns as evangelist. The pastor of the church, the Rev. L. B. Manning, will assist in the meeting. Services will begin at 7:30 each evening and special singing will be rendered at each service.

To climax the revival, home-coming will be observed by the church on Sunday, October 27, beginning with Sunday school at 9:45 a. m., followed with the home-coming message by the pastor at 11:00 o'clock. A picnic lunch will be served at the noon hour. There will be special singing by various groups in the afternoon.

The public is cordially invited to attend both the revival and home-coming services.

Evangelist Tommy Steele To Hold Tarboro Revival

Revival services are being held at the First Free Will Baptist Church of Tarboro, North Carolina, October 13-20 with Evangelist Tommy Steele bringing the messages. The services begin each evening at 7:30.

The pastor of the church, the Rev. Raymond T. Sasser, states:

"Tommy Steele's messages are timely,

Coming Events—

October 16, 17—Western Conference, Flood's Chapel Church, Nash County, North Carolina.

October 18, 19—Pee Dee Association, Mt. Calvary Church, Columbus County, and White Oak Church, Bladen County, North Carolina.

October 23, 24—Eastern Conference, Beaufort Church, Cartaret County, North Carolina.

October 30, 31—Midway Association, Live Oak Church, Baker County, Georgia.

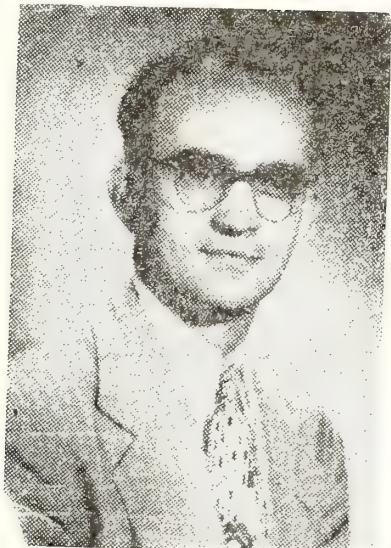
October 31, November 1—Cape Fear Conference, Shady Grove Church, Dunn North Carolina.

October, 31, November 1, 2—Texas State Association, First Church, Dallas, Texas.

November 6, 7—Central Conference, Black Jack Church, Pitt County, North Carolina.

November 7, 8—Central Association, Oak Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsville, South Carolina.

Revival Services At Saratoga Church



The Rev. Benjamin Scott of Fredericktown, Missouri, will be the evangelist for a series of revival services which will begin at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, on October 21. These services will continue through Sunday night, October 27.

The church extends a cordial invitation to everyone to attend any or all of the services. The Rev. Adam Scott is pastor of the church.

intelligent and forceful. His style, so intensely interesting as to hold attention of both young and old. He believes in revival, that everyone should read the Scriptures daily, and repent of his sins. He believes that Christians should get on fire for God, and help win the lost to Christ."

A cordial invitation is extended to everyone to attend.

Dilda's Grove Church To Observe Home-Coming

Home-coming services will be observed at Dilda's Grove Free Will Baptist Church, Pitt County, North Carolina, on Sunday, October 27, 1957, with the pastor, the Rev. R. L. Norville, bringing the message. Lunch will be served following the morning services. Dedication services for the building, which has been recently remodeled, will also be held.

During the afternoon a singing convention will be held. The pastor says, "All former pastors, former members and friends are invited and urged to come."

Youth for Christ Rally Spring Branch Church

A Youth for Christ Rally will be held at Spring Branch Free Will Baptist Church at Walstonburg, North Carolina, at 7:30 p.m. Saturday, October 19. Everyone is cordially invited to attend the rally.

The following is the planned program:

- Song, Led by President
- Devotions, Aspen Grove Church
- Special Music, King's Cross Roads Church
- Choruses, Led by Mrs. Adam Scott
- Special Music, Owen's Chapel Church
- Bible Quiz, Saratoga Church
- Special Music, Dilda's Grove Church
- Message, Spring Branch Church
- Benediction

Thanksgiving Campaign For Children's Home

As usual, a Thanksgiving campaign will be held this year to raise money for the Free Will Baptist Children's Home, Middlesex, North Carolina. Turkey folders have already been mailed out; however if additional folders are needed, you are asked to contact the home. The superintendent of the home, the Rev. S. A. Smith, states the following:

"Please urge all of your members to contribute as much as they can for the 75 boys and girls here. All that is raised through the folders or otherwise will be applied toward the yearly quota for each individual church.

"Thanksgiving will be November 28, 1957, and we want you to help us make it the biggest one we have ever had. The children are already looking forward to it and are making their plans to share the day with you. We will have services and a picnic lunch as has been customary for many years.

"Thank you for all of your efforts on our behalf and God bless each of you."

69th Annual Session of the West Florida Liberty Association

The Sixty-Ninth Annual Session of the West Florida Liberty Association of Free Will Baptists will be held at the First Free Will Baptist Church of Panama City, Florida, October 18, 19, 1957. The officers are as follows: Chester A. Huckaby, moderator; A. B. Cook, vice-moderator; Wayne Hicks, secretary-treasurer; W. E. George, music director.

The following is the scheduled program for the meeting:

Friday Morning Session

- 9:30—Devotions, Host Church
- 10:00—Reading of Church Letters and Seating of Delegates
- 10:30—Welcome, Host Church
- 10:35—Response, Rev. W. B. Hughes
- 10:40—Recognition and Welcome of Visitors
- 10:50—Recess
- 11:00—Singing, W. E. George, Director
- 11:20—Message, Rev. Walter Eldridge
- 12:00—Announcements

—Lunch, Served by Ladies of Host
(continued on page ten)

Honorary Doctorate Degree Given to Rev. W. E. Anderson



The honorary doctor of divinity degree was conferred on the Rev. W. E. Anderson at Morehead City, North Carolina, on September 29, 1957. The service took place in the First Free Will Baptist Church of which the Rev. Seldon Bullard is pastor.

The Rev. N. Bruce Barrow, Lucama, president of the North Carolina State Convention of Free Will Baptists, conferred the degree on Mr. Anderson in behalf of Dr. Robert H. Hanson, president of the Pioneer Theological Seminary, Rockford, Illinois.

The day was known as "Billy Anderson Day" in honor of Mr. Anderson who served the church as pastor for 12 years and is now serving as associate pastor. For 62 years, Mr. Anderson, who is now 84, has been a Free Will Baptist minister.

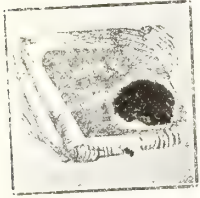
During the morning worship service, when the degree was conferred, "Billy Anderson" testimonies from members of the congregation and delegates from other congregations were heard.

Mr. Barrow delivered the sermon, using as his subject, "Faith That Lives." He pointed out that if faith lives, it must live in men who are called by God, adding that Mr. Anderson's life had been one of faith throughout the years.

A letter of congratulation was read from the Rev. James A. Evans, Wilson, North Carolina, moderator of the North Carolina Western Conference of which Mr. Anderson is a member. A telegram was read from the Rev. David C. Hansley, moderator of the North Carolina Eastern Conference.

Albert McElmon and Mrs. Seibert Morris sang, "The Pearly White City," one of Mr. Anderson's favorites. Mr. Anderson was recommended for the honorary degree by Dr. H. E. Willis, executive secretary of the National Home Mission Board, at the request of Mr. Bullard.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3324 RICHLAND AVENUE, NASHVILLE, TENNESSEE

Question: How do you explain, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the power of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6), in the light of, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5).—Gustus Thompson, 2108 Saddler Avenue, Nashville, Tennessee.

(continued from last week)

R. C. H. Lenski, in his commentary on Hebrews, Page 180, comments on these verses and arrives at about the same conclusion as Thomas. "In a study of what is said here and in 10:26-31 regarding the sin against the Holy Ghost, we should begin with the passages found in the Gospels, namely Matthew 12:31, 32; Mark 3:28, 29; Luke 12:10, where Jesus warns the blasphemous Pharisees against committing this sin as they were beginning to do; we should also consult 1 John 5:16. Both those who were never converted and those who have been converted may fall into a state in which they make repentance impossible. They may already in this life reach a state that is similar to that of the damned in hell, yea, a state that is similar to that of the devils, for whom there is no repentance, no pardon."

With these and other reasonable comments on the passage before me I conclude that these verses in Hebrews teach that a Christian who is saved should exercise care in his Christian life lest he becomes careless to the extent that Satan will recapture him and bring him into a doom more severe than that upon him before he was saved; for this particular state is one from whence it's impossible to be redeemed. The punishment is both spiritual and eternal.

In 1 Corinthians 5:5 also quoted above we have Paul delivering this one to Satan, not for an eternal spiritual death though it seems possible for him to keep progressing away from God until he is embittered and

finally commits this sin mentioned in Hebrews 6:4-6 and 10:26-31 which would as well or in addition to physical death also bring spiritual death. It seems that probably physical death is to be the extent of the present or pending judgment.

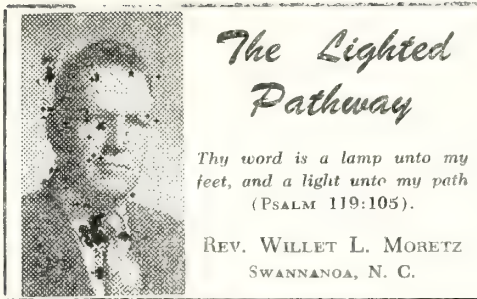
In *The Pulpit Commentary*, Volume 19, Page 199, we find the following comments on 1 Corinthians 5:5: "As a man soweth, thus shall he also reap"; and we need only explain the term 'deliver unto Satan' as meaning, leave the man to the consequences being his separation from Christian fellowship and Christian privileges. 'It should be carefully noticed that it is not the body, but the flesh, that is, the carnal appetite, that is to be destroyed by the chastisement.' F. W. Robertson says, 'Here the peculiarly merciful character of Christianity comes forth; the Church was never to give over the hope of recovering the fallen. Punishment, then, here is remedial. If St. Paul punished, it was that the 'spirit might be saved in the day of the Lord Jesus.' And hence (putting capital punishment out of the present question) to shut the door of repentance upon any sin, to make outcasts forever, and thus to produce despair, is contrary to the idea of the Church of Christ, and alien from his spirit.' Unfold and illustrate both from Scripture and modern life—"'. . . Before I was afflicted I went astray, but now will I keep thy Word.' Explain the process by which, under God, suffering influences the views and feelings of the erring Christian: but point out carefully how suffering affects differently the good and the bad man. It tends rather to harden the bad, because it seems to him mere loss and disability. It softens and humbles the Christian, because by him it is known as the heavenly Father's chastening hand. Show how the sanctifying discipline of suffering is shown in the very story of our human race. The 'day of the Lord Jesus' may be conceived as the time when a man's life-story is complete; then it can come into consideration and judgment. Then it may be seen that, through all the sufferings that followed upon the soilings, 'the spirit has been saved.' Press that 'delivering over to Satan' does not put the erring one out of Christ's loving thought and care, and therefore it should never put him out of

our Christian interest and prayer and sympathy. We must ever keep his welcome back awaiting him. . . ."

Barnes, in his notes on 1 Corinthians, Pages 85, 86, has the following to say: "Beza, and the Latin fathers, suppose that this is only an expression of excommunication. They say, that in the Scriptures there are but two kingdoms recognized—the kingdom of God, or the church, and the kingdom of the world, which is regarded as under the control of Satan; and that to exclude a man from one is to subject him to the dominion of the other. There is some foundation for this opinion; and there can be no doubt that excommunication is here intended, and that, by excommunication, the offender was in some sense placed under the control of Satan. It is further evident that it is here supposed that by being thus placed under him the offender would be subject to corporal inflictions by the agency of Satan, which are here called the 'destruction of the flesh.' Satan is elsewhere referred to as the author of bodily diseases. Thus in the case of Job, Job 11, 7. A similar instance is mentioned in 1 Timothy 1, 20, where Paul says he had delivered Hymeneus and Alexander to 'Satan, that they might learn not to blaspheme.' It may be observed here that though this was to be done by the concurrence of the church, as having a right to administer discipline, yet it was directed by apostolic authority; and there is no evidence that this was the usual form of excommunication, nor ought it now to be used. There was evidently miraculous power evinced in this case."

It is quite obvious that we shall not agree with all that is said in the above quotations without qualification, but as a whole they give quite a fair interpretation of the passages before us. The first contains a warning to Christians against a deliberate sin that may be committed by turning from Christ, denying Him and the atoning work accomplished in His death at Calvary, disregarding and disowning Him, a practice which, when committed brings down once and for all curse upon the offender. The latter points to a Christian who, because of his misconduct and bad example has been turned over to Satan, probably an act of excommunication and a temporary denunciation by Paul for the purpose of bringing him back into a right relation to Christ before he digresses into a condition such as the first passage warns against. It may be that this curse involved a bodily affliction that resulted into physical death if the offender persisted.

Preaching a sermon is like driving a nail in a board. You keep on pounding and you'll bust the board!



"And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4).

It seems to me that one of the most important subjects before Christian young people is that of Life's Vocation, or The Call into Christian Service. In this week's thinking I want us to remember that God wants us to be so yielded to Him that we will allow Him to choose for us to do according to His purpose for our lives.

It means much for a Christian to have the right vocation in life, but this can be assured when God directs. This applies to both his work in the church and for his livelihood.

God has work for everyone. He has so diversified business, or made so many different occupations, or allowed men to, that no one need be idle if capable of work. Neither is it necessary for anyone to engage in work that is degrading to himself and destructive to others. Harmful, hurtful and injurious occupations are not of God. All that are not for men's good and God's glory are wrong and should be avoided. I have been surprised, disappointed and hurt because of the many wrong and injurious things some of the members of churches pastored by me have done just for the money received from them. But the devil will give you employment if you do not take it from God. And you may even get a living by engaging in the devil's business. There are those who will buy your products to their own destruction and to your own eternal shame, because they will curse their lives, and the lives of the yet unborn. You can't do wrong and get by. I've seen too many try it and fail. The Bible says, "Be sure your sins will find you out." So be careful what you engage in. Follow only the right and avoid much sorrow and suffering. Be honest in your dealings with God and your fellow man. Better make less money and be right, have a clear conscience and a clean record before God and man, and be a blessing to the world, than make lots of money in the wrong employment and curse the world. This advice all, old and young, shall do well to take, for the day is sure to come when you will be glad if you do, or sorry if you don't.

I am one who believes that God calls,

or directs, all of His children in the matter of promoting His Kingdom here in the world. And that God will bring success out of any work He calls us into. He will bless one's occupation, if chosen by Him, to his own good, to the good of his fellow man and to His own glory, when He sets His approval upon it.

Young people, all people, seek the right vocation for your life. Seek it from God. Unless you do you will, sooner or later, defeat your own lives and the lives of countless others. Money won't bring lasting happiness, neither will it take you to heaven. It may even keep you out of heaven and damn your soul to hell. Paul tells us, "The love of money is the root of all evil: . . ." (1 Timothy 6:10).

But I would not be satisfied if I did not say something regarding the call to preach. The idea is so prevalent today that the ministry is just another profession to be chosen by any individual who decides he wants to preach that it warrants correction if possible. If we insisted on God-called preachers we would have less error preached and less worldliness among our people.

A little more than a year ago I used in this column a question asked Billy Graham and his answer which I want to repeat. The question shows the thinking of so many on this great subject.

Question: I am a young man contemplating entering the ministry, but I hear others speak of being "called." I have had no audible voice saying to me, "Preach the gospel." What do men mean when they say they are called to preach?—C. P. A.

Answer: My advice to any young man thinking of entering the ministry would be: don't do it if your conscience will allow you to do anything else. Preaching, in the strict sense of the word, is not a profession, but a calling. It is a God-given inner urge, inner passion to seek out the lost and win them to Christ. Paul expressed it this way, "Woe is me if I preach not the gospel."

Different from other professions, money must not be one of the considerations, nor fame, nor comfort, nor ease. To preach fervently, to counsel with people spiritually, and to bear the burden of prayer that is the preacher's, is the most exacting of all tasks. But in the same breath, I will say that it is the most gloriously rewarding.—Selected.

It is the belief and requirement of our church that its ministers "be especially called of God to the work." That quotation is to be found on Page 35 of Statement of Faith and Discipline for Original Free Will Baptists of North Carolina. And on Page 47 we read, "No member of our denomination shall take upon himself the public ministry of the gospel unless he feels sure he is divinely called and makes report of same to the church."

To Ministers and Church Clerks of North Carolina

Dear Co-Worker:

This letter is being addressed to you, as a minister or church clerk, as a reminder that October is *Superannuation Month*. As we look back over the past few years, it is very gratifying to note that our superannuation program has been expanded from the time that we had no program at all until now we have 23 retired and disabled ministers who are receiving regular monthly pension checks, and 25 ministers' widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have helped to make the above possible, however we are aware of the need for much more to be done. Many of our retired and disabled ministers and ministers' widows are in real need of the necessities of life, and the little pension checks, while they are helpful, are far short of what they need, and should have. They have served us well in the past. We should not forget them now. All these checks should be increased and others should be added to the list.

Can we count on you to help meet the needs?

What can you do? You can help meet the needs by making your donation to superannuation as liberal as possible. Be sure that your church or other organization does not overlook this part of our work. We are counting on you to help make sure that this matter is taken up and the people urged to give as liberally as possible. May I remind you that the contributions this year fell short of last year.

In order to meet the needs for the next year, we are asking for \$10,000.00. This budget has been approved by the North Carolina State Convention. How much is your part? If all our churches will send as much as \$.25 per member we can meet the needs of this program. Can we afford to do less? Yet some will fail to do even this little. Will you help to make up for some who fail, by sending more?

Remember, in the past we looked to our ministers for service. They served us many times without compensation. They were willing to make the sacrifices in order that we might have our churches today. Now in their declining years they must look to us. Let's not let them down.

Send all superannuation funds to: Wilbert Everton, Route 2, Snow Hill, North Carolina.

Very truly yours,
Wilbert Everton, Chairman-Treas.

"Thou, O Lord, art a shield for me; my glory and the lifter up of mine head" (Psalm 3:3).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

AN OPEN LETTER

(Editor's Note: The following is a message contained in a form letter sent out by Dr. L. C. Johnson, president of the Free Will Baptist Bible College, Nashville, Tennessee, requesting gifts for the Improvement Program of the college.)

Dear Brother in Christ:

I trust this letter finds you and your work doing well. We seem to be in another good school year here at the Bible College. Our enrollment is 168—a mighty fine group of young people.

At the National Association in Birmingham a contractor's bid was accepted to build a student center which includes a desperately needed dining room and kitchen and an extension to our present auditorium. This building is now being constructed with the foundation having been poured. The contract price is \$66,000.

The funds in the Improvement Program have been used up. We are faced with the necessity of raising money to build this building as the contractor progresses. As I have always done when there is a real need, I am coming to you and other brethren of our church with this need.

I am wondering if you can be responsible for raising \$100 for the Bible College be-

tween now and January 1. If you can, you will never know how much it will help and be appreciated. You may be able to lead your people to give more than the \$100. On the other hand, a lesser amount might be all you can do just now. Please tell your church that we will be deeply thankful for whatever contribution they make. Whatever amount you and your church decide on, if you could send a portion of it in the next few days it would help us meet our bills.

I shall expect to hear from you as soon as you have time to write. Please earmark all gifts for the "Improvement Program."

Yours truly,

L. C. Johnson
President

SPECIAL NOTICE!

All funds for Christian education from North Carolina churches that are to be allocated to the Free Will Baptist Bible College, Nashville, Tennessee, are to be sent to the Rev. Earl Glenn, 1108 South Tarboro Street, Wilson, North Carolina. The Rev. D. W. Alexander is no longer treasurer of this fund.

NEWS NOTES

(continued from page seven)

Church

Friday Afternoon Session

- 1:00—Devotions, Rev. Leon Owens
- 1:15—Memorial Service, Rev. Henry Chesnut

- 1:45—Call for Corresponding Delegates and Representatives from Other Associations, Churches and Departments

- 2:00—Reports from Committees

- 3:00—Announcements and Recess

Friday Evening Session

- 7:00—Missionary Service, Arranged by District Mission Board

Saturday Morning Session

- 9:30—Singing

- 9:45—Devotions, District Woman's Auxiliary Convention

- 10:00—Visitors Recognized and Welcomed

- 10:15—Reports Continued

- 10:50—Recess

- 11:00—Singing

- 11:20—Farewell Message, Moderator

- 12:00—Announcements and Lunch

Saturday Afternoon Session

- 1:00—Devotions

- 1:15—Report of Woman's Auxiliary Convention

- 1:45—Treasurer's Report

- 2:00—Delegates Elected to Sister, State and National Associations

- 2:15—Discussion of Plans for State Association Board for Which This Association Will Act

- 2:30—Miscellaneous Business

- A Rising Vote of Appreciation to Host Church

- 3:00—Final Adjournment

Weaver's Chapel Church, Host To White River Quarterly Conference

The White River Quarterly Conference

of Free Will Baptists convened with Weaver's Chapel Church, Route 2, Batesville, Arkansas, on September 27, 28, with a record attendance of 60 voting members. Answering the roll call were 9 ministers, 13 deacons, 6 church clerks and 32 delegates. There are 15 churches in the conference with 878 resident members. There are 13 Sunday schools with an average attendance of 776. There are 8 leagues with an average attendance of 271. There are 2 auxiliaries and 7 prayer meetings.

The following report was given: members received this quarter, 53; members dismissed this quarter, 14; deceased members, 5.

The following financial report was given: value of church property, \$82,500.00; paid pastors, \$1,705.53; evangelists, \$1,180.85; foreign missions, \$5.00; cooperative fund, \$210.18; spent for building and repairs, \$527.73; incidentals, \$706.31; sent to youth camp, \$5.72.

Jimmy Richardson of Allan Chapel Church was ordained to the gospel ministry during the past quarter. The next meeting will be held at Coffman Church near Portia, Arkansas, on December 27, 28, with Elders Charles Tucker and Lonnie Clark as the speakers.

Grifton Church Announces Revival and Home-Coming

Revival services will be held at the Grifton, North Carolina, Free Will Baptist Church on October 11-20, with the Rev. Henry Armstrong as the evangelist. The services will begin at 7:30 p. m.

The church will observe its annual home-coming on Sunday, October 20. A picnic lunch will be served on the church grounds immediately following the worship services.

The Rev. Charlie M. Dixon, pastor, extends an invitation to everyone and especially to members to attend the home-coming and the revival.

Home-Coming Services At Mt. Zion Church

Mt. Zion Free Will Baptist Church, Roper, North Carolina, will observe its home-coming on Sunday, October 20, beginning with Sunday morning worship service at 11:00 o'clock. Lunch will be served following the worship service.

The afternoon service will begin at 1:45 p. m. with special music. All former pastors, members and friends are invited to attend.

National Superannuation Report for September

The following is the September, 1957, report of the National Superannuation Board as submitted by Mrs. K. V. Shutes, secretary-treasurer:

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NEWS NOTES

(continued from page ten)

Cash on Hand, September 1	\$1,271.67
Receipts	
<i>Cooperative Plan of Support:</i>	
Alabama	\$ 4.01
Arizona	2.27
California	10.26
Georgia	11.53
Illinois	5.30
Missouri	44.72
New Mexico	2.32
Ohio	.16
Oklahoma	21.88
Tennessee	25.89
Texas	16.23
Virginia	14.67
North Car. (Designated)	12.09
Tennessee (Designated)	1.42
<i>From States:</i>	
Alabama	2.50
Georgia	4.12
North Carolina	6.78
South Carolina	4.50
Virginia	4.03
<i>Other Receipts:</i>	
Woman's National Auxiliary Convention	1.23
Premiums on Policies	59.76
Total Receipts	258.02
Total to Account For	\$1,529.69
<i>Disbursements</i>	
Premiums on Policies	\$184.75
Secretarial Service	60.00
Total Disbursements	244.75
Balance in Treasury, September 30	\$1,284.94

Home-Coming Services At Stoney Creek Church

The annual home-coming of the Stoney Creek Free Will Baptist Church of the Patetown section near Goldsboro, North Carolina, will be observed Sunday, October 20. The services will begin at 10:00 a. m. with Sunday school conducted by Mr. Edward Wooten, superintendent. Morning worship will follow at 11:00 a. m.

Lunch will be served on the grounds immediately following the morning services. A program of special music will be conducted in the afternoon.

All members, former members, former pastors and friends are urged to attend the services and enjoy the fellowship on this special day.

The Rev. Alton Hines To Conduct Revival

The Rev. Alton Hines will be the evangelist for revival services at Edward's Chapel

Free Will Baptist Church, Merrimon, North Carolina, during the week of October 21-26.

The public is cordially invited to attend all of these services. Mrs. B. G. Hardy, reporter, says, "Come praying and bring someone with you."

Home-Coming and Revival At Shiloh Church

The Shiloh Free Will Baptist Church, Pinetown, North Carolina, will observe its home-coming on October 20, 1957. Services will begin with Sunday school at 10:00 a. m., followed by the morning worship service at 11:00 o'clock with the pastor, the Rev. Daniel Gaskins of Bridgeton, North Carolina, bringing the message. Lunch will be served on the grounds. A communion and feet washing service will be held in the afternoon. All friends, former pastors and members are invited to attend.

A business session of the church will be held October 19 at 11:00 a. m., conducted by the pastor.

Revival services will begin on Monday night, October 21, continuing through October 30. The Rev. Clinton Lupton of Bayboro, North Carolina, will be the evangelist. Everyone is cordially invited to attend the revival.

Ordaining Council To Meet at Press

The Rev. D. W. Alexander announces a meeting of the Ordaining Council of the North Carolina Central Conference on October 21 at 1:00 p. m. in the conference room of the Free Will Baptist Press, Ayden, North Carolina.

He urges that all ministers or other persons who have items of business to come before the council to please be present at this meeting since it will be the last meeting of the council before the annual session of the conference.

The Rev. C. L. Patrick To Conduct Revival

The Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Walstonburg, North Carolina, will conduct a series of revival services October 20-26 at the Beulaville Free Will Baptist Church, Beulaville, North Carolina. The Rev. Gene Outland is pastor of the church.

Everyone is cordially invited to attend these services.

Porter Youth Rally Meets at Lake White

The Porter Free Will Baptist Youth

Rally was held Saturday, September 21, 1957, at Lake White, Waverly, Ohio. The service was opened by singing, "In the Sweet Bye and Bye." Mrs. Betty Conkel then led the group in prayer. The Rev. Robert Meade read from Ecclesiastes 12 and spoke on the subject, "Remember Our Creator." Mrs. Dorothy Griffith, secretary, says, "The message sent inspiring thoughts as the group was gathered there out on God's beautiful green earth."

Dailyville Church, Madison Church, Scioto Church, Long Run Church, New Church and Hamilton Church were represented at the meeting. Dailyville Church was presented the banner for high attendance with 31 present.

The service was dismissed by the president, Mary Smith, and refreshments were then served. The next meeting is to be held October 19 at Hamilton Church.

Special Mission Service At Warden's Grove Church

There will be a special mission service at Warden's Grove Free Will Baptist Church, Lowland, North Carolina, on Sunday night, October 20, beginning at 7:15. Pictures of the mission work in Cuba will be shown by Mrs. J. R. Bennett of Bridgeton, North Carolina.

Everyone is cordially invited to attend the service.

South Carolina State Association

The South Carolina State Association of Free Will Baptists will meet November 13, 14, 1957. The Rev. W. L. Jernigan, moderator of the association, states the following:

"As your moderator it has been a real pleasure to observe you in action this year. I am sure now that we are on the last lap of the road, and nearing the home goal for the year, namely the state convention. We are justly proud of the success we have achieved. The reports from every phase of the work throughout the state show that effort has been put forth to carry forward the work of the Kingdom which is the biggest business of the world.

"So we say with the great apostle, Paul, in 1 Corinthians 15:58, 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'"

Mosley's Creek Church Announces Home-Coming

The Mosley's Creek Free Will Baptist Church near Dover, North Carolina, will observe its annual home-coming on Sunday, October 20. Services will begin with Sunday school at 10:00 a. m., continuing

(continued on page fourteen)

STORIES

—FOR OUR—

BOYS and GIRLS



TWO GIRLS

Mamie L. Elkins

NOW, children, I am going to tell you about two girls I knew one time. Their names were Edith and Dorothy. They both were children of wealthy parents and had beautiful homes in a small village in a southern state.

Edith's father was a prosperous merchant, and Dorothy's father was the physician for the surrounding country. Edith's home was in the heart of the little village, but Dorothy lived high upon a hill overlooking the little town. From her window you could trace the river in its course, see the water come plunging over the fall rock, where it turned the great wheels of the old mill where "Uncle Joe," the miller, could be heard singing at his work. Many times the two girls played there and begged Uncle Joe for a story or song. Dorothy and Edith were no relation, but they always played together and loved each other very much. No, they were not sisters and did not look alike either, for Edith was a blonde and had yellow curls and beautiful blue eyes, but Dorothy was a little dark, her hair was brown and was hard to curl, and her nose was big and ugly. But her eyes were always bright and sparkling.

Now, you say, I would rather be like Edith. But you must remember that Jesus can make the homeliest person beautiful and sin can make the most beautiful person homely. So I will stop here to say that if you would like to be very beautiful in God's sight you must ask Him to take sin out of your heart.

Dorothy felt her need, not of a beautiful face, but a clean, beautiful heart in God's sight. One time there was a revival meeting in the little church and she prayed and Jesus gave her a new heart and made her very happy. She lived a Christian life before her playmates and longed to see all of them come to Jesus.

But Edith's beauty only made her proud and haughty, and many people disliked her.

One day the two girls went together for a horseback ride. Along the country road they met many tired farmers just coming from the fields. Dorothy smiled and bowed to them, but Edith turned her head. One, an elderly man, Dorothy spoke to gently

and addressed him as "Uncle" in reverence to his age. But Edith sneered at her, and the old man saw her. This made him very sad. And if we have sin in our hearts it will cause sadness in our lives and the lives of others.

Dorothy had gone with her father many times to see his patients in the country. Some were very poor people and it made

PAUL came out to play, bringing with him six or seven beautiful bright silk flags. He stuck the staffs upon which the flags were fastened into the ground, and oh, how pretty they looked fluttering in the breeze.

It was not many minutes before Ruth and John and Fred and Susie came to play with Paul, for they were attracted by the bright flags also. It was Susie who said, "Let's each take a flag and carry it and play we are soldiers and march up and down."

"Oh, let's," agreed Paul eagerly. "My muvver will make us some paper hats if we ask her, I am sure."

"And I'll go home and get my little music box which winds with a handle," Ruth offered, "and that will be our band."

"Here comes Bobby Kent and his sister, so there will be a soldier for every flag," announced Fred.

So in a few minutes the little band of soldiers was marching up and down and singing as well as they could.

Just then Paul's father came out of the house.

"Well, well," he exclaimed, "this is pretty fine. What do you call yourselves—"The Little Patriots?"

The children laughed gleefully. "That's a good name," Bobbie said, "and I think that's what we are."

Paul's father nodded. "Of course you are," he smiled, "and I suppose you know that patriots are people who obey the laws and do what they ought to do to make everything safe for the people every time."

Dorothy sad to see them suffer so much. But she did many things to help them until her very presence often brought a ray of sunshine into the home. Many of them named their little girls "Dorothy" because she had been so kind.

Soon Dorothy's health became very poor; her father took her many places, thinking it would help her, but she grew worse until at last she could not leave her room. But she sat up in her bed and read her Bible and talked of heaven. She soon went home to be with Jesus. Just before she died, she asked that her coffin with her body in it be carried to the little church and put at the place where she had first found Jesus.

And she then wanted the minister to read the words of Jesus, "If ye love Me, keep My commandments." Dorothy had loved Jesus and had kept His commandments.

Now, children, which do you think was the more beautiful of the two girls? I think Dorothy was, don't you?—Selected.

The Little Patriots

The children were listening eagerly. "What can we do?" Paul asked wonderingly. "Oh, plenty of things," said his father.

"There's a banana peel on the walk. Somebody might slip on it. You can pick it up and put it in the trash can, and somebody has thrown a piece of glass out in the road. It may cut a tire, and if the tire were on the car of the doctor who was going to help a sick or injured person, it might be very serious, so we will take that piece of glass carefully so as not to cut ourselves and put it on that ash wagon up the street."

"Then, there's Baby Walker running away, I'm sure, for her mother wouldn't like to have her in the road for fear she would get hurt. You can march up, the band can play, and you can take her home."

"Come on," chorused the children, and they were off like a shot, each one eager to be a real patriot.—*Sunshine for Little Patriots*

God Worketh

George MacDonald says, "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel I have worked with God." Such a desire is Spirit-born and may be Spirit-formed, for I never put a desire into the heart but which He waits to make it live in action. It is one of the glories of the gospel, that the ideals of grace can be realized by the God who gives the ideals. He promises to make His precepts performances.—F. E. Marshall

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Midway District Auxiliary Convention

The Midway District Woman's Auxiliary Convention of Georgia met with the First Free Will Baptist Church of Albany, Georgia, on October 4, with delegates from nine auxiliaries attending. The theme for the day was "Engage and Evaluate."

Mrs. J. W. Clower, Mrs. Marshall Day and Mrs. W. T. Hudson Sr. brought inspirational messages during the day. During the business session, the meeting dates for the convention and the quarterly workshops were changed from Fridays to Thursdays. The meeting places and dates for the ensuing year are as follows: Macedonia Church, first Thursday in December; Jakin Church, first Thursday in March; Mt. Zion Church, first Thursday in June; Blakely Church, first Thursday in October.

The following officers were elected to serve for the coming year: president, Mrs. O. B. Everson, Colquitt; vice-president, Mrs. J. W. Clower, Arlington; recording secretary, Mrs. Marshall Day, Blakely; assistant recording secretary, Mrs. W. T. Hudson Sr., Jakin; corresponding secretary, Mrs. B. Houston, Damascus; treasurer, Mrs. Leo Curtis, Blakely; field secretary, Mrs. M. G. Shiver, Elmodel; youth chairman, Mrs. O. L. Houston, Albany; study course chairman, Mrs. S. T. Dunning, Jakin; stewardship-prayer chairman, Mrs. Roy Lanier, Leary; personal service chairman, Mrs. Nancy Johnson, Albany.

Mrs. B. Houston, reporter, says, "We are looking forward to a good year."

Sehna, N. C.—The Branch Chapel Y. P. A. held its monthly meeting at the home of Betty Lou Murphy. The meeting was opened by the president. Following the business session, the program was conducted.

After the group enjoyed singing hymns or awhile, they were invited to the kitchen or delicious refreshments.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, October 1, at the home of Mrs. Viola Lamb. The meeting opened with group singing. Mrs. Bertha Adams led the opening prayer, followed with the devotions by Mrs. A. F. Lawter.

The topic for the evening was "Send out Thy Light to Thy Servants." Those

Attention All Readers!

Through a mistake, the writer of the poem which appeared in last week's issue of "The Free Will Baptist" in the article entitled "Cragmont Woman's Auxiliary Conference" was not given credit for her work. Mrs. Gertrude Ballard, who wrote the feature article, wishes to give the writer's name as Mrs. Ruth Hersey. Mrs. Hersey is the mother of the Rev. Herman Hersey of Raleigh, North Carolina, and the Rev. Fred Hersey, one of our missionaries.

taking part were Mrs. Lula Mae McPherson, Mrs. Loretta Canupps and Mrs. Effic Taylor. Mrs. Grady Brannon dismissed the group with prayer. The hostess then served delicious refreshments.

Miami, Fla.—The Woman's Auxiliary of the First Free Will Baptist Church held its installation service on Sunday night, September 29, at the church. The candlelight service was opened with Scripture reading by Mrs. Georgia Calcutt, with Mrs. Anette Kinkaid at the organ playing softly the theme song of the year, "Send the Light." Each officer wore an orchid corsage carrying out the auxiliary colors.

The officers were installed as follows: president, Mrs. Irene Hall; secretary, Mrs. Ida Hinman; corresponding secretary, Mrs. Katie Wilhite; treasurer, Mrs. Virginia King; vice-president, Mrs. Rachel Marahaj; study course chairman, Mrs. Mary Cayton; program prayer chairman, Miss Ruby Mitchell; youth chairman, Mrs. Winnie Tucker; personal service chairman, Mrs. Alma Mitchell.

The installing officer was Mrs. Georgia Calcutt, and the ushers were Mrs. Shirley Tomassello and Miss Sharon Leonard. An inspiring solo, "You Hold the Keys to the Kingdom of God," sung by the Rev. Albert McFarland. The installation prayer was prayed by the Rev. Sterling Tucker, pastor of the church. The service closed following the message, "You Hold the Keys," by the Rev. Albert McFarland which was very challenging to the newly-installed officers.

Moultrie, Ga.—The Woman's Auxiliary of the Midway Free Will Baptist Church held a workshop study of the manual at the home of Mrs. J. B. Rice on October 1, 1957. Mrs. R. C. Ferguson, corresponding secretary, reports that the group had a very interesting meeting with 8 members present.

THE UNPARDONABLE SIN

(continued from page five)

remaineth no more sacrifice for sin. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:26-29).

Many persons are troubled over these texts, thinking possibly, they may have reference to the ordinary backslider who in his heart has never rejected the Lord and who is continually thinking that someday he will enter God's service again. And oftentimes when he begins to think seriously upon this matter, Satan approaches him with these texts and tries to apply the Scriptures here to him and discourage him or her to the point that it is useless to try to enter the service of the Master any more, as his efforts would be futile.

The texts are speaking of individuals who have actually been enlightened. They have really tasted of the heavenly gift and know from experience what it is. They were made partakers of the Holy Spirit. They tasted the Word of God and also the powers of the world to come. Their experience reached out to definite knowledge, so that they knew the positive grounds of the divine gift. And now these individuals break away from all this and, according to the text quoted from the tenth chapter of Hebrews, they count the blood of the covenant wherewith they have been sanctified on unholy, a common thing. They have despised the Spirit of grace.

The text speaks of an actual falling away that leads a man to renounce things that he really knows are truth, and to treat with disrespect the Holy Spirit, whose influences he has felt upon his own heart and life. And having fallen away after this manner, it can be readily seen that he has broken off from all the influences that would draw him to heaven and has purposely and with determination placed himself beyond hope and beyond the reach of God in His plan of salvation. The text shows that he has done this willfully.

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NEWS NOTES

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with the morning worship and harvest offering, conducted by the pastor, the Rev. Albert Rollins. A picnic lunch will be spread on the grounds, followed by a special musical service in the afternoon.

All members, former members, former pastors and friends of the church are cordially invited to attend.

Home-Coming and Revival At Kinston, N. C. Church

Home-coming will be observed at the First Free Will Baptist Church of Kinston, North Carolina, October 27, 1957, 11:00 a. m.

The program for the service will be special singing by the church choir and others. The Rev. J. W. Alford of Morehead City, North Carolina, who was the first pastor of the church, will bring the message.

The pastor, the Rev. David W. Hansley, states:

The church is observing this service at its present church location, 109 North Independent Street; however, we hope to be moved into our new church by December 15, 1957. The church bought the Presbyterian church located on Lenoir and College Streets for the sum of \$50,000.00. This church is a beautiful brick structure and we are looking forward to moving into it.

"All former pastors, members and friends are invited to come and enjoy the day with us. After the morning service lunch will be served and time given for fellowship. We are looking forward to a great day in the Lord. Everyone is welcome.

"Everyone is invited to attend our revival service to begin Monday evening, 7:30 p. m., after the home-coming on Monday, October 28, 1957. Rev. M. L. Johnson, treasurer for Mount Olive College will be the guest minister for the week. Brother Johnson is one of North Carolina's best ministers and we are sure that you will enjoy listening to him."

Beaufort Church, Host to Eastern N. C. Conference

The Beaufort, North Carolina, Free Will Baptist Church will be host to the Eastern Conference of North Carolina Free Will Baptists on October 23, 24, 1957. The following is the scheduled program for the conference:

Wednesday Morning Session

- 10:00—Devotions, Rev. Clifton Rice
- 10:15—Report of Credentials Committee, Rev. E. E. Edwards, Chairman
- 10:30—Call List of Ministers
- 10:45—Enrollment of Visitors

- 10:50—Appointment of Committees
- 11:05—Report of Children's Home, Rev. S. A. Smith, Superintendent
- 11:25—Announcements Moderator and Pastor of Local Church
- 11:30—Sermon, Rev. Lloyd Vernon—Alternate, Rev. J. C. Griffin
- 12:00—Recess for Lunch

Wednesday Afternoon Session

- 1:00—Devotions, Rev. J. B. Starnes
- 1:15—Minutes of Executive Committee
- 1:30—Minutes of Examining Board
- 1:45—Seating of Finance Committee—Call List of Churches
- 2:15—Miscellaneous Business
- 2:30—Report of State Superannuation Board, Rev. J. W. Everton, Chairman
- 2:40—Report of Bible College, Rev. J. R. Davidson, State Representative
- 2:50—Report of Conference Mission Board, Rev. A. G. Lane, Treasurer
- 3:00—Announcements
- 3:05—Recess

Wednesday Evening Session

- 7:30—Ordaining Council to Have Charge of Service

Thursday Morning

- 9:00—Devotions, Rev. Paul Lee
- 9:15—Minutes of First Day
- 9:20—Seating of Visitors Who Were Not Present First Day
- 9:25—Call Churches That Were Absent First Day
- 9:50—Committee Reports
- 10:00—N. C. State Convention Report, Rev. N. B. Barrow, President
- 10:10—Free Will Baptist Press Report, Rev. J. O. Fort, Editor
- 10:20—N. C. State Mission Board Report, Rev. J. A. Evans, Chairman, and Rev. D. L. Whaley
- 10:40—N. C. Ministers' Association, Rev. E. E. Edwards, Chairman
- 10:50—Cragmont Assembly Report, Mr. Fountain Taylor, Chairman
- 11:00—Mount Olive College Report, Rev. W. B. Raper, President
- 11:10—Song Service—Offering for Mount Olive College
- 11:20—Announcements
- 11:25—Conference Sermon
- 12:00—Recess for Lunch

Thursday Afternoon Session

- 1:00—Devotions, Rev. W. H. Willis
- 1:15—Finish Committee Reports
- 1:30—Treasurer's Report, Mr. H. M. Mallard
- 1:40—Business Session
- 2:20—Petitions for Next Conference
- 2:30—Appointment of Delegates to Other Bodies
- 2:45—Report of Nominating Committee

and Elections

- 3:00—Vote of Thanks to Host Church
- 3:05—Read and Approve Minutes
- 3:15—Adjournment

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Millard Crocker

On February 14, 1957, Mr. Millard Crocker passed away at the Johnston Memorial Hospital. He was 56 years old and had been in declining health for about a year. He was a faithful member of Mt. Zion Free Will Baptist Church, Wilson County, North Carolina, and served as clerk for a number of years.

Mr. Crocker was married to Nettie Crocker in 1927. To this union were born five children. Two of these children preceded him in death a number of years ago. Surviving are Mrs. Crocker; one daughter, Mrs. Billie Pittman of Wilson, North Carolina; two sons, Mr. Earl Crocker of Norfolk, Virginia, and Mr. Jarvis Crocker of the home; one half-brother, Mr. Albert Whitley of Norfolk, Virginia.

The funeral services were conducted at Mt. Zion Church by the pastor, the Rev. W. O. Lassiter, and the Rev. Milford Hales. The body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

Gone but not forgotten,
Never will your memory fade.
Good thoughts will always linger
Around your earthly grave.

THE MAIL BOX

INFORMATION WANTED

"I am now living in Winston-Salem, North Carolina, and endeavoring to organize a mission under the direction of the North Carolina Mission Board. I shall appreciate receiving from any reader the name and address of any Free Will Baptist or other person in or near Winston-Salem whom I may contact."—W. S. Burns, Route 1, Thomasville, North Carolina.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"Be clothed with humility" (1 Peter 5:5).

"Lead me in thy truth" (Psalm 25:5)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Using or Abusing Our Freedom

(Lesson for October 27)

Lesson: 1 Corinthians 8:1-13.

Golden Text: 1 Corinthians 10:13.

I. INTRODUCTION

Idolatry in Corinth touched all groups. This means the political, social and business interests, to say the least of the religious realm, where it was of chief concern. The commonness of idolatry, along with the offering of animals as sacrifices, had actually led to an excess of meat that had been offered and then returned to the markets. The converted Jew felt that complete abstinence was essential in the eating of idol offerings. The Gentiles, on the other hand, had been used to buying meat on the market with no thought as to the source from whence it came. The meat consisted of remnants of animals that were slain as sacrifices, after the priests had their share.

The question was a burning one. It was natural for the Jew to do as he had been taught, and likewise the Gentile. On either side we have two extremes. One seeking to hold to the law and the other going beyond their liberty to practice as they chose, with no thought of its consequences.—*The Bible Student* (F. W. B.).

The first gathering of Church leaders as recorded in Acts 15 had forbidden the eating of meat sacrificed to idols, doubtless as a concession to the Jewish believers.

II. HELPFUL HINTS

2. "Puffed up" church members may deceive some people, but God knows those who are His very own (Vv. 1-3).

3. Those who have been won from the meshes of the world should not again become entangled therein (Vv. 4, 5).

4. The true Christian knows God as Creator and Father, and Christ as the only begotten Son of God and His Saviour (Vs. 6).

5. People receive spiritual knowledge through the Holy Spirit, the third person of the Godhead, and through an understanding of the Word of God (Vs. 1).

6. A Christian should refrain from any activity that disturbs his conscious relationship with God (Vs. 7).

7. He should also consider the effect of his acts upon others who are weaker (Vv.

8-10, 12).

8. It is an awful thing to cause a weaker brother to stumble and be eternally lost (Vs. 11).—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Knowledge is necessary to guide us in decisions. By it we can act as moral beings in the light of our problems. But knowledge alone is not sufficient to make all decisions. There are some problems which confront us, not as a choice between right and wrong, but as a choice among the good, the better and the best. It is here that love must also assist us in making a decision.

Knowledge often puffs up in pride and self-sufficiency when zeal for truth is stressed more than love for people. Knowledge strengthens but love mellows. We need love to balance truth. Knowledge may bring self-conceit, but love brings humility. There are limits to knowledge—even Bible knowledge—but love knows no limits or boundaries. When love to God is supreme, then knowledge is held in proper balance. The problem of eating meats which had been offered to idols in sacrifice was difficult to solve for a Christian in Corinth. Between knowledge and love the issue was decided, for there is a love which is knowledge.—*The Gist of the Lesson*.

2. What imitators are little children! A small girl watched, with absorbing interest, everything which was happening at her mother's card party. She observed how her mother was dressed; how she dealt the cards; how the women drank cocktails; and how frequently they smoked cigarettes! Next day, the little girl gathered her playmates together to "play party." She dressed herself in the same clothes Mother had worn the day before at her card party. Slipping into her mother's room, she got Mother's package of cigarettes. Returning to her little playmates she put a cigarette into her mouth and struck a match. In lighting the cigarette, she accidentally ignited the oversize dress she was wearing. Instantly, she became a "human torch!" A few hours later, her little charred body lay still in death! As she died, she gasped, "I did like Mother, and it killed me!"—*The Bible Expositor*.

3. I think that it is this principle here which must guide us in such matters as smoking, drinking, card-playing, theater-going, dancing, horse racing, etc. If those

who look up to us as Christians are harmed, spiritually hindered, by seeing us indulging in any of these things, then we are doing damage to the body of Christ, and, for the other man's sake we will give up that which would harm him. Yet there is a line to be drawn. We are not going to live as other people tell us to live: we are going to live as we think Christ wants us to live for the welfare of others. There is however a limit. If someone should come along and say we ought not to wear a tie because it hurts someone's Christian life, we are still going to wear a tie. If someone else says there is a man near us who thinks eating meat is contrary to Biblical teaching, we are not going to stop eating meat because this man has a fanatical interpretation. The Spirit of God Himself, and the teaching of the New Testament, and the conduct of true and holy men of God will all contribute in giving us wisdom as to what we ought to do, and ought not to do.—*Peloubet's Select Notes*.

4. There is but one God . . . and one Lord Jesus Christ. There are millions in the world who have not the knowledge of the true and living God, and of the Lord Jesus, who, by the grace of God tasted death for every man. To slumbering, self-satisfied Christians, Paul said long ago, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Corinthians 15:34). Some two thousand years ago, the risen Christ gave His marching orders to His Church, ". . . Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). How slow God's children have been, throughout the centuries, to obey this all-important command.

5. "Some want a Christ who is not God; others a Christ who is not a sacrifice; a Christ without a Cross, and without blood; a Christ who will teach but not expiate sin; a Christ whose life and death are an example of self-surrender to the utmost, but not an atonement; a Christ who is not a judge, nor a law-giver, nor a priest, and only a prophet in the sense of a teacher. 'To us there is only one Lord Jesus Christ.'"—*Biblical Encyclopedia*.

6. I know a young man who was a football hero, captain of the West Point football squad and an "all-American." He was approached by the tobacco people and offered a most attractive sum of money to pose with a cigarette in his mouth, and permit his picture to appear in the ad of a well-known cigarette company. He needed the money. He could have spent it to great advantage. But he turned the offer down without hesitation. When questioned about his refusal, he said, "I need something else more than I need the money. I need my own self-respect and the respect of others."—*Dr. "Bob" Shuler*.

Missionary Conference

Grace Free Will Baptist Church, Greenville, North Carolina
October 20-27, 1957

The Grace Free Will Baptist Church of Greenville is sponsoring a missionary conference on October 20-27 beginning each night at 7:30. The Rev. N. Bruce Barrow, president of the North Carolina State Convention will open the conference on Sunday night, October 20.



Rev. Rashie Kennedy

church, says, "All people in driving range of the church who are interested in missions or interested in learning more about missions are invited to attend."

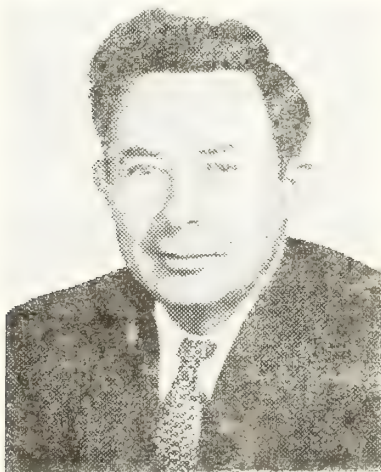


Rev. Ray G. Hayes

The Rev. D. L. Whaley, missionary to Alaska, will present a special service on Monday night showing pictures on Alaska.

The Rev. Ray G. Hayes of Gray Hawk, Kentucky, will be the special conference speaker beginning Tuesday night and continuing through the following Sunday morning. Mr. Hayes is a specialist in the field of missions.

The Rev. Rashie Kennedy, pastor of the



Rev. D. L. Whaley

THE UNPARDONABLE SIN

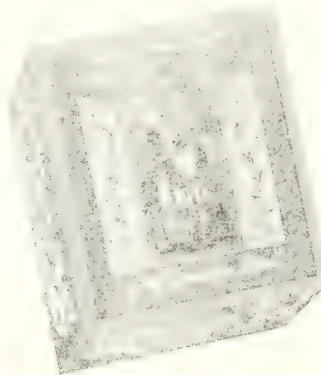
(continued from page thirteen)

We see, according to this Scripture, that sin becomes unforgivable because it is unrepentable. If a soul is sinking on the sea, a life buoy is thrown him, and he will not grasp it when he can, what help is there for him? He chooses to die. So likewise is the sinner who, in sin, continues to resist the Holy Spirit, do despite to Him against his better judgment; then it is that God will send strong delusions that he might believe a lie and be damned.

God cleanses by the blood of the Lord Jesus. He gives life and power by His Holy Spirit. (See Hebrews 10:29.) The danger in committing the unpardonable sin does not lie in God's unwillingness to forgive; the danger lies in our putting ourselves in such an attitude toward God that He cannot reach us in His plan of salvation.

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



Our assortments of Birthday, Sympathy, Get-Well and All-Occasion Cards are equally well adapted to convey your sentiments on any occasion.

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AYDEN, NORTH CAROLINA

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 23, 1957



WHITE OAK HILL CHURCH

In 1887, five miles northeast of Bailey, North Carolina, after some previous preaching had been done under a brush arbor, there was organized a little church called White Oak Hill Free Will Baptist Church. The original building was a one-room frame structure, which also served as a community schoolhouse.

As the years went by the membership increased and another one-room church with greater seating capacity was built. However, since then an even larger membership necessitated the building of a new church auditorium with much greater seating capacity. This building is the one pictured above. The old church is now being used for Sunday school classrooms.

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EDITORIAL

CHRISTIAN CONDUCT

Volume upon volume has been written upon the general subject of Christian conduct, and many, many more can and possibly will be written. The foundation for such writing is found throughout the entire Bible, and particular emphasis is given the subject in the Gospels and the Epistles of the New Testament. In an effort to limit the subject we have chosen to deal with it as Jesus Himself did in His discourses in the Gospels; but here again we find that we shall not be able to do justice to it, for the Sermon on the Mount is devoted almost exclusively to it, and this masterpiece alone furnishes inexhaustible material. However, we shall begin, in this article, to discuss phases of Christian conduct which the Master pointed out in His messages.

In the eighteenth chapter of Matthew Jesus dealt with some essential elements of Christian conduct. Let us notice:

Humility Denotes Greatness

The disciples who followed Jesus day by day and heard His marvelous words of wisdom showed their earthliness in the questions they asked Him. One of their keen concerns was to become great men; therefore, in the first verse of this chapter one of them asked, "... Who is the greatest in the kingdom of heaven?" Perhaps they may have been surprised when He said, "... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Vv. 3, 4).

The tone of the question asked in Verse 1 seems to indicate that the disciples were discussing the matter among themselves when they came into the presence of Jesus. Perhaps they were recounting their experiences and trying to guess whom Jesus would select to be first in power in this new earthly kingdom which they thought He would set up immediately after His death and resurrection of which He had just told them. Jesus' answer indicated that He was not pleased with their attitude, so He taught them a lesson by using a small child who was standing nearby. He told them that they must change their whole attitude before they could even enter into the Kingdom of God—the pride and envy must be rooted out and they must find the state of innocence which Jesus saw in the little child.

Then, as to greatness in the Kingdom, Jesus points the disciples to the humility of the little child. The little child was recognized as insignificant in that its body was immature and its mental ability undeveloped; therefore, the child could hold no hope of being exalted to a high position of honor and trust in this world of mature people. Even so, Christians must not let their high opinion of their own talents and abilities induce them to aspire to the high positions in the church; they must wait for others to recognize their true worth by observing their lives of humility and self-denial in the service of Christ. Let the humble Christian know that God will bend heaven's power down to earth to exalt His obedient child to the position he justly deserves in the work of the Kingdom.

The Millstone for Offense

Because the Master knew the hearts of men, He knew that there would be some who through jealousy and envy, would seek to destroy the influence and work of the servants whom He had given positions of trust in the Kingdom. To these He gave the solemn warning, "But whoso shall offend one of these little

ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Vs. 6). Concerning these little ones, Matthew Henry says, "Their believing in Christ, though they be little ones, unites them to Him, and interests Him in their cause, so that, as they partake of the benefit of His sufferings, He also partakes in the wrong of theirs. . . . There are those that offend these little ones, by drawing them to sin (1 Corinthians 8:10, 11), grieving and vexing their righteous souls, discouraging them, taking occasion from their mildness to make a prey of them in their persons, families, goods or good name. Thus the best men have met with the worst treatment in this world."

In Verses 7-10 Jesus goes on to further show the tragedy of a person's holding envy in his heart toward another whom God has given a position of honor and trust, "... it must needs be that offences come; but woe unto that man by whom the offence cometh!" (Vs. 7). He says that if the envy which causes the wicked deeds cannot be removed without excruciating agony such as would come from cutting off a hand or a foot or plucking out an eye, the person who finds himself guilty had best undergo the pain because envy will cause him to be cast into hell-fire.

In conclusion, let us point out that we cannot consider our misconduct in this life lightly. Just as surely as the Bible teaches anything, it teaches that we, as responsible beings, are going to answer to God for our words, thoughts and deeds. We who know what is right and what is wrong cannot afford to flaunt our sin and disobedience in the face of God. It is either the result of wishful thinking, or no sound thinking at all, for us to hope that we shall not call down the wrath of God upon our heads for our willful transgression of His eternal truth. The person who persistently obstructs the work of the Lord should examine himself again to see if he is in the faith. It is far better to make painful adjustments now than to wait until it is too late to do anything about them.

"... Jesus . . . said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them." (Mark 10:14, 15).

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The Proud Texan

George Burnham

(Editor's Note: George Burnham, nationally known religious columnist, writes from the Far East where he is touring missionary stations and attending conferences of church leaders.)

MANILA—The proud Texan, who may have been one of those who joked about taking his Cadillac change in Volkswagens, hasn't done much bragging recently about the pretty young secretary who was among his big conquests while he was defending his country in the Philippines.

Olga went for him in a big way. Why not? He was handsome, had plenty of money and was from the fabulous state of Texas.

In the natural course of events, but without the benefit of marriage, she discovered that she was going to have a baby.

Living daily on the frantic edge of hysteria, because her father would disown her, Olga tried to abort the event, with various medicines and hard exertions. None worked. She decided to let nature take its course.

In a final effort to salvage her life, she went to the big Texan and asked if he would marry her. He did the magnanimous thing by going through a ceremony, and then showed his true bigness by staying around until two beautiful twin daughters were born. He had created two new citizens of the United States.

Shortly thereafter, he sailed away alone toward the good old U. S. A., the promised land where he had been endowed with certain inalienable rights for life, liberty and the pursuit of happiness. His wallet was well filled for the big blowout when he reached California.

It may have been an oversight, but he had neglected to provide any means of support for the secretary-bride and the two little citizens of America. Fellows on the ship may have laughed with him about getting "out from under." So what—he was a good ambassador of the United States. He had given away a couple of chocolate

bars to urchins of the street who beamed up at him and flattered his ego.

In the months that followed, Olga faced the almost impossible task of providing food and shelter for the twins. She wrote frantic, pleading letters to Texas. The husband was too busy making money to answer the letters personally, but again showed his bigness by having his lawyer write. It may have been an oversight again, but no money was transmitted to see that the children had something to eat. In fact, the legal terminology of the letter added up to this: "Get lost."

This could have happened. Olga was thin as a reed, and not in the best of health, but she was a fighter. The best fighters, more often than not, are found outside the ring.

The Texan may be interested to learn, however, that she didn't get lost. A little church went up next door to the place where she had found a room. She went to a service on Sunday morning—and found a new strength through faith in God.

She heard about an organization named World Vision, Inc. The organization had been founded by a grinning 42-year-old Californian named Dr. Bob Pierce, who was just the opposite of the Texan. Bob Pierce was big in the heart. He wanted to help people, not hurt them.

Olga volunteered to do anything for the organization to get a job, although she said she was only qualified for secretarial work. But it was decided by leaders of the organization that she could do far more important work than typing letters. With her new outlook on life, she could do valuable work among people, telling them about the Christ she had found.

She proved to be particularly effective among students, influencing thousands of them to a new way of life. Next, she began visiting jails in the Philippines. It was a hard thing for a sensitive young lady to do, but God honored her efforts in a wonderful way.

Olga was one of the 811 pastors and Christian workers who attended the just-completed national conference sponsored by Bob Pierce at Baguio.

She had a big smile for everyone and appeared to be just about the happiest person there. The little American citizens were at home with her father and mother, who had forgiven and forgotten.

Maybe the Texan can brag after all. The family he abandoned in the Philippines is well and happy, no thanks to him. But God is in His heaven and all is right with their world.

19 Decisions at New York State Fair Church Exhibit

ministry of the North Syracuse Baptist Church was conducted through a "Christ at Noon" exhibit in the Horticultural Building at the New York State Fair. The motif of the booth was a huge question mark with vari-colored lights and the printed question, "Do You Have the Answer?" This outreach was under the direction of Mayre Gelsomini, assistant to the pastor. Over 1800 participated in the survey and thousands of pamphlets *Life's Most Important Questions* were distributed. Nineteen persons recorded a personal decision to accept Christ as their Saviour.

In response to the first questions, "Do you believe that there is a personal God?" 1763 replied "Yes"; 81, "No"; 48, "Uncertain." To the second question, "Do you believe that the Bible is God's message to man?" 1739 answered "Yes"; 40, "No"; 29, "Uncertain." To the third question, "Do you believe that Jesus Christ is the Son of God?" 1737 said, "Yes"; 32, "No"; 37, "Uncertain." To the fourth question, "Do you believe that Jesus Christ died for your sins, rose again, and lives to be your personal Lord and Saviour?" 1757 indicated, "Yes"; 36 "No"; 56, "Uncertain." In answer to the last question, "Do you believe that you will go to heaven when you die?" 1183 replied, "Yes"; 76, "No"; and 584, "Uncertain." Commenting on the survey, pastor Ernest L. Laycock, said:

"The apparent reason for a number of negative answers to the first question, despite the fact that national surveys reveal that 99% of all Americans believe in God, was due to the word 'personal.' By this we meant that God was more than influence or force, but that He possesses a personality and manifests all the attributes of personality."

Kindness is giving of means, of time, of knowledge, or understanding—kindness is glad giving of self!—Ila R. Monday.

A Progressive Church

Vida Munden Nixon

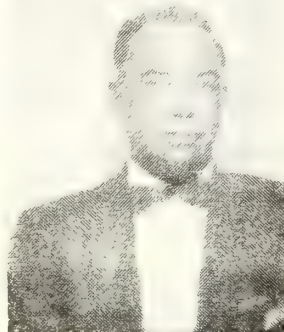


A Scene at White Oak Hill Church

WITHOUT God's divine help we can do nothing; but joining together hands, hearts and prayers, and trusting fully in Him, we can do what seemingly is an impossibility. God did not perfect His creation of the world and all things therein in just one day; neither can we do everything all at once. It is His plan that we begin with faith, believing in Him, and patiently go on and on with the work He has assigned to us.

In 1887, five miles northeast of Bailey, North Carolina, after some previous preaching had been done under a brush arbor, there was organized a little church called White Oak Hill Free Will Baptist Church. This was done by the Reverends T. H. Matthews and J. L. Eason, assisted by D. Bissette and A. H. Bissette. The original building was a one-room frame structure, which at that time amply took care of its congregation of about twenty or twenty-

five charter members and visiting attendants. This same building also served as a community schoolhouse, and the site of a high hill with oaks growing in the yard has become a very sacred spot to those who attended school all week and then church on Sunday. The land was given by



Rev. Paul Lee

A. B. Williams. Robert H. Batchelor was appointed clerk and Jackson Lamm was the first deacon. The Rev. T. H. Matthews was first pastor, J. L. Eason also preaching. As years went by, the membership and congregation grew until a larger building was needed, so another one-room church with greater seating capacity was built. A piano and choir chairs were bought and other necessary church furniture added. After the Sunday school grew larger, three classrooms were added to the church building, the Rev. W. E. Renfrow being the pastor at this time. Meanwhile a Woman's Auxiliary was organized, which grew and was a great help. This auxiliary now has forty-four members who are aiding in various ways in the church and community.

The church went on half-time service in 1951, with the Rev. W. L. Poythress as pastor, having two morning and two evening services per month. Since the church has continued in growth and progress, a new church auditorium with much greater seating capacity has been built (as seen on the front page of this issue) and the old church is used for Sunday school classrooms. This was done during the pastorate of the Rev. Ralph E. Clegg, when the need arose for more rooms. Our Young People's Auxiliary bought carpet for the new church, as a helping project; and the GoTell Auxiliary purchased a large, electrically-lighted picture of Christ, "Inspiration," as project to beautify church. At present, the Young People's Auxiliary has chosen as its project the purpose of an outdoor bulletin board, and the Go Tell Auxiliary has put signs up along the road directing traffic the way to the church.

Since the church was first organized and served by Mr. Matthews and Mr. Eason there has been a succession of very efficient and reverent pastors of White Oak Hill namely, the Reverends B. H. Boykin, B. T. Dixon, J. L. Strickland, B. W. Tippet, J. K. Ruffin, L. H. Worthington, B. B. Deans, J. H. Whitley, J. W. Valentine, R. N. Hinnant, L. T. Phillips, G. C. Joyner, M. E. Godwin, James A. Evans, Arthur Hales, J. W. Alford, L. E. Ballard, M. L. Johnson, W. E. Renfrow, W. L. Poythress, Ralph E. Clegg, and, at present, Paul Lee. Since Mr. Lee assumed his pastorate last June, on half-time service, in September he was put on full time. Thirteen new members have been added to the church since June, another Sunday school class organized, a cradle roll added, and arrangement made for a church bus. A building program has been proposed for a new educational building of fourteen classrooms and a nursery. Under the leadership of our good pastor and his wife, the help of God Almighty, and inspiration of His Hol

Spirit through Jesus Christ, this can be done.

With midweek prayer meeting, also additional cottage prayer services, and other devotional services, this membership of 227 church members should be able to move onward and upward in the great cause of God's Kingdom. One young lady from the Young People's Auxiliary is now in college at Nashville, Tennessee, studying to be a missionary; one of our men during the past

few weeks has felt the call to be a minister. They desire the prayers of everyone, that they may be just what God wants them to be and go wherever He wants them to go to win lost souls for Christ.

One of our most noted Free Will Baptist ministers and writers was a boy from White Oak Hill Church. He is the Rev. J. C. Griffin, author of "Notes and Quotes," who received his license to preach from this church.

MEDITATION AT HOME-COMING

*Dilda's Grove Church, Pitt County,
North Carolina*

WALKING across the familiar church yard, under the same old trees, I thought, "How good it is to be back where my feet trod 25 years ago. Although the church of my childhood still stands, there is little now in its appearance for an old-timer to recognize as belonging to the beloved house of worship of long ago.

Memories bring back pictures of wooden steps, simple lamps, and clear windows thru which a person could gaze and meditate on God's world.

Going up the new steps through the open door and slipping quietly to a seat, I continued taking in the many changes. Footsteps are muted and the new carpet is doing its work well. Light drifting through the new windows makes me think of the beautiful hues of the rainbow in God's sky and around His throne.

Oh, over there are the new Sunday school rooms. I know the teachers must be very thankful for them. What opportunities for the teachers here with the little ones!

What a great joy to see that beautiful musical instrument. I know the melodies it provides bring comfort to the sad, peace and calm to the troubled. Truly the pianist or organist has a great field in which to labor as God uses her fingers for His glory. Music in the form of old clear hymns of praise and thanksgiving and pleading for sinners to become saints is played. I can still hear "At the Cross" and "Oh Happy Day" ringing in my ears and others clear to my heart. Look, little boys and girls taking their places by the shining new organ and singing of their love for Jesus and best of all His love for us!

Many faces are missing—it would be a joy to see them, and yet, when I realize where they are, the note of sadness is changed to a song of joy. How great is our God who loves us so and wants us to live with Him! Sitting in the little church, my thoughts turn to my heavenly home and those waiting there.

Yes, this home-coming is new—in that

God's people have labored to beautify His place of worship here. And they have done a good job. One of the best changes to me is to hear dear saints of the Lord speak freely of Him. I praise God for the *under-shepherd* who is a dedicated laborer in the *harvest field*—one who has done a great deal of personal work, with the help of his wife, winning souls for Jesus. Brother Robert Lee Norville has been busy about His Father's work and God has allowed him to see some fruit of his labor. It is my prayer that he will continue to be a *burning light* for Jesus.—Rachel E. Wooten.

In God We (Should) Trust

Edwin Raymond Anderson

WE are advised to take a closer look at our currency these days; not for fear of counterfeit necessarily, but for in-

New Church in Atlanta

At last the prayers of a faithful group have been answered and by much effort on the part of those interested, there is now a Free Will Baptist church in Atlanta, Georgia. The church is holding services at 3941 Wascana, Blair Village. This is on Highway 54 going toward Jonesboro. The attendance is about 23 at each service. At the present time Mr. Lee R. Miller, 1002 Banberry Road, Marietta, is in charge. Those who read this announcement having friends or relatives in Atlanta should inform them of the new church.—H. E. Willis.

dication of change. Take up a dollar bill, please.

For one thing, it is printed on new rotary presses instead of the old flat-bed type, and bears the signature of the new secretary of the treasury, Robert B. Anderson, in addition to the legend, "Series 1957" instead of "1935-E." Therefore, if your bill is spanking, sparkling new, look for these changes. But look again. The truly important change consists of four words printed thereupon—"In God We Trust." Authorized by Congress some two years ago, it is now a reality upon our currency. Improvement indeed!

Of course, what is printed on paper is not necessarily that which registers upon the heart. Men have their multitude of methods for setting up *heart gates*. Again, there is no value in sayings and slogans, as such, even if printed on instruments of exchange, and it is solemnizing to recall the word of the Lord which declares Him as the Searching One who ". . . seeth not as man seeth; . . ." (1 Samuel 16:7).

"In God We Trust" raises the query, "Yes, indeed, but which one?" There are gods many and lords many straddling our land today, for man is ever in the inclination of worship o'er that which determines dearest possession. For example, the god *mammon* claims far too many, and the dollar has been nigh deified for what which it can deliver. Each man has his god, his altar, whether he would care to admit it or not.

One alone is worthy of the trust of the life, and the evidences of Calvary reveal the God and Father of our Lord Jesus Christ as rightfully claiming prime position. An old preacher often said, "You can trust the Man who died for you." The Beloved of the Father alone went into the depths of death in order to lift onto the heights, to become the all-in-all to the committed life. All other gods give way at the gates of the grave, but He is ". . . alive forevermore, . . ." (Revelation 1:18), ". . . after the power of an endless life" (Hebrews 7:16).

"In God We Should Trust" might be a truer slogan, leading to serious thinking! But let not the dollar distort Deity, but rather remind of Him from whom all blessings flow.—Copyright ERA, 1957.

It isn't necessary to blow out the other person's light in order to let your own light shine.

No one has ever disproved that low living ends in high costs.

Killing the dog does not cure the bite.

NEWS NOTES

Home-Coming at Powhatan Church

The Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, observed its annual home-coming on Sunday, October 20. Services began with Sunday school and continued with the morning worship hour followed with a picnic lunch on the grounds at 12:00 o'clock. Various singing groups presented a program during the afternoon.

The Rev. J. C. Griffin In Home-Coming Services

The Rev. J. C. Griffin of New Bern, North Carolina, has been the speaker for several home-comings in North Carolina. In July he preached the home-coming sermon at Soundside Free Will Baptist Church, in September he brought the home-coming message at Spring Hill Free Will Baptist Church, and on October 13 he delivered the home-coming message at St. John's Free Will Baptist Church.

Mr. Griffin says, "In November I am to preach the home-coming and harvest day sermon at Wintergreen Free Will Baptist Church. God is giving me special strength for regular and special work and I thank Him for grace to carry on."

Youth for Christ Rallies Announced

The Saints' Delight Free Will Baptist Church located north of Bridgeton, North Carolina, will be host to a Youth for Christ Rally on Saturday night, October 26, at 7:30. The speaker for this rally will be the Rev. Leslie Rowe of Bridgeton.

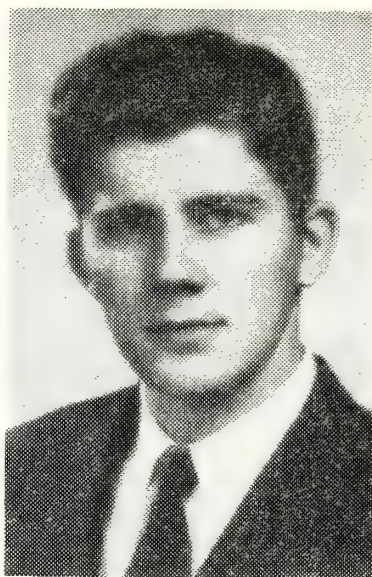
On Sunday afternoon, October 27, a Youth for Christ Rally will be broadcasted over radio station WOOW from St. Mary's Free Will Baptist Church of New Bern, North Carolina. This rally will start promptly at 3:00 p. m. The speaker will be the Rev. Albert Rawlings, pastor of Mosley's Creek Free Will Baptist Church.

Everyone is cordially invited and urged to attend these rallies.

Home-Coming and Revival At Juniper Chapel Church

The Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, will observe its annual home-coming on October 27, 1957. Mrs. Ethel Whaley will be present for the morning service. The pastor of the church is the Rev. Henry Armstrong. All former pastors, members and friends are urged to be present for the

Revival Services at White Oak Hill Church



The Rev. Bobby Jackson of Greenville, North Carolina, will be the evangelist for a revival at the White Oak Hill Free Will Baptist Church, Nash County, North Carolina, beginning October 27 and continuing through November 3. Services will begin at 7:30 each evening.

The pastor of the church, the Rev. Paul Lee, says, "The public is urged to attend these services. There will be special singing each night by visiting groups of singers."

home-coming services.

The Rev. L. B. Manning of Fountain,

Coming Events—

October 23, 24—Eastern Conference, Beaufort Church, Cartaret County, North Carolina.

October 30, 31—Midway Association, Live Oak Church, Baker County, Georgia.

October 31, November 1—Cape Fear Conference, Shady Grove Church, Dunn, North Carolina.

October, 31, November 1, 2—Texas State Association, First Church, Dallas, Texas.

November 6, 7—Central Conference, Black Jack Church, Pitt County, North Carolina.

November 7, 8—Central Association, Oak Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsonville, South Carolina.

November 12-14—Georgia State Association, Cool Springs Church, Norman Park, Georgia.

North Carolina, will be the visiting evangelist for the fall revival which begins October 27. The church requests the prayers of all Christians for the success of the revival. A cordial invitation is extended to everyone to attend the services.

Wintergreen Church To Observe Home-Coming

The Wintergreen Free Will Baptist Church of Cove City, North Carolina, will observe its harvest home day services on Sunday, November 10. The Rev. J. C. Griffin of New Bern, North Carolina, will be the guest speaker for the 11:00 o'clock service.

The Rev. Elbert Edwards, pastor of the church, invites everyone as well as the members of the church to attend the services and enjoy the fellowship and gospel singing. Dinner will be served by the ladies of the church at 12:30.

Fall Revival at Cabin Church

The Cabin Free Will Baptist Church Duplin County, North Carolina, announce that its fall revival will begin October 27, 1957, with the Rev. Clyde Cox as the visiting evangelist. The services will continue through November 3. A cordial invitation is extended to everyone to attend. All Christian friends of the church are asked to pray that the revival might be successful for the glory of God.

The reporter, Mrs. Beulah Mercer, states "We the people of Cabin Church extend an invitation to everyone to come and worship with us on second and fourth Sunday mornings at 11:00 a. m. and evenings at 7:30 p. m. We have Sunday school every Sunday morning at 10:00 o'clock, and prayer meeting each Thursday night at 7:30.

"Our pastor is the Rev. Joseph Ingram formerly of Kenly, North Carolina. He is a student at Mount Olive Junior College, Mount Olive, North Carolina. Mr. Ingram is married and has a daughter, Rebecca Ann, Age 3. He began his services with us on September 9, 1957."

Friendship Church To Observe Home-Coming

The Friendship Free Will Baptist Church, Johnston County, North Carolina, will observe its annual home-coming on Sunday, October 27. The church is located near Middlesex, North Carolina.

The services will begin at 10:00 a. m. with Sunday school, which will be followed by the morning worship service conducted by the pastor, the Rev. Johnnie Eason. A picnic lunch will be served on the church grounds immediately following the morning services. The afternoon will be spent in singing and fellowship.

The Rev. R. B. Crawford To Conduct Palmetto Revival



The Rev. R. B. Crawford, pastor of the Greenville, North Carolina, Free Will Baptist Church will be the guest speaker for the fall revival at Palmetto Free Will Baptist Church located near Vanceboro, North Carolina, on Highway 17, beginning Sunday night, October 27, 1957. These services will continue through Saturday night, November 2.

Mr. Crawford will be assisted by the pastor of the church, the Rev. Elbert Edwards. The public is cordially invited to attend the services, and is requested to be much in prayer for the meeting.

The home-coming chairman, Mr. A. R. Strickland, extends a cordial invitation to all former pastors, former members and friends to attend the services.

Revival Scheduled at Reunion Chapel Church

The Rev. T. O. Terry will be the visiting evangelist for a series of revival services at Reunion Chapel Free Will Baptist Church near Vanceboro, North Carolina, beginning October 28, 1957. These services will continue throughout the following week, starting each evening at 7:30.

The reporter, Mrs. Inez Dunn, extends cordial invitation to everyone to attend the revival services.

Home-Coming Services at Holly Springs Church

The Holly Springs Free Will Baptist Church, Newport, North Carolina, announces that its annual home-coming will be observed on October 27, 1957. Services will begin with Sunday school at 9:45 a. m., continuing with morning and afternoon services. Lunch will be spread on the grounds at the noon hour. A short me-

morial service will be held during the afternoon with special singing.

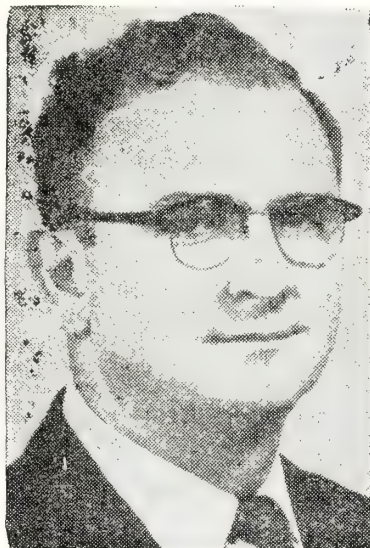
All members, former pastors and friends are cordially invited to attend.

Antioch Church Announces Revival

The Antioch Free Will Baptist Church, Wayne County, North Carolina, announces that its fall revival will be held October 27—November 2, with the Rev. C. L. Patrick of Walstonburg, North Carolina, as the visiting evangelist.

The pastor of the church, the Rev. Leonard Woodall, extends a cordial invitation to everyone to attend the services.

The Rev. F. A. Rivenbark to Conduct Reedy Branch Revival



The Reedy Branch Free Will Baptist Church located near Winterville, North Carolina, announces that the Rev. F. A. Rivenbark, pastor of the Fairmount Park Free Will Baptist Church of Norfolk, Virginia, will conduct its fall revival immediately following the annual home-coming celebration on Sunday, November 3, which will mark the 157th anniversary of the church. The revival services will continue through November 10.

The Rev. Henry Melvin, pastor, extends an invitation to all former pastors, members and friends of the church to share in the home-coming celebration and to attend the revival services.

I Know He Is Real

I wish I could tell it—how wondrous is He
Who once died on Cal'ry, and now lives
in me!

I cannot describe it just how I now feel,
But glory to Jesus! I know He is real!
The doubts are all settled; I'm His, yes, all
His

The great love of Jesus, how boundless it is!

Superannuation Month In North Carolina

Mrs. Walter Rhodes, Board Member

ANOTHER year has passed and the members of the North Carolina State Board of Superannuation has been asked again to take up their pen and remind our church people to remember that October is superannuation month. And again we ask each Free Will Baptist to remember an obligation to our retired and disabled ministers. We are asking for 25c per member to be given to this worthy cause. We need to increase these checks and to add others to the list. Also remember the rising cost of living. We must not forget the widows of deceased ministers who toil many hours a day to help make the ministry a great and honorable calling.

Again I want to remind our people of David in Psalm 71:18, "... when I am old and greyheaded, O God, forsake me not; ..."

We do appreciate the support that has been given in the past, and let's not do less in the future.

Listed below are questions regarding superannuation. Each individual is asked to answer for himself these questions and think seriously upon the subject:

1. What is superannuation?
2. Who receives benefit from the program?
3. What would I do if I were a retired or disabled minister without an income?
4. Who is supporting the program?
5. Why should I support superannuation?
6. Have I put forth an effort to help and encourage others to help raise funds for this cause?
7. If Free Will Baptists are not going to rally to the support, who will?
8. Are you happy and satisfied with the program's financial condition?

It fills me and thrills me, and makes my heart glow,
I've joy in His service as onward I go.
His presence is with me, His Spirit abides,
He saves me and keeps me and always He guides,
He sanctifies wholly; O, praise the dear Name
Of One who throughout ev'ry age is the same,
A full "yes" to Jesus I've said in my soul,
His precious Blood covers, His grace makes me whole,
I love Him, adore Him, in woe or in weal—
O, praise Him forever! I know He is real!
—Selected.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: There is some confusion in a church in which I assisted a pastor in some special services a few weeks ago. This confusion came when the name of a man who is divorced from one woman, married to, and living with another was mentioned as a candidate to fill a vacancy on the board of deacons. The group who oppose his being ordained for this office thinks that he does not fill the Biblical requirements for deacons. The other group thinks that he is eligible. These two groups want you to express your view on this matter giving Biblical support to your opinion.—W. J.

Answer: What I think to be the teaching of the Bible on this subject has been set forth several times in this column, yet there are many today that seem either to forget or to disregard the Bible's instructions on this vital subject that it seems worth-while to discuss it again. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business" (Acts 6:3). If this brother were full of the Holy Ghost and wisdom, he would not consent to his name being entered as a candidate when he sees that it will bring confusion and strife in the church. "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Timothy 3:8-13). For the deacon to be full of the Holy Ghost is quite a restriction, and to be grave he must not act in undue haste while filling his office but only after he has given the kind of solemn thought to a matter or question that assures him he is acting in the will and according to the guidance of Christ. For one to be doubletongued is to be deceitful. I have heard people speak of one who talks one way on a given subject to one person, or group of people, and to

another quite differently, as having a tongue that was loose at both ends. The deacon, like all officers of the church, should know that he is both correctly and amply informed on a subject before he discusses it. Then he should be as stationary and unmoveable in his right stand as the rock of Gibraltar. He is not to show himself as a weakling in excessive eating and drinking. It has been said that temperance includes total abstinence from that which is harmful and a moderate use of that which is good. He should have a right attitude toward money and other forms of wealth, acquire wealth only when it can be used to help the church, and thereby further the cause of Christ. "Holding the mastery of the faith in a pure conscience" in its self this would make a deacon an ideal Christian. If for no other reason than that he be a good example to others, this would bar him from being divorced from a woman and married to another while the first was living. He must also acquaint himself with the teaching of God's Word before he possesses this quality. The faith as set forth in the Bible includes exercising faith as one seeks to obey God in all things. See James 2:16-26. To have a pure conscience means one cleansed in the new birth and kept cleansed in the light and cleansing power of the Word of God.

In the next verse, which is the 10th verse, he must be a blameless person, not necessarily one of whom no harm is said but one who is due no one's ill will or no one's slander. This is not enough, however, as is seen in Verse 11, but the deacon's wife must possess the same qualities of purity, chastity and integrity. The apostle here in a summary mentions several required qualities of a deacon and then in the last quality given says "must be faithful in all things." But lest some one might not yet see as he desires that a church should see, he says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (Vv. 12, 13); "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her re-

main unmarried, or be reconciled to her husband; and let not the husband put away his wife" (1 Corinthians 7:10, 11); "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband is dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man" (Romans 7:2, 3). It seems to me that these verses of Scripture would settle once and for all the question concerning the divorce and remarriage of a Christian while his or her companion yet lives. On the other hand, if a person wanted to deny this and the church members did not follow this particular passage, what of the example that a deacon is supposed to set? Could he be a deacon according to the rules found in 1 Timothy 3:8-13? He that is divorced from one and married to another woman could hardly have the ideal situation these verses require that one have; for neither the wife nor the children could under such circumstances meet with the required of a deacon's family in, "Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Timothy 3:12); "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19); "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9); "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Romans 15:1); "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend" (1 Corinthians 8:13). No man that is divorced and remarried who has both the best interest of his local church and of Christ's Kingdom in general at heart would or even could be a candidate for this office, instead he would follow Paul as expressed here.

These verses clearly teach that all Christians must walk cautiously as an example of Christ's likeness both before the unsaved and also before weak Christians. If all Christians are so obligated an officer in the church is not less but rather much more obligated before both God and man. I should avoid the very appearance of evil lest someone not well grounded in the faith should stumble. Our denomination is not alone in opposing divorced people to the church in a second marriage while the divorced companion is yet alive, but all the renowned Bible scholars that I have known for the past generation so believed and taught.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

This week we are going to consider our young people in the light of influence. This is important. Your influence not only has to do with your life, your development and your happiness, but with those great things in the lives of countless others.

The dictionary definition is, "To alter or move in respect to character, conduct, or the like; to sway; persuade; affect; as, to influence a person for good." And I might add to that, to influence a person to do evil; for influence is a great thing, which must be either good or bad. No doubt, the influence of the great majority of mankind is bad, since we see so much sin and wickedness, lawlessness and crime existing today. It is becoming alarming, very distressing and extremely dangerous to our continued existence as a great people and nation. The sad fact is that young people are indeed figuring greatly in all this. It is not a pretty fact, but a fact nevertheless, that the great crime wave now sweeping the world, and especially America, is principally on the part of our young people. This ought not to be true. I believe God is tremendously displeased with it.

Influence! How it counts! One bad boy or girl may lead a dozen, or a hundred, or many more astray! In fact, it cannot be known how many the bad influence of one can destroy. The Bible says, "... but one sinner destroyeth much good" (Ecclesiastes 9:18). How true that is! If that is true of one sinful boy or girl, man or woman, how about the tens of thousands, yes millions, peddling evil? Influence counts, and everyone has, and is exerting influence, some good, some bad, for it goes from one to another.

Then how can we win the world to Christ unless we live the Christ life? We need to clean up and make our lives count for good. I say this sincerely and out of a heart of love, but it is a horrible truth that so many of our young people, and older ones too, in the church today live just like folks out in the world who do not claim to be anything but sinners. They go to all kinds of places of evil, lustful amusement, use just as bad language, indulge in sin

just as much; drink, smoke, dope and indulge in immorality just like the people of the world, therefore they cannot be told from the most wicked of the world. No one can do these things and influence others for good.

Perhaps what I am trying to say is expressed by the following beautiful poem:

DROP A PEBBLE

Drop a pebble in the water—just a splash
and it is gone;
But there are a hundred ripples circling on,
and on, and on;
Spreading, spreading, spreading, flowing on-
ward to the sea;
But there's not a way of telling where the
end is going to be.

Drop an unkind word, or careless—in a
minute it is gone;
But there are a hundred ripples, circling on,
and on, and on;
They are spreading, spreading, spreading
from the center as they go,
And there's not a way to stop them, once
you've started them to flow.

Drop an unkind word, or careless—in a
minute you forget;
But there are little waves a-flowing, and
there are ripples circling yet;
And perhaps in some heart a mighty wave
of tears you've stirred,
And **disturbed a life that's happy**, when
you dropped that unkind word.

Drop a word of cheer and kindness, just a
flash and it is gone;
But there are half a hundred ripples circling
on, and on, and on,
Bearing hope and joy and comfort on each
splashing, dashing wave,
Till you'd not believe the volume of the
kind word you gave.

Drop a word of cheer and kindness, in a
minute you forget,
But there's gladness still a-swelling, and
there's joy a-circling yet;
And you've rolled a wave of comfort whose
sweet music can be heard
Over miles and miles of water, just by drop-
ping a kind word.—Selected.

In that poem is the perfect picture of
influence—bad, good.

Till You're Well Again

"... My grace is sufficient for thee:
for my strength is made perfect in weakness. ..."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

ARE YOU AFRAID?

Children can be bold during the day; but there is a different story when night comes and they are put to bed. Many times they ask, "Mother are you there?" "Are you asleep, Daddy?" Mother says, "Yes, darling, I am here." Daddy says, "No, son, I am awake." The child asks, "Will you hold my hand, I'm afraid?"

Quite often in the midst of health many will appear to be brave and never appear to have any need for God. When the heart becomes burdened with cares, when sickness calls a halt to hopes, then nobody but God is good enough for a comforter. The psalmist knew what it was to be afraid. However, in the midst of his fears, there was a sudden reaching out of his soul to a certainty of the nearness of God. He says, "What time I am afraid, I will trust in Thee" (Psalm 56:3). In speaking these words the psalmist became conscious of One greater than the ill forces that were against him. He was conscious of One who controlled the circumstances of his life. In this environment of the consciousness of God, he was triumphant over all the forces of fear that possessed his soul. Now he could say, "... in God I have put my trust; I will not fear what flesh can do unto me" (Psalm 56:4).

Are you afraid? In more than 60 passages of Scripture, for times of danger and peril, for days of weakness and trial, for the multiplied sorrows of life, God seeks to install trust in your heart through the strength-giving words, "Fear not." Let this word of the Living God be enough for you. Don't worry over whether you have repented enough; or believed enough, or wept or prayed enough. Nothing you have done, or could ever do, would be enough. Nothing is enough, until you have Jesus. If you have Him, you have enough. If you have given yourself to Him, in unconditional surrender, just remember that He can keep that which you commit to Him. Just trust until you can say with Job of old, "Though He slay me, yet will I trust in Him: ..." (Job 13:15). Christ is sufficient; just hide in Him from all the fears that alarm you. There is only one remedy for your needs, and that is the boundless grace of God. This grace of God is the guarantee of heaven, and even the guarantee of deep-settled peace while you live. The risen Christ spoke to the Apostle Paul on one occasion and said, "... My grace is sufficient for thee: ... for my strength is made perfect in weakness. ..." (2 Corinthians 12:9). There is no need to be afraid; but there is a great need for those who are sick and shut in to lean on Jesus for repose. He is able to calm the sea. Only listen and hear Him say, "Peace, be still; it is I, be not afraid."

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. ... God is in the midst of her; she shall not be moved: ..." (Psalm 46:1-5).

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Six Denominations Are Registered At Mount Olive College

Nineteen countries, fifteen vocations, six denominations and two states are represented in the 87 students now enrolled for the fall semester at Mount Olive Junior College, Mount Olive, North Carolina, Mrs. P. K. Sutton, registrar, revealed this week.

The local liberal arts junior college which began operation in 1954 with an enrollment of 22 students has experienced a growth in the student body of 400% during the past four years.

Wayne County leads in students with seventeen, but Duplin County follows closely with sixteen. Greene, Sampson, Lenoir, Wilson and Johnson counties each have six or more students. Other counties repre-

sented are Craven, Pitt, Martin, Onslow, Beaufort, Cumberland, Gaston, Granville, Harnett, Transylvania and Washington. Three students are enrolled from South Carolina.

In vocational interest 24 students are preparing for secretarial work, 23 for teaching, and ten for the Christian ministry. Other vocations represented are business administration, engineering, medicine, agriculture, nursing, industrial arts, pharmacy, accounting, banking, religious education and home economics.

The majority of students are Free Will Baptists, but there are thirteen Methodists, nine Southern Baptists, and four Presbyterians on the campus.

Women outnumber male students 48 to 39. There are 47 boarding students compared with forty day students. New students this semester number 67; twenty students returned from last year.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

In Memoriam

Little Miss Sandra Ann Crockett, daughter of Mr. and Mrs. Roy Crockett of Norfolk, Virginia, went to be with Jesus on September 20, 1957. "Sandy," as she was lovingly called, would have been only three years old on Christmas Day.

Just a few days after birth, she was dedicated to God in the Fairmount Park Free Will Baptist Church of Norfolk. Funeral services were held at the church by the Rev. Joe Haas, pastor of Hyde Park Church of which "Sandy" was a member of the Sunday school. He was assisted by the Rev. Fred Rivenbark, pastor of Fairmount Park Church.

Mr. Isom Walley

On September 10, 1957, the death angel called our father, Mr. Isom Walley, home to be with Jesus. He was 62 years old, and was a member of New Lovewell Free Will

Baptist Church, Richton, Mississippi, for over 40 years. He was a good church worker.

He leaves to mourn his passing his wife, Mrs. Susie Burges Walley, 10 children, 32 grandchildren, 2 sisters and 1 brother. We wish to thank all our friends and neighbors who share the loss of our father for their sympathetic understanding. We especially want to thank the Rev. J. T. Quick and the Rev. G. M. Pearson for their words of encouragement and kindness. We are looking forward to being with our father in heaven before too long.

A Granddaughter,
Mrs. Delbut McLain

Mrs. Wilton H. Dail

On September 3, 1957, Mrs. Wilton H. Dail departed this life to go home to be with her Lord. To all who knew her, she was a wonderful, kind and understanding friend. To her family she was a bulwark of strength, and a shining light for her Lord.

Mrs. Dail was a charter member of the Fairmount Park Free Will Baptist Church of Norfolk, Virginia.

To all her friends we would like to say, "She fought a good fight; she finished her course, and for her there is laid up in heaven a crown of righteousness."

Daisy, we miss you every day,
Love for you will never fade away;
Though you so many times felt bad,
You never complained or acted sad.

A place is vacant that never can be filled,
'Cause Daisy is gone and her voice is stilled.

But we have the memory of her dear face
And still feel the warmth of her embrace.

We can almost hear her saying, "Friends,
don't weep

For I'm with Jesus and I'm only asleep.
Each of you follow me into this beautiful land

Where there will never more be a parting hand.

Mrs. Octavia Jones and Members of Fairmount Park Woman's Auxiliary

Mr. W. B. Burges

On October 4, 1957, the death angel came and took our grandfather, Mr. W. B. Burges, home to be with Jesus. He was a member of Buckatunna, Mississippi, Free Will Baptist Church, and was a true believer in Jesus Christ.

He leaves to mourn his passing 7 children, 50 grandchildren and 96 great-grandchildren. We are looking for the time when we will go to meet him with our heavenly Father. We wish to thank the many friends for their sympathy, especially the Rev. J. T. Quick and the Rev. G. M. Pearson who preached his funeral.

A Granddaughter,
Mrs. Delbut McLain

THE MAIL BOX

PASTOR WANTED

"The Virginia State Home Mission Board is in need of a full-time pastor who is capable of taking a mission and leading it into a church program that would be solid for the Free Will Baptist denomination. We realize that such a man is hard to find. If you think you can handle the job and if you are interested in saving souls, inquire about this work."—Wilton H. Dail, Virginia State Home Mission Board of Free Will Baptists, 3212 Brest Avenue, Norfolk, Virginia.

CHANGE OF ADDRESS

"My address has changed from 900 Randolph Street, Wilson, North Carolina, to 215 Dewey, Wilson, North Carolina."—W. L. Poythress.

A chip on the shoulder is the heaviest load you can carry.

Prayer must mean something to us if it is to mean anything to God.

NOTES — AND — QUOTES

By J. C. Griffin



THE TWELVE DISCIPLES SENT OUT

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matthew 10:1). We want to notice that this was a special commission to the chosen twelve and certainly is not applicable to the Church as cemented into one body at Pentecost.

Why is it not for us today? Well, here is the reason in the Word of God as expressed by Jesus: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provided neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat" (Matthew 10:5-10).

If we claim that the commission to these chosen twelve disciples is for us, then we must go all the way. We have no right to change or altar the command. Notice the following things one must do if he claims that commission for himself:

(1) He must not go into the way of the Gentiles; go only to the Jews.

(2) He must heal all manner of disease with no exception.

(3) He must raise the dead. We have no right to change the command and leave out a part. If we break one part, we destroy the whole. So he must confine his preaching to the Jews—the lost sheep of the house of Israel.

(4) He must not take any expense money along; he must have an empty purse.

(5) He must not have two coats.

(6) He must go barefoot; no shoes are to be worn. Sometimes his feet would get pretty cold, especially in some climates, but he must not wear any shoes.

Now who will say that this commission of Jesus to His disciples is for us today? Yet, I hear a *divine healer* quote this Scripture for his basis and claim it for his power to heal the sick and all manner of disease. Well, friend, are you going all the way? Do you wear shoes? Do you have two

coats? Do you preach to the Jews only? Why run around and change the charge of Jesus? How many people have you raised from the dead? Of course you will say, "It is unreasonable to talk about raising the dead." But it was not unreasonable under the charge of Jesus to His disciples for they were to raise the dead. Who gave you the authority to change the command of Jesus? If you break it in one part, you are guilty of the whole. (See James 2:11.)

THE SEVENTY SENT OUT

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1). Other seventy also were sent out. Other also certainly refers to the sending out of the chosen twelve. These seventy were to go as the twelve. Luke did not write all that Matthew recorded; however he did not contradict what Matthew had written. But Luke did record a part of the command as Matthew wrote as follows: "Carry neither purse, nor scrip, nor shoes: and salute no man by the way" (Luke 10:4). So if you claim this Scripture as your basis, then you must not even say, "Good morning, neighbor." You must completely ignore the man you meet in the way. You must not carry a purse; you must leave your purse with your expense money in it behind! You must go two by two.

"And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:5-9).

May we notice the following from this Scripture:

(1) They were to carry no purse.

(3) They were to go barefoot.

(3) They were to eat anything set before them. They couldn't say, "I don't like meat."

(4) They were not to go from house to house.

(5) They were to go two by two.

Why claim this Scripture for our day and then change the way of going and the way of doing? If a thing is not done according to the blueprint, it is not acceptable for its face value.

DOES GOD HEAL TODAY?

Yes, God does heal today; but the things which concerned the Lord in presenting the Kingdom of heaven to Israel was for

its particular day and purpose. The Jews could only be convicted of truth as a miracle was performed. They had to have signs; they had no faith unless a sign was set forth. "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe" (John 4:48). Jesus was speaking to a nobleman of Cana of Galilee who had a son that was sick. This man wanted Jesus to heal him, but Jesus told him, "You will not believe unless you see signs or wonders." People have not changed in this respect. They will go hundreds of miles to see some great demonstration of the might and power of man, but will not walk around the corner to receive Jesus Christ as their Saviour.

After the resurrection Jesus gave the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. . . ." (Matthew 28:19, 20).

Notice that this Scripture says *all nations*. No longer are we to preach only to the lost sheep of the house of Israel. This was to be a teaching ministry. These who are taught and believe are to have a water baptism by man in the name of the Father, the Son and the Holy Ghost, not in the name of Jesus only.

In the following issues I will have more to say on divine healing. So don't jump at conclusions and say that I do not believe in divine healing for I do. I will give further explanation in the coming weeks. But let us not get our Scripture crossed up and cause unbelievers to criticize and refuse to accept the truth because it is surrounded by ignorance of the truth as it is in Christ Jesus. Let us not be more interested about our physical bodies than we are about our spiritual bodies which Paul calls *the inward man*. (See 2 Corinthians 4:16.)

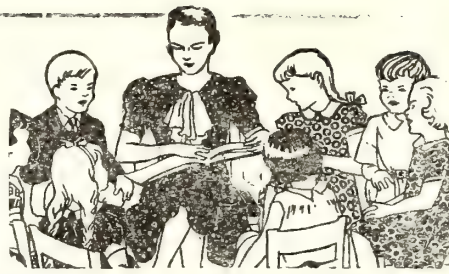
God comes down in Christ to comfort you. Sometimes our troubles are so great, human sympathy does not seem to be sufficient for them. O ye who cried all last night because of loneliness and bereavement, I want to tell you that it is your Maker and your God that comes this day to comfort you!

When there are children in the house, and the mother dies, then you know that the father has to be more gentle than ever, and he has to act two parts in that household. And it seems as if the Lord Jesus Christ looked down and saw your helplessness, and He proposed to be both father and mother to your sick soul.—*Dr. Talmage*.

STORIES

FOR OUR

BOYS and GIRLS



FULL SPEED AHEAD

Leroy C. Brown

WITH a hop, skip, and a jump Tom Day was outside the kitchen door, ready to ride his new bike again. But the bike was gone! Tom knew he had left it leaning against the house. But now it was gone. Where could it be? Quickly Tom hurried around the house, looking for his bike. Then hopelessly he dragged his feet back into the house. He took off his coat which felt as heavy as lead. A big salty tear had gathered in the corner of each eye.

"Why, what's the matter with you, Tom?" asked his mother who had just re-entered the kitchen.

"My bike's gone." Tom spoke the words as though they hurt his throat.

"Gone? Are you sure?"

"Yes, I've looked everywhere."

Mother helped him look again, but she could not find the bike either.

Tom decided to go over and tell his friend Jerry about his loss. But as he started to cross Elm Street he saw Jerry riding around a corner on a new bike!

"My bicycle!" thought Tom. "I'd know that red and blue bike anywhere."

"Jerry! Jerry!" called Tom. But Jerry kept going without even looking around.

"Wait! Wait!" cried Tom, as he started to run. But he could not catch Jerry.

Tom's lips were pressed tightly, and his eyes were narrow slits as he stalked back up the street. "Stole my bike, did he?" Tom mumbled to himself. "And he's supposed to be my best friend. Well, you never can tell—that's all I got to say!"

Tom was still "down in the mouth" when he met Fatty King.

"What's eating you, Tom?" asked Fatty, looking up innocently with his big brown eyes and freckled pug nose. "You look like you'd lost a million dollars."

"It's just about as bad. That Jerry Adams stole my bike—that's what he did!" blurted Tom.

"He did?"

"Sure he did. I saw him riding it just a while ago. I called to him, but he kept going."

"Well!" That was all Fatty said, but he walked on down the street as fast as his short legs would carry him.

Walt Kelly called to Tom from the corner near the post office, and Walt soon knew the story of the missing bike. And just for good measure Tom went out of his way to tell Mike Green and Dale Hadley.

Lunch time came, but even the strawberry shortcake that Mother was preparing for dessert did not look good to Tom.

Father came in with a brisk "Hello!" But Tom barely replied.

"What's the trouble, son?" asked Father.

"That Jerry Adams stole my new bike—that's what he did!" declared Tom.

"Just a minute now, that's a strong statement," warned Father. "Are you sure Jerry took your bicycle?"

"Guess I am. I saw him with my own eyes. I'd know my red and blue bike anywhere. I saw him riding it down the street."

"Don't you think there might be more than one bike like yours?"

"Y-es, but Jerry doesn't have any, I know. And he took mine! I saw him, I tell you. I even called for him to stop and he wouldn't."

"But isn't it possible that he didn't hear you?"

"He didn't want to hear me," declared Tom.

"Have you looked well for your bicycle?" was father's next question.

"Yes, I looked everywhere. Mother even helped me. It's gone all right, and Jerry Adams took it."

"Why don't you look again?"

"No use."

"No harm in trying. Go look."

Grudgingly Tom opened the kitchen door, and two seconds later he cried, "Why there it is! There's my bike just where I left it. But—but—I don't understand. Jerry must have brought it back."

"No, Tom—I did."

"You! Did you get it from Jerry?"

"No, Jerry never had your bike. I noticed one of the tires on your new bike was flat this morning. I wanted to have it repaired and surprise you, so I put the bike in the car and left it at Miller's filling sta-

tion as I went to work. Thought I'd bring it home at noon to surprise you."

The corners of Tom's lips twisted up into a wry ghost of a grin as he said, "I've acted like a monkey." Then he hurried to get on his bike.

"Where are you going, Tom?" asked Mother. "To see Fatty King, Walt Kelly and a half dozen other fellows, and then to find Jerry Adams and tell him how glad I am that he has a bike like mine," said Tom.

Father nodded his head and smiled. Tom jumped on his bike and passed every car on the street. He had two reasons for being in a hurry—and one of them was that he had suddenly discovered that he had regained his appetite for strawberry shortcake—and the other one? That was the big one.—*My Pleasure.*

Amoe, The Chinese Girl

A little Chinese girl went to Sunday school each Sunday. There she was in the primary class. Her teacher told her about the Lord Jesus, our Saviour. One day the minister and his mother stopped at the little Chinese store which was run by the little girl's mother. Before, whenever they had called at the store, the conversation was like this: "How are you? We are glad your little girl comes to Sunday school. Good-by." This time, the Chinese mother seemed excited. She could only speak broken English, but she drew the minister's mother inside the store and with beaming face she said, "I know God now. I know Jesus! My little girl, Amoe, she tell me. She tell me all you say at the church. She tell me Bible incidents. I pray to God now. When children grow up, I go church all time. I know because Amoe tell me the Bible!" How we thank God for little Amoe, the Chinese girl, who knew the Bible incidents and told them to her Mother.—*The Lighted Pathway.*

Miracles Here on Earth

Ila R. Monday, Cincinnati, Ohio

What do I see in the dew-drops
Lavishly sparkling at dawn?
Tears of night, now forgotten
They're heaven's jewels on my lawn.

What do I see in the oak tree—
The wakening trill of a bird,
Coolness of wind, stirring wet leaves;
It's God's precious voice I have heard!

What do I hear as I listen
And see miracles here on earth?
I recall His wondrous promise—
Of paths stretched to heaven from earth!

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

G. T. A. AND B. A. OF PLYMOUTH CHURCH



The G. T. A. and B. A. of the Plymouth, North Carolina, Free Will Baptist Church are shown together above at their last meeting. Both the boys and girls are trained and drilled in all phases of Christian living. They also enjoy Bible games and chorus singing. Each group increases in number at each meeting, and many of these young lives are on fire for God.

There are 30 girls in the G. T. A. Linda Simpson is president and Mrs. Hazel Myers is youth chairman.

There are 15 boys in the B. A. Jack Lewis is president and Mrs. Audrey Everett is youth leader. The B. A. has been organized for only a month.

Following are the names of those pictured above (left to right):

First Row—Phillip Gilreath, Edna Jean Smithwick, Bonnie Kay Smithwick, Jimmy Alligood, Wilmer Sullivan, Ronnie Marriener, Charles Midgette, Danny Alligood, Joyce Modlin, Charlene Petroff, Ocenia Boyd.

Second Row—Brenda Comstalk, Sherry Haire, Nadine Petroff, Linda Petroff, Peggy Roscoe, Marie Myers, Marie Roscoe, Annie Lilley, Linda Simpson, Beatrice Midgette, Emily Spruill.

Third Row—Angus Gilreath, Ralph Mar-

riner, Gail Simpson, Eula Lilley, Russell Everett, Danny Everett, Archie Boyd, Jack Lewis, Billy Alligood.

Fourth Row—Danny Gilreath, Jimmy Nash, Gail Harrison, Phyllis Sullivan, Nancy Windley, Judy Boyd, Hilda Boyd, Ann Simpson, Ellen Phelps, Mrs. J. A. Alexander and Mrs. Clifton Everett (sponsors).

We humbly ask for your prayers in our work for we realize that out of such groups comes our only hope for the church of tomorrow.

Mrs. J. A. Alexander

First State Auxiliary Camp Held In South Carolina

The Free Will Baptist woman's auxiliaries of South Carolina held their first state auxiliary camp July 28-31 at Cameron, South Carolina. Those who attended the camp and their respective towns were as follows:

Lancaster—Mrs. Hazel Shool, Mrs. Nealy Morgan, Mrs. Juanita Broughton, Mrs. Ivey Boone, Mrs. Doris Starnes, Mrs. Anne Hunter, Mrs. Ollie Helms, Mrs. Dorothy Carter, Mrs. Leona Lee.

Florence—Mrs. Lorie Pierce, Mrs. Mary

Belle Creech, Mrs. Merlene Defee.

Olanta—Mrs. Janie Tallon.

Turbeville—Mrs. Claude Coker.

Pamplico—Mrs. Olive Vause, Mrs. Margaret Ard.

Darlington—Ruth Weatherford, Mrs. Marie Taylor, Mr. and Mrs. Rufus Coffey.

Timmons ville—Mrs. Donna Morris, Mrs. Ruby Kirby.

Every day began with a study course on prayer taught by Donna Morris. Edra Sav-
erance next presented a challenging mes-
sage on "Evangelism." Chapel was held
afterwards; those in charge were Mrs. Haz-
el Shook, Mrs. Claude Coker and Mrs. Mar-
ie Taylor.

Mrs. Mary Belle Creech told the group how to be better stewards. Immediately after the lunch hour, everyone united their hearts in prayer and praise to God. Then it was time for relaxation. Just before the evening meal, Mrs. Merlene Defee gave instructions concerning the Woman's Auxiliary Manual. Mrs. Olive Vause and Mrs. Margaret Ard were in charge of stunt time which preceded the night services.

The Rev. Rufus Coffey brought a soul-
stirring message on "Missions." A mis-
sionary film was then shown. Each phase
of the camp proved to be a source of infor-
mation and inspiration to all. Mr. and
Mrs. Coffey did a marvelous job of plan-
ning and directing the camp. Through
learning together we feel that we are bet-
ter able to labor together with God.

Mrs. Julius Vause

Asheville, N. C.—The Woman's Aux-
iliary of Horney Heights Church met Octo-
ber 10 in the home of Mrs. Flora Morgan.
The president, Mrs. Gray, presided over
the meeting which was opened with group
singing. There were three visitors at the
meeting, Mr. Gray, Mr. Lance and Mr.
Morgan. Mr. Lance led the group in the
opening prayer, following the Scripture
reading by Mrs. Nelson.

The program chairman, Mrs. Parker, pre-
sented the program entitled, "Send Out
Thy Light to Thy Servants." Others par-
ticipating in the program were Mrs. Tur-
ner, Mrs. Lance and Mrs. Morgan.

During the business session the minutes
were read and the roll was called. The
treasurer, Mrs. Coleman, gave her report.
It was decided that the group would send
clothing to the Children's Home. A gift
of \$5.00 was presented to one of the mem-
bers who had experienced sickness in her
home. The money collected for selling
cards and flavoring amounted to \$60.42.
The meeting was dismissed with prayer by
Mrs. Coleman.

Morehead City, N. C.—The Woman's
(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Foreign Mission Itinerate Report in Georgia and South Carolina

During the recent missionary revival in the Ebenezer Free Will Baptist Church, Glennville, Georgia, and also other services plus a missionary conference in Darlington, South Carolina, we were able to make the following contacts and submit this report:

Horse Branch Church	\$ 50.00
Darlington Church	30.00
Mt. Elon Church	113.08
Beulah Church	22.44
S. C. District Auxiliary Convention	50.00
Senior Sunday School Class, Mt. Elon Church	17.26
Books	10.00
Mrs. Hogan	10.00
South Georgia Association	48.30
Ebenezer Church	268.30

Total \$ 619.38

Total Pledges from All Sources 1,062.00

Total \$1,681.38

We praise the Lord for this itinerate and the fellowship with all. Thanks to each of you.

Raymond Riggs

Mission Points Helped During Convention Year

The North Carolina Mission Board submits below the report of aid given 11 mission points helped from September 1, 1956, through August 30, 1957:

Burlington	\$ 545.00
Richlands	80.00
River Road	130.00
Pleasant Acres	260.00
Wilmington (Eastern Conference Mission Board Allocated \$550.-00)	1,588.64
Peace	640.00
Hope	130.00
Vanceboro	180.00
Greensboro	205.00
Maranatha	180.00
Plymouth	160.00

Total \$4,098.64

Special Allocations for the Program 490.43

Other Board Functions 988.27

Grand Total \$5,577.34

We greatly appreciate the churches making possible the above expenditures, and trust that our interest will not slacken for the coming year. We can do only as our people make it possible.

James A. Evans, Chairman
J. W. Alford, Secretary-Treas.

FROM THE FIELD

FOREIGN MISSIONS

"The Sunday school class at New Lebanon Church voted to send their collection every first Sunday to foreign missions. I'm sending it to you to send it for us. We hope the amount will increase as time goes on."—Mrs. Jewel Nixon.

"Enclosed find a money order for \$17.50 for foreign missions. Please credit to Ohio quota, and use wherever you see fit. Would like to see very state exceed its quota."—Mrs. E. L. Hutchinson.

"The Little Star Ladies' Auxiliary would like for you to earmark this \$50.00 money order for the Rev. and Mrs. Carlisle Hanna's passage home."—Little Star Ladies' Auxiliary, Mrs. Marion D. Coker, Secretary.

"Enclosed you will find a money order in the amount of \$27.00 to be placed on the Hannas' account. The money was raised in the Sunday school of the First Original Free Will Baptist Church, Charleston, South Carolina.

"This amount is not much, but we pray that God will multiply it and use it for His glory."—D. J. Granger.

HOME MISSIONS

"Our church for the past two months has continually picked up in attendance, and in membership. It has also grown spiritually. Our building program is coming nicely."—Rev. J. J. Postlewaite, Washington.

"I have just had a personal conference with Brother Juan Lopez which has made my heart rejoice. He is working with all his heart. He baptized seven at the church last month."—Rev. James Timmons, Mexico.

"Sister Yeley brought two messages Sunday at the Yoqui Indian village. The people enjoyed her and wanted her back."—

Rev. J. B. Elliston, Arizona.

"Enclosed is a money order for five dollars for home missions support."—J. T. Derrick, Dandridge, Tennessee.

"Enclosed is a money order for five dollars from the League at St. John's Church."—Mrs. Joyce Gaskill, Stacy, North Carolina.

"Enclosed is five dollars for the work in Alaska. This is from the Warren's Grove Church League."—Julia Lupton, Lowland, North Carolina.

"We would like some free tracts for the new work we plan in Brevard, North Carolina."—Rev. James Vaughn, Biltmore, North Carolina.

"Enclosed is a check for the Free Will Baptist work in Alaska. We will be sending five dollars each month."—Rev. Kenneth Frisbee, North Carolina.

"Please send free literature about our missionaries. We will be studying Mexico in our auxiliary for November."—Mrs. Ralph Shrum, Missouri.

"I pledge to send \$2.50 each month for at least two years for the work in Alaska."—Mrs. Paul Thompson, North Carolina.

"I'm late with my one dollar pledge this month, but here it is for home missions."—Mrs. Calla Willis, Vancouver, Washington.

"Please send free literature about our home mission fields. We want to do more through our woman's auxiliary."—Mrs. G. M. Page, Winter Haven, Florida.

"Please send 1,000 'Who Are These Free Will Baptists!'"—Mrs. S. Cohorn, Kansas.

"Please send 200 'Who Are These Free Will Baptists.'"—Rev. R. F. Jones, Temple Free Will Baptist Church, Brooklyn 16, New York.

"Here is our offering for home missions; we just closed our vacation Bible school. The spirit of the Lord is with us."—Mrs. Spence, Crestview, Florida.

"Enclosed is ten dollars for national home mission work."—Mr. Metcalf, Oregon.

"I will send one dollar each month, I hope others of the church will too."—Mary Lou, Grandview, Missouri.

"Enclosed is my monthly offering for home missions."—Blanche Maynard, Michigan.

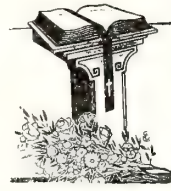
"Enclosed is our home mission offering."—O. H. Wilson, Pensacola, Florida.

"Enclosed is the offering from our vacation Bible school."—B. A. Brewer, Mississippi.

"Enclosed is an offering of two dollars cash, for National Home Missions, may God bless you."—Mrs. Walter Baily, Huntington, West Virginia.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Spirit of Christian Worship

(Lesson for November 3)

Lesson: 1 Corinthians 11:20-34.

Golden Text: 1 Corinthians 11:28.

I. INTRODUCTION

For each problem the Christian has, the Bible has the answer. Many people never fully realize that there is more to being a Christian than just meeting the obligations of church attendance, giving, etc. As a result, many never know real joy and satisfaction as a Christian. In each opportunity for service the Christian should seek a worship experience. This, however, cannot be until the proper attitude has been established in the Christian's heart. This is the purpose of this lesson, and our study of the problem at Corinth should aid in creating this attitude.

There are many of our church members that never take part in a communion service, and many that do participate never understand the real meaning of such a service. It is very tragic to realize that Christians can become satisfied with their lives as they are, without any spiritual nourishment. The problems are great today, as they were in Corinth, and they can only be solved as the proper attitude and spirit of Christian worship are presented.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. God will not honor our service of worship if the motive that prompts it is selfish or lustful (Vs. 20).

2. At the altar of God in the house of the Lord, all men meet on the level of love (1 Corinthians 11:19).

3. The most horrible intemperance to be found anywhere is that which is practiced in the name of God (Vs. 21).

4. When we follow the Lord's way in our worship, we may be sure of His presence and blessing (Vv. 23-25).

5. Our faith in Christ's death and His promised return is expressed in our taking the bread and the cup of communion (Vv. 24, 25).

6. The same Lord who makes us worthy to stand in the presence of God makes us worthy to remember His death till He comes (Vv. 28, 29).—*The Bible Teacher* (F. W. B.).

7. The Lord's Supper is a temporary ordinance. It has clearly defined limits. It

began the night in which He was betrayed; it is to end when He comes again. Then we will enter into the presence of the Lord.—*Selected*.

III. ADDITIONAL TRUTHS

1. "Here is a Galilean peasant, in a borrowed upper room, within four-and-twenty hours of His ignominious death which seem to blast all His work, who steps forward and says, 'I put away that ancient covenant which knits this nation to God. It is antiquated. I am the true offering and sacrifice, by the blood of which, sprinkled on altar and on people, a new covenant, built upon better promises, shall henceforth be.' What a tremendous piece of audacity, except on the one hypothesis that He that spake was indeed the Word of God; and that He was making that which Himself had established of old, to give way to that which He establishes now! . . . The outward rite with its symbol is the exhibition in visible form of that truth, that the blood of Jesus Christ seals to the world the infinite mercy of God."—*Alexander Maclaren*.

We celebrate the birth of George Washington, and other great men and women, but we never celebrate their death. Why?

2. The original Lord's Supper was observed in connection with the Passover, and it appears that a meal of some description was eaten in connection with its observance by the early church. The first Christians, being largely Jews, even though they did not continue the observance of the Passover for long, found it easy from past experience to develop in its place a love feast. The methods and practices in observing this so-called love feast in Corinth developed into scenes of unchristian behavior and rank unkindness to the poor.—*Advanced Quarterly* (F. W. B.).

3. *The Passover ritual in Christ's day.* The usual order of proceedings, omitting a few details, was as follows: 1. The first cup was blessed and drunk. 2. Hands were washed while a blessing was said. 3. Bitter herbs, emblematic of the sojourn in Egypt, were partaken of, dipped in sour broth made of vinegar and bruised fruit. 4. The son of the house asked his father to explain the origin of the observance. 5. The lamb and the flesh of the thank offerings were placed on the table, and the first part of the Hallel sung (Psalms 113; 114). 6. The second cup was blessed and drunk. 7. Unleavened bread was blessed and broken, a

fragment of it was eaten, then a fragment of the thank offerings, then a fragment of the lamb. 8. Preliminaries being thus ended, the feast proceeded at leisure until all was consumed. 9. The lamb being entirely finished, the third cup, the cup of blessing, was blessed and drunk. 10. The fourth cup was drunk and meanwhile the second part of the Hallel (Psalms 115; 118) was sung.—*Dummelow's Commentary*.

The love feast was not instituted by Christ, but it could have been a blessing if conducted properly.

4. "Let a man examine himself," not the other fellow. But that is what we are always ready to do. We want to judge others and not ourselves. If there is any difficulty in the church, if something is said from the pulpit that points directly at us we have the tendency to deflect it and make it point at someone else. There may be occasions when it is necessary to deal with sin in the life of another Christian, but first of all we should deal with ourselves. The Lord Jesus said, "Judge not, that ye be not judged."—*The Bible Expositor*.

5. Part of the judgment is in the sickness and dying of not a few church people. Here is mystery but fact. Judgment comes as a discipline from the Lord to save us from being involved in the final condemnation of the world.

Many church people are careless and casual in their worship, not realizing the seriousness of their acts. Vows are made, solemn promises given, and professions of loyalty expressed. We need to test ourselves to discern the body—a discernment to see Christ's body given for us, and then the body of the church in communion with us.

Feeble and dying Christians are guilty of the sin of despite when they selfishly neglect the communion of the church. The worst profanity is to defame or secularize the acts of worship, for worship is the highest act of the soul, and at the table of the Lord we are at the heights.

Paul's directive is good for us now. Do not make the Lord's Supper service a common feast, and at the same time do not allow it to degenerate from a spiritual feast into a secular meeting. Self-examination requires faith; and faith is right relationship with Christ.

6. There are two radically opposite tendencies in Christendom today in observing the Lord's Supper. There is first what we call the Sacramentarian movement, sometimes known as the Anglo-Catholic movement, or the High Church movement, which over-emphasizes the importance of the Lord's Supper, calling it a Mass (as many Episcopal churches call it), practicing the reservation of the sacrament and believing that it has some miraculous merit.

WOMAN'S AUXILIARY

(continued from page thirteen)

Auxiliary of Faith Free Will Baptist Church met at the church on Monday night, October 8. After the business session, the officers for the new church year were installed. Mrs. Noah Brown gave the charges, presenting each officer with a key. The officers were installed as follows:

President, Mrs. Myrtle Simpson; vice-president, Mrs. Eva Bass; recording secretary, Mrs. Hazel Mason; treasurer, Mrs. Nettie Daniels; enlistment chairman, Mrs. Ann Griffin; study course chairman, Mrs. Noah Brown; program-prayer chairman, Mrs. Margaret Harrell; youth chairman, Mrs. Beatrice Lovick; personal service chairman, Mrs. Mary Daniels.

Mrs. Brown led the group in a prayer of dedication. Mrs. Lona Taylor prayed the dismissal prayer. Refreshments were then served in the kitchen.

Beaufort, N. C.—The Y. P. A. of Beaufort Free Will Baptist Church met at the home of William Morgon on Tuesday night, October 8. The president, Sally Rollinson, called the meeting to order. Following the opening hymn, "Jesus Saves," Norman Hales led the youth in prayer. The roll was called with 20 members present and 819 Bible chapters read.

The group decided to send \$5.00 to home missions. The pastor, the Rev. W. A. Hales, spoke on the subject "Today's Youth—Tomorrow's Future." The meeting was dismissed with prayer by Ann Mason, secretary. Mrs. Morgon then served refreshments.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church met on October 10 in the home of Mrs. Boyd Peters at 7:30 p. m. The meeting was called to order by the first vice-chairman, Mrs. Harvey Barefoot. Mrs. Peters read the Scripture for the evening, and Mrs. Warren Jackson led the group in special prayer for the sick.

The program chairman, Mrs. Velmon Tew, introduced the program. Those taking part in the program were Mrs. Clatie Jackson, Mrs. Warren Jackson and Mrs. James Spell.

During the business period, Mrs. Barefoot gave the nominating committee's report. All old officers were re-elected for the coming year. A report of the district

convention was given by Mrs. Spell. Following the benediction, the hostess served chicken salad sandwiches, candy and punch.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church met Tuesday, October 8, at 2:00 p. m., for its regular monthly meeting. The meeting was held at the home of Mrs. Isaac Furlough with 10 members present. The president, Mrs. Lonnie Davenport, called the meeting to order.

Those participating in the program were Mrs. Doris Rae Simmons, Mrs. Eleanor Moore and Mrs. D. H. Furlough. The offering taken during the meeting amounted to \$15.00. Mrs. D. H. Furlough dismissed the group with prayer. The November meeting will be held in the home of Mrs. Cecil Furlough. The hostess served the ladies delicious refreshments.

A DREAM

Last night as I lay sleeping
I dreamed a dream so fair.
I dreamed I saw a Sunday school
With all the members there.
They all had prepared lessons,
Brought Bibles, offering, too,
Then all attended preaching
As Christians ought to do.
And when the preacher prayed for them,
And read the Scripture there,
They felt the presence of the Lord
And joined in silent prayer.
Then as the choir and leader gave
The best they had in song,
A guilty feeling filled my soul,
For now my dream was gone.
I asked the Lord to help me,
And then I prayed for you
That we will do the best we can
To make that dream come true.—Sel.

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



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FREE WILL BAPTIST PRESS

Post Office Box 158
AYDEN, NORTH CAROLINA

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 30, 1957



REEDY BRANCH TO CELEBRATE 157th ANNIVERSARY

With the ink hardly dry on the Declaration of Independence, hardy souls began holding religious services at a location of Reedy Branch, in what is now Winterville Township, one-half mile north and one-half mile west of the present town of Winterville, North Carolina. By 1800, a Free Will Baptist church was organized, taking the name "Reedy Branch." The branch, as a result of modern drainage methods has long since disappeared; but Reedy Branch Church still lives and will observe its 157th anniversary and home-coming on Sunday, November 3, 1957.

EDITORIAL

JESUS AND PRAYER

In our last issue we discussed what Jesus said about humility as a Christian virtue as compared to the fleshly characteristics of obstinacy which is born of envy and jealousy. Today we shall consider the prayer life of Jesus with particular emphasis upon what He said about prayer. Since prayer held a place of prime importance in the life of Jesus, it is only reasonable to expect that He would have much to say about it to His disciples as an essential element in Christian conduct.

In the Sermon on the Mount Jesus gave the full text of what we have come to call the Lord's Prayer (Matthew 6:9-13). Luke's account does not give the complete prayer, but it does give some outstanding illustrations and applications of the things for which Jesus said Christians ought to pray. Let us consider this account given in Luke 11:1-13.

THE ATMOSPHERE OF PRAYER

It is interesting to us to note the occasions for this discourse of the Master. The writer begins the chapter by saying, "And it came to pass, that, as he was praying in a certain place, when he had ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Vs. 1). It would seem that Jesus had withdrawn from the disciples that He might have this period of communion with His Father. Then the disciples, upon missing Him, searched until they came upon Him while He was praying. Perhaps they stood in enchanted silence throughout the Master's prayer. When He arose and turned to them, their hearts were so deeply moved by the presence of God that they asked Jesus to teach them to pray as He had done and as John the Baptist had done also. They had been overwhelmed by the sacredness of the very atmosphere which accompanied real prayer. The manifestations of God's presence had blessed their hearts so that they wanted to experience the blessing again and again.

THE ELEMENTS OF PRAYER

In response to the request of the disciples, Jesus gave them the Lord's Prayer. Just as in other instances He showed His marvelous ability to condense a great deal of spiritual truth into a few words, He taught them here to cover the entire field of human need in a few short sentences:

(1) He taught them to give glory to God, "... Our Father which art in heaven, Hallowed be thy name. ..." (Vs. 2). Man can fulfill the highest purpose for his creation only as he yields himself in the worship of glorifying his heavenly Father. God is deeply grieved when people sink beneath their privilege and turn to the weak and beggarly elements of the world for their security. God wants us to flee to Him for security and to rest in Him.

(2) He taught them to yearn for the righteousness of the Kingdom of God, "... Thy kingdom come. Thy will be done, as in heaven, so in earth" (Vs. 2). Jesus introduced the Kingdom of God into the world when He made possible the righteous rule of God in the hearts of men. He perfected the plan for man's regeneration and gave the Holy Spirit to dwell in these hearts to lead and guide them. He made it possible for all people to be saved and urged that all saved people enlist in the great work of leading others to salvation. He made possible our realization, in a limited measure, now and promised the future fullness of the Kingdom's coming at His return to the earth. He challenges us to pray for its extension in this age and to look forward to its eventual fullness according to His promise.

(3) He taught them to pray for the necessities of life, "Give us day by day our daily bread" (Vs. 3). The devout Christian realized that God is the source of all material and spiritual blessings. It is through His mercy that we are what we are, and that we have what we have. In Verses 5-8 Jesus reasons that even imperfect and unmerciful human beings will give of their means to supply the needs of other persons; therefore, if God were no more than human, we might expect Him to answer our petitions.

Because even an imperfect human being would hear our cry of need, Jesus says, "... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Vv. 9, 10).

In Verses 11-13 He gives assurance to the petitioner by likening God to a loving father who responds to the need of his son. He says that the earthly father will not give his son anything which will be worthless or hurtful, but will give that which satisfies the son's needs. He concludes this thought by saying, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Vs. 13).

(4) He taught them to ask God for forgiveness of their sins, "And forgive us our sins; for we also forgive every one that is indebted to us. ..." (Vs. 4). Let us remember that we cannot sincerely ask God to forgive our sins, with the hope of having them forgiven, unless we can say truly that we freely forgive others any trespasses they have committed against us.

(5) He taught them to resist temptation and to shun evil, "... And lead us not into temptation; but deliver us from evil" (Vs. 4). We are not to carelessly let ourselves fall into temptation and cry for God to deliver us; but we are to use the best judgment possible to keep away from temptation. However, when we are tempted, we have free access to God's power to keep us from yielding. We must always recognize that any evil is grievous to God. We must strive to live always as nearly as we can by God's standard of perfect righteousness.

(6) He gave them the final reason for their praying this prayer, "... For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matthew 6:13). We must recognize that we are called as servants in the great work of God. He promises to supply our needs according to His will, and He expects us to be willing and obedient servants.

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THE FREE WILL BAPTIST

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Overcomers

Naaman Borders, Waverly, Ohio

WHO doesn't want to be an overcomer? Who doesn't want to be victorious? Of course, we all want to put Satan behind us. In Revelation 12:11 we read, "And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; . . ." When we quit giving our testimony, we begin to lose interest and gradually fall away.

Billy Graham has said that when people ask him why they have lost the joy of salvation, he asks them four questions in return. One of those questions is "Have you quit witnessing for Jesus Christ?" Jesus said that we were His witnesses, and a witness is no good unless he testifies. Jesus further said, "He that is in you is greater than he that is against you." If Jesus Christ is greater than the devil (and He is), everything is in our favor.

If God is for us, who can be against us? At the very name of Jesus, the devil will tremble. Sometimes we think the devil has us completely surrounded; but if we stand our ground and pray, we will always find a way of escape. Did Christ not say that during temptations He would always make a way of escape? He will direct the steps of a righteous man and will not permit him to be led into the snares of the devil, if he will watch and pray.

Too many of us are looking for *feeling* when we should go by *faith*. We can have feeling and faith both if only we will give our testimony and witness for Christ. I know a man who would testify for Christ every time he struck up a conversation with me. He was one of the happiest men I ever saw and one of the poorest men I ever saw; yet he had many treasures in heaven.

If we want victory in this Christian warfare, we must keep up our testimony and continually witness for Him. It's very much like riding a bicycle—when we quit pumping we fall. When we fail in our testimony, we lose our joy and begin to doubt our salvation. One time in my life I drifted into doubting, as "Doubting Thomas" did. I wanted to see and feel some emotion. I prayed for days and weeks and could not break through the hard crust of unbelief. I didn't know whether I was a Christian or not, but I kept praying to be

shown. The Lord had pity on me and sent me a dream in which I heard one of the sweetest songs, "I Am So Glad that Jesus Loves Me." Then I awoke perfectly satisfied and happy.

Reading God's Word is another way of keeping doubts away. Some of the greatest men of the world were and are Bible readers. And we poor mortals are always too busy and have no time for reading the best book ever given to man. We have time to read the *funnies* and watch ball games on our television sets, but we have no time for family devotions. It's no wonder that we doubt our conversion. It's like a certain man who brought his sick child to Oral Roberts for healing. Roberts asked the man if he was saved. The man said, "No." Then Roberts said, "You need praying for more than the child."

Too many of us live for the devil throughout the week, and then expect *showers of blessings* on Sunday. And if God does send showers of blessings, you hold an umbrella over you. Take the umbrella down and let the blessings soak in until you are full and running over—then someone else will get some good out of it too! Don't be like the brother who said that his cup got full sometimes, but it never ran over. If our cups never run over, they might become stagnant.

Then there are those who say, "I will testify when I feel like it." They are like the man who went out to fall a tree one cold frosty morning and just sat down at the root of the tree and said that he was not going to begin work until he started sweating. I can hear you say, "Well, that's foolish." And so it is, but it is no more foolish than some of us when we say that we won't give our testimony until we are running over with the Spirit.

A certain old woman told her pastor that she had lost the joy of her salvation and didn't know why. She hadn't done anything wrong that she knew of, but somehow she had lost the thrill and joy of her religion. The minister told her to get a basket of groceries and a vase of flowers and take them to a sick woman down the street; so she did just that. On her way home she

discovered that the spirit of joy had slipped into her heart.

So, dear friends, when we travel through desert places and seem to have no joy in our hearts, let us not give up and blame someone else. If we press on and do our duty, we will come into a restful pasture by the still waters of peace—He will restore our souls and our cup will run over.

Some years ago I became careless about going to church. On one beautiful Sunday morning I stayed at home while my wife went to church. I lay down on the bed and went to sleep. I dreamed that my wife came home and said, "Oh, I wish you had gone to church; Jesus came and gave us a talk. Then He came on up the road by our house, but you were asleep and didn't get to see Him." How sorry I was! And then my wife added, "If you had gone to church, you would have seen Him."

" . . . To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne" (Revelation 3:21).

Two Striking Developments

Elton Trueblood, Quaker author and lecturer, told some 1,000 teachers and officers of adult Methodist Sunday school classes that "Two striking developments of our times are the clusters of small prayer groups springing up across America and the great new Christian emphasis in our daily work." Dr. Trueblood said: "Religion is centered in prayer, and the small prayer fellowships being formed in neighborhoods, office buildings and industrial plants are enabling thousands of Americans to find a satisfactory religious experience for the first time." He said he was tremendously impressed by the rapid growth of an awareness of a Christian vocation among doctors, lawyers, merchants, insurance salesmen and in all walks of life. "We may be on the frontier of a tremendous development," he said, "when Christianity's redemptive fellowship will be organized along vocational lines." Dr. Trueblood said he was confident that these two developments are making a strong appeal "to thousands of men and women who, though reared in conventional Christian homes, have reached the point where religion means nothing to them . . . they have stopped attending church because they failed to find the satisfaction and assurance they are seeking."

Redeeming The Time



The Parsonage

REEDY Branch Church, pictured on the front cover of this issue, lays claim to being the oldest Free Will Bap-

tist church in Pitt County, North Carolina. If this be true, it is the "Mother Church" of Pitt County's 19 other Free Will Bap-

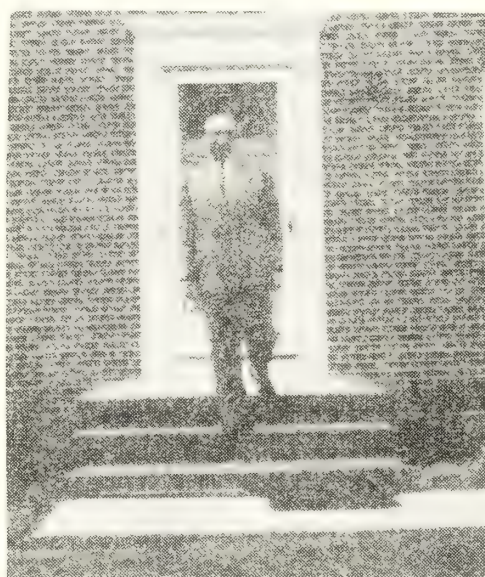
tist churches, as well as English Chapel, a Negro Free Will Baptist church near by, which was organized with the former slaves who were members of Reedy Branch Church prior to the Civil War. It was first housed in a one-room log building, typical of pioneer days, with a large fireplace as the heating system and the pews were slabs of wood with holes bored in them into which wooden pegs were driven for legs to support the seats.

A small frame building replaced the log structure in about 1880, and in 1901 the present commodious frame structure was occupied. Classrooms were added in 1925, and a vestibule and tower in 1949. A modern six-room brick parsonage was constructed in 1952 and occupied by the first resident and full-time pastor, the Rev. Henry Melvin. In 1956 the first unit of a modern educational plant was completed. This unit contains ten classrooms, a kitchen, rest rooms and a utility room. These additions are designed to assist the church in adequately serving the spiritual and social needs of its members. The educational building is also of brick structure; and, when completed, will consist of three units.

Reedy Branch Church and pastor, the Rev. Henry Melvin, extend a cordial invitation to all former pastors and members and all friends to share in their homecoming and anniversary services on Sunday, November 3, 1957. This service will also mark the beginning of a series of revival services which will continue through November 10, with the Rev. F. A. Rivenbark, pastor of Fairmount Park Church, Norfolk, Virginia, as the evangelist. An interesting sidelight on the life of Mr. Rivenbark is that he is a "son in the ministry" of the pastor, having been converted under Mr. Melvin 22 years ago.



Inside View of Church Auditorium



The Rev. Henry Melvin, Pastor



Inside View of Educational Building

A Big Bucketful

George Burnham

(Editor's Note: George Burnham, nationally known religious columnist, writes from the Far East where he is touring missionary stations and attending conferences of church leaders.)

LILLIAN Dickson, a little Canadian missionary who has become a living legend among the sick, maimed and helpless of Formosa, went to a United States government agency in Taipei several years ago and asked for help in fighting the tuberculosis plague that was slowly killing over 50 per cent of the population.

The government official replied:

"Nothing can be done. The problem is too big. It is like the sea. We could only take out a bucketful."

Lillian, already doing the work of 100 men in sweeping out her little corner of the world, ignored the ostrich foreign aid policy. With a smile that made something beautiful out of a plain face, she set about taking out her bucketful.

One of the first things she did, with the aid of friends and World Vision, Inc., an American agency founded by Dr. Bob Pierce of Los Angeles to meet emergency needs, was to begin the Poli Christian Clinic for the treatment of tuberculosis.

The clinic, located in a lush valley surrounded by towering mountains, was prayed up, almost brick by brick. It cost about \$3,000, but would cost more than twice as much to duplicate in America.

Playing a vital role in the project from the start was Dr. Sia, a quiet man with great compassion for the mountain people. He may well become one of the great heroes of medicine. Dr. Sia attended the University of Pennsylvania and did graduate work at Buffalo. He passed up offers to superintend great hospitals in order to run the Poli Clinic. His salary is \$100 a month, but more often than not he spends half of that to purchase needed medicines for his people.

The clinic opened with four beds, with space in a building nearby for 15 inpatients. After the first day of examinations for the mountain people, many of whom had walked 20 to 30 miles for treatment, Dr. Sia made an evening call on the inpatients. Instead of 15, he was amazed to find 70 people huddled in the tiny quarters.

Magnitude of the operation can be seen

in the treatment figures for 1956 and 1957. The count rose last year from 955 in January to 5,310 in December, with a total for the year of 49,639. This year, through August, the clinic already has treated 53,647.

Scores of operations are performed in a tiny room partitioned off from the examination section. The only anesthetic in some cases has been an aspirin.

As more money became available, extra facilities for inpatients were added. Three hundred can now be accommodated, and there is always a waiting list. The patients have built their own church on the picturesque plateau overlooking the clinic. They didn't have to borrow money from a mother church or obtain pledges from members of the congregation. They made practically everything from bamboo, which grows in abundance all around.

Lillian Dickson didn't stop with the Poli Clinic. She started six others in other parts of the island. She heard about an organization that was planning to close its work in Formosa and was willing to turn over its facilities to a responsible organization. She jumped at the chance to get it for her sick people, but the organization declined with a polite "No," adding, "You are just an individual."

The organization didn't reckon on the ingenuity of this individual, however. The 56-year-old Canadian Presbyterian missionary met with her husband, Jim, and another friend that night to incorporate. Using a device that had worked before to cut through bothersome red tape, she printed a letterhead for "The Society for the Betterment of Aboriginal People." The facilities were obtained without further delay.

Scores of people were waiting for treatment on the day that I visited the clinic with Dr. Pierce. Before the examinations, Dr. Sia read to them from the Bible and joined them in singing, "What a Friend We Have in Jesus." Three pretty little girls, none of whom could have been over four years old, led their blind father through the gate and down the path into the clinic. The mother had died a few months before. Lillian Dickson saw them and immediately began planning a new institution for others of like circumstances. It might take another letterhead, but God had the money,

somewhere, and it would come if she had the courage to act on her faith.

Dr. Sia was examining a boy of about five, who had trusting blue eyes and a face that mirrored some of the pain he had known. Along with a humpback deformity, he had tuberculosis of the bone and had to walk by holding onto his mother's skirt. As I watched, I wished that the government official could have seen the boy. Maybe he couldn't empty the sea, but he could have helped that boy.

If people are too sick to come to the clinic, Lillian and a doctor will scale the mountains and ford surging streams to visit the villages. The only transportation is by foot.

Snakes and other wild animals along the jungle trails are the least of the dangers. On one occasion, she and the doctor almost lost their heads. The medicine given to the Aborigines made them ill and the tribal leaders decided to cut off the heads of the visitors next morning. By daylight, however, the medicine had its desired effect and the leaders decided against the punishment.

Nothing short of losing her head could stop Lillian Dickson. She is a little woman, but she is taking out a big bucketful!

Hold High the Torch!

Hold high the torch!

You did not light its glow—

'Tis given you by other hands, you know.

'Tis yours to keep it burning bright,

Yours to pass on when you no more need light.

For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear,

And efforts which we think are not worthwhile

Are sometimes just the very helps they need,
Actions to which their souls would give most heed;

So that in turn they'll hold it high

And say, "I watched someone else carry it this way."

Hold high the torch!

You did not light its glow—

'Twas given you by other hands, you know.

I think it started down its pathway bright
The day the Maker said, "Let there be light."

And He once said, who hung on Calvary's Tree—

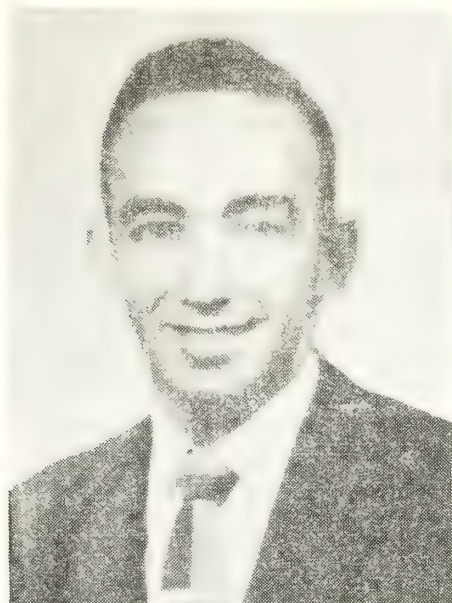
"Ye are the light of the world." Go, shine for Me.—Selected.

Bad habits are like a comfortable bed; easy to get into, but hard to get out of.—
First F. W. B. Church, Albany, Ga.

NEWS NOTES

Report of Progress from
South Highland Church

The Rev. Emory Corbett Assumes Pastorate



The Rev. Emory Corbett of Pearson, Georgia, assumed the pastorate of the White Hall Free Will Baptist Church, Waycross, Georgia, on September 1, 1957. Mr. Corbett is a graduate of Atkinson County High School of Pearson, Georgia; South Georgia College of Douglas, Georgia; and University of Georgia, Georgia Teachers' College of Collegeboro, Georgia. He is the son of Mr. and Mrs. Martin C. Corbett of Pearson, Georgia.

Since Mr. Corbett assumed the pastorate of this church 33 members have been added. He requests the prayers of all Christians as he seeks to lead his church in the ways of the Lord.

Shady Grove Church, Host To Cape Fear Conference

The Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will be host to the Cape Fear Conference of North Carolina on October 31, November 1. The host pastor will be the Rev. N. D. Beaman.

The following is the planned program for the conference:

Thursday Morning Session

- 10:00—Worship, Rev. Clyde Clearman
- 10:15—Address of Welcome, Host Pastor
—Response
—Moderator's Remarks
—Appointment of Committees
—Recognition of Visitors
- 11:00—Worship Service, Speaker, Rev. T. E. Beaman

12:00—Adjourn for Lunch

Thursday Afternoon Session

- 1:00—Worship, Rev. R. W. Allman
- 1:15—Report of Executive Board
—Report of Board of Education
—Report of Board of Missions
—Other Reports
- 3:00—Adjourn

Friday Morning Session

- 10:00—Worship, Rev. Chester Phillips
- 10:15—Report from Mount Olive College, Rev. W. B. Raper
—Report from Bible College, Rev. J. R. Davidson
—Superannuation Report, Rev. Melvin Everington
—Church Finance Association Report, Rev. M. L. Johnson
—Report from Cragmont Assembly, Rev. James A. Evans
—Report from Children's Home, Rev. S. A. Smith
- 11:00—Worship Service, Speaker, Rev. L. R. Ennis
- 12:00—Adjourn for Lunch

Friday Afternoon Session

- 1:00—Worship, Rev. Leonard Woodall Jr.
- 1:15—Woman's Auxiliary Report, Mrs. Herman Hersey
—Report from Ordaining Council
—Treasurer's Report
—Report from Committee on Nominations
—Other Reports
—Miscellaneous Business
—Adjournment and Benediction

Coming Events—

- October 30, 31—Midway Association, Live Oak Church, Baker County, Georgia.
- October 31, November 1—Cape Fear Conference, Shady Grove Church, Dunn, North Carolina.
- October, 31, November 1, 2—Texas State Association, First Church, Dallas, Texas.
- November 6, 7—Central Conference, Black Jack Church, Pitt County, North Carolina.
- November 7, 8—Central Association, Oak Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsville, South Carolina.
- November 12-14—Georgia State Association, Cool Springs Church, Norman Park, Georgia.



South Highland Church

A Free Will Baptist mission was started at Muscle Shoals, Alabama, on March 24, 1957. As a result of the success of a revival which began May 19, 1957, a church was organized with 12 charter members. The name of the church is South Highland Free Will Baptist Church. The Sunday school now has an average of 24 without counting the visitors.



Rev. O. L. Fields

The pastor, the Rev. O. L. Fields, stated: "We have 15 members now with more coming into the church all the time. Above all the Spirit of God is with us. Ours is a full-time church and there is a great future here at Muscle Shoals City. We have bought a nice piece of property and have already built part of our educational building. We have only two Sunday school rooms but we will be building more."

After the second Sunday in January, 1958, Mr. Fields will be leaving the church since he has been elected by the Mount Moriah Association as the evangelist for the coming year and also missions director. The South Highland Church requests the prayers of all Christians for its work.

Tracts Available For Distribution

The Rev. Hubert Burress announces that by November 1, 1957, 20,000 copies of a tract entitled "What the Bible Says About Tithing" will be ready for distribution. This is the second printing of this tract, and the only charge will be a freewill offering to cover postage and handling.

Copies of this tract, in lots of 500, may be secured by contacting the Rev. Hubert Burress, Box 327, Pinetops, North Carolina.

Washington, N. C., Church Announces Revival Services

Revival services will be held at the Washington, North Carolina, Free Will Baptist Church beginning November 4 and continuing through November 9. The Rev. Clifton Lupton of Bayboro, North Carolina, will be the evangelist for the services which will begin each evening at 7:30.

The pastor, the Rev. Charles Keith, extends a cordial invitation to everyone to attend these services.

Home-Coming Celebration At New Bethlehem Church

The New Bethlehem Church, Grantsboro, North Carolina, will observe its annual home-coming on Sunday, November 3. The Rev. Willie Stilly will deliver the home-coming message. All singers and groups of singers are invited to the services, as well as former pastors, members and friends.

The reporter, Mrs. H. S. Price, states: Our Sunday school has 108 on roll, with an average attendance of 87. Our primary and intermediate classes are attended almost one hundred per cent."

The Rev. Mark Lewis to Hold Tulsa, Oklahoma, Revival

The Rev. Mark Lewis will be the evangelist for a series of revival services at the first Free Will Baptist Church of Tulsa, Oklahoma, beginning November 3.

The pastor of the church, the Rev. John West, urges and invites everyone who can to attend the services.

Twenty-First Session of Georgia State Association

The Twenty-First Session of the Georgia State Association of Free Will Baptists will convene with Cool Springs Church near

Daniel's Chapel Church To Observe Loyalty Sunday



Rev. Dan Rivers

Loyalty Sunday will be observed at Daniel's Chapel Free Will Baptist Church located near Wilson, North Carolina, on Sunday, November 3. The fall revival will begin at 7:30 p. m., continuing through Saturday night, November 9. The Rev. Dan Rivers will be the guest speaker each evening, with the pastor, the Rev. Melvin K. Everington, assisting in the services.

Mr. Everington states: "We are looking forward to having an old-fashioned revival. Will you come and worship with us? Mr. Rivers is pastor of the Marsh Swamp Free Will Baptist Church, Wilson County, North Carolina, and a noted speaker throughout the state."

Norman Park, Georgia, on November 12-14, 1957. The theme for the session will be "Evangelism." The following is the scheduled program for the association:

Tuesday Morning Session

10:00—Executive Board Meets

Tuesday Afternoon Session

2:00—Joint Boards Meet

Tuesday Evening Session

7:00—Interceding Before Service, Led by Rev. J. E. Wood

7:20—Appointment of Committee on Committees

7:30—Who's Here

7:45—Musical Arrangements

7:55—Message, "Preparing for Evangelism," Rev. Ralph Lightsey

8:40—Closing Announcements and Arrangements

Wednesday Morning Session

9:45—Moments of Meditation, Rev. Charles Clark

10:00—Calling the Session to Order, Mod-

erator

10:05—Report of Committee on Committees

10:15—Recognizing Little River Association Committee on Arrangements and Host Church

10:30—Moderator's Moments

10:40—Report of Executive Board

11:00—Intermission

11:10—Time for Singing

11:15—Worship with Offering for Unified Program

11:20—Keynote Message, "Training for Evangelism," Dr. L. C. Johnson

12:00—Noon Recess

Wednesday Afternoon Session

1:30—Meditation Period, Rev. K. V. Shutes

1:45—Report of Promotional Secretary

2:00—Echoes of National Association, Rev. H. L. Knighton

2:15—Highlights of Woman's Auxiliary Work, Mrs. O. B. Everson

2:30—Reports of Various Boards

5:45—The Afternoon Adjourned

Wednesday Evening Session

7:00—Meditation and Prayers for Missionaries

—Missionary Rally, Rev. Raymond Riggs

Thursday Morning Session

9:15—Meditation Message, Rev. Kenneth Faison

9:25—Temperance Committee Report

—Resolutions Committee Report

—Allocation Committee Report

—Placement Committee Report

9:55—Appointing Delegates to National Association

10:05—Report of Nominating Committee

10:10—Election of Officers

10:35—Miscellaneous Business

10:50—Recess

11:00—Hymn Time

11:10—Installation of New Officers

11:25—Closing Message, "Evangelism in Action," Rev. Leo Curtis

12:00—Final Adjournment and Refreshments

Home-Coming and Revival at Core Point Chapel Church

The Core Point Chapel Free Will Baptist Church, Core Point, North Carolina, celebrated its annual home-coming on October 27. The Rev. Charlie Dixon brought the home-coming message.

Revival services, which began October 28, are now being held at the church with the Rev. Charles Keith, pastor of the Washington, North Carolina, Church, as the evangelist. These services will continue through November 5, beginning each evening at 7:30. Everyone is cordially invited to attend the remainder of these services.

(continued on page nine)

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: Please explain, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (1 Corinthians 12:12-17)? How does the smelling apply to the church and to the people of the church?—J. T. Quick, Richton, Mississippi.

Answer: Many of the most profound doctrinal truths set forth in the Bible are couched in figure or symbol. The Christian church, which consists of all believers in Christ as Saviour, is depicted as a vine in John 15:1-7. There the members of the church are revealed as being related to Christ as the branches of a fruit-bearing vine are to the vine. The church is symbolized in The Song of Songs (Solomon) as a betrothed maiden madly in love with her fiancé. In Revelation 21:2-4; 22:17 the church is seen as Christ's bride whose wedding date is arranged and invitations being heralded to all people everywhere. In Matthew 25:1-13 the church is revealed as wise virgins awaiting the return of her bridegroom having her lamps trimmed and burning with oil; whereas, those who profess to be waiting and are waiting without oil are the Jews and those church members who profess to be Christians or in waiting for Christ, but who actually are neither born again nor possessors of the indwelling Holy Spirit. Paul refers to Christ as the head indicating that the members of the body are the Christians in other epistles. See Colossians 1:18, 24. Also see Ephesians 5:23, 30. So far as I know these figures all tell about the same thing, viz., that we Christians have a most vital relation to Christ and that everyone is of essential importance in his own place. The foot, the hand, the eye, the ear, and the nose, etc., fill an important function in the

welfare of the human body and so does each member of the church. Without two hands the body could only halfway function in some realms of activity so might the church be handicapped if one member were to fail in carrying out his duty.

When it comes to the function of the olfactory organ of the human body, it's just as much needed to detect odors and thereby guard the person against unpleasant experiences by close contact with contaminated objects as well as being a means of leading him to profitable contact with pleasant and needed ones. The eye, even though vital to a proper function of the body in its normal activities, yet one can do no good in its use by which to detect odors. So we need our nose for the purpose for which God gave it, and no other member can take its place. Just in that same way we are to regard each member of the church. Those who have been faithful in a small duty will be rewarded not in proportion to the duty but rather the faithfulness in which this duty has been carried out.

Dr. A. T. Robertson, in his *Word Pictures in the New Testament*, Volume 4, Pages 171, 172, says, ". . . If the whole body were an eye (*ei holon to soma ophthalmos*). The eye is the most wonderful organ and supremely useful (Numbers 10:31), the very light of the body (Luke 11:34). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big 'I' surely! The smelling (*he osphresis*). Old word from *osphra-inomai*, to smell. Here alone in New Testament.

". . . But now (*nun de*). But as things are, in contrast to that absurdity. *Hath God set* (*ho theos etheto*). Second aorist middle indicative. God did it and of himself. Even as it pleased him (*kathos ethelosen*). Why challenge God's will? Cf. Romans 9:20.

". . . One member (*hen melos*). Paul applies the logic of Verse 17 to any member of the body. The application to members of the church is obvious. It is particularly pertinent in the case of a 'church boss.'

". . . Many members, but one body (*polla mele, hen de soma*). The argument in a nutshell, in one epigram.

". . . Cannot say (*ou dunatai eipein*).

And be truthful. The superior organs need the inferior ones (the eye, the hand, the head, the feet)."

Charles R. Erdman, in his commentary on 1 Corinthians, Pages 112, 113, offers the following comment on these verses. "It should be remembered that the apostle is addressing himself to a particular problem. The Corinthian Christians were exaggerating the importance of certain spiritual gifts, particularly that of speaking with tongues. Those who did not possess these more coveted gifts were tempted to be discontented and to deprive the church of the less surprising but no less necessary services which they could render.

"On the other hand, those possessing the more brilliant gifts were inclined to assume the more prominent places in the church assemblies and the church service to the humiliation and exclusion of the less richly gifted.

"Both these faults Paul corrects by his use of the parable of the human body. He shows how absurd it would be for one member, a foot or a hand, to refuse to function, and to act as though it did not belong to the body just because it had a different office from some other member as, for example, an ear or an eye. Just so absurd is it for one member of the church to envy those who possess gifts he lacks, and to refuse to render to the church the service which it is in his power to give. Verses 14-20.

"The second fault is just as foolish. Or an organ of the body cannot despise the other organs, and declare that it has no need of them; for every organ, however lacking in beauty, is a necessary part of the body and upon its proper functioning the health of the body depends. So foolish is it for any member of the church to despise a less gifted member and to suppose that his own spiritual life will not suffer if he fails to honor those who appear less brilliant and admirable than himself. . . ."

A Dog's Life

Planning a vacation stay in Florida, a retired railroader didn't know what to do with his dog. He decided to write the hotel and ask if dogs were allowed.

Promptly, the hotel manager wrote back: "I've been in this business for 30 years. Never have I called on police to eject a disorderly dog. Never has a dog set to a bed with a cigaret. I have never found a hotel towel or blanket in a dog's suitcase. Nor a whiskey ring on a dresser. Sure, dog is welcome!"

And the manager added a postscript: "The dog will vouch for you, come along too."—Selected.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

It is doubtless our first concern to engage in the things which will advance our own souls. However, we must consider, also, how far our conduct may effect the soul's welfare of our fellow man. Our every endeavor should be to so demean ourselves that we will be stumbling blocks to none, but, instead, helpers to all, "... but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

If Timothy, at his early age, was to be an example, not only to those of the world, but to believers also; so should every Christian young person endeavor to be in whatever place and station God has appointed him to live and move.

In the last part of this verse, used for our message this week, Paul points out six things in which Timothy was to be an example. In Charles Simeon's *Expository Outlines on the Whole Bible*, he gives the following abridged and adapted treatment of the text. May I urge a wide reading, study and practice of the points given, by our Christian young people that every one of you be an example to all others.

"1. In word—

"The statements of Timothy were to be made in perfect accordance with God's revealed will: and so should yours be also. Your adversaries will be glad to take advantage of any thing that is unsound in your sentiments; and, in order to find occasion against you, they will be urging you upon different questions, and on matters of doubtful disputation. But, in all your intercourse with them, I would advise you to take your stand on ground that is utterly unassailable. That to seek the salvation which God offers us in the gospel, is of indispensable moment to every child of man; and that so to live, as, at the hour of death, we shall wish we have lived, is the part of sound wisdom. These and such like topics, I should recommend to the young ...

"2. In conversation—

"The whole of a young person's deportment too, should be such as becomes the gospel of Christ. Everything of levity and

folly should be put away, and nothing admitted but what is consistent with 'sound wisdom and discretion.'

"3. In charity—

"Nothing should be said or done that is contrary to 'love.' Whether in judging others, or in acting towards them, we should breathe nothing but love. True it is, that the treatment which persons in the exercise of early piety are likely to receive, is calculated to generate somewhat of resentment in their minds: but they must be much on their guard to 'render nothing but good for evil,' until they shall have 'overcome the evil with their good' (Romans 12:21).

"4. In spirit—

"There is a peculiar need for young persons to guard against every thing of conceit and forwardness, and every disposition that is contrary either to humility or love. Who does not admire modesty, and gentleness, and kindness, and all similar graces, which combine to render a person amiable? Let those graces then be ever cultivated, and ever in exercise, so that you may ever be seen 'clothed with humility.' This will do much to recommend religion: and this will render you worthy of imitation by all who behold you.

"5. In faith—

"There is in young persons too great a readiness to yield to discouragement, and to rely on an arm of flesh in times of more than ordinary trial. But you must look to God with all simplicity of mind, and confide in Him, as engaged to make 'all things work together for your good.' Never must you stagger at any promise through unbelief; 'but be strong in faith, giving glory to God.'

"6. In purity—

"The very regard which is first created by sympathy and concord on subjects of religion, may, if not watched, degenerate into feelings of a less hallowed kind; and especially at a period of life when passions are strong, and a want of experience may put us off our guard. Every word and every look, yea, and every thought, ought to be well-guarded, in order that Satan may not take advantage of us, and that not even the breath of scandal may be raised against us.

"In a word, the counsel given to Titus is that which every one of us should follow:

"*'Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: ...'* (Titus 2:6, 7)."

"The Lord may have to pile a coffin on your back before He can get you to bend it."—Billy Sunday.

NEWS NOTES

(continued from page seven)

Ruth's Chapel Church Announces Revival

The Rev. Alton Hines will be the evangelist for a series of revival services at Ruth's Chapel Church, New Bern, North Carolina, beginning Sunday evening, November 10. These services will continue through November 17.

The pastor, the Rev. J. C. Griffin, extends a cordial invitation to everyone to attend the revival services.

Mount Olive College Treasurer's Report

The Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, states: "An error in the amount of \$.38 appeared in our report for August. The balance on hand was listed as \$906.69. Our disbursements were \$.38 more than listed and the balance on hand should have been \$906.31."

The following is Mr. Johnson's report for September, 1957:

Balance, September 1 \$ 906.31

Receipts

Gifts:

Eastern Conference	\$2,674.96
Central Conference	1,134.54
Western Conference	828.18
Cape Fear Conference	54.77
Albemarle Conference	12.88
Blue Ridge Association	24.48
Pee Dee Association	5.78
South Carolina	220.15
Mount Olive and Community	3,389.12
Goldsboro and Community	242.00

Other Income:

General Fees	2,311.50
Activity Fees	291.00
Room Rent	1,852.50
Board	2,856.30
Tuition	2,927.58
Bookstore	1,568.81
Farm Income (Soil Bank)	1,636.12
Miscellaneous	29.40

Total Receipts 22,060.07

Total to Account For \$22,966.38

Disbursements

Salaries	\$3,693.49
Social Security Tax	145.03
Office Supplies and Expenses	167.61
Bookstore Purchases	243.42
Printing and Promotion	266.00
Food	108.84
Travel	408.07

(continued on page sixteen)

Honoring Our Loved Ones

A More Excellent Way

W. Burkette Raper, President

A gift to the *Memorial Education Loan Fund* of Mount Olive Junior College, Mount Olive, North Carolina, is an excellent way to pay tribute to a living friend or perpetuate the memory of a deceased one. A gift to this fund is a lasting investment in the character and destiny of young men and women.

TO HONOR THE LIVING

Perhaps you have been thinking lately about what you might do to honor some friend or relative who has made a contribution to your life. Behind every successful life there stands one or more persons who have been an abiding source of inspiration. We would like to show our appreciation to those who have entered deeply into the more intimate experiences of our lives but we have never done so because we were not sure what would be appropriate. Most frequently a personal gift seems inadequate and words cannot express our true sentiments.

The *Memorial Education Loan Fund* of Mount Olive Junior College offers a more excellent way for us to honor those friends or relatives who have helped to make us what we are. The purpose of this fund is to make loans to worthy students who might not otherwise be able to obtain a college education. A gift may be made to this fund in any amount in honor of anyone the donor chooses.

If the gift is in the amount of \$100 or more, the name of the honored person is engraved on a bronze plaque which is on public display at the college; in cases of smaller gifts the name is entered into our "Book of Remembrance." In all cases the honored person is informed by the college that a gift has been made in his honor to the *Memorial Education Loan Fund* and, unless requested not to do so, he is also advised who made the gift.

By honoring our friends in this manner we show them our appreciation in a *more excellent way* than we could by personal gifts or simple words.

TO MEMORIALIZE THE DECEASED

All of us have deceased friends and relatives whose memory we cherish. These persons were a part of our lives and we find comfort in preserving their memory. A common way of expressing our devotion to them is through flowers and stone monuments, but the truth remains that *the best way to honor the dead is to care for the living.*

The *Memorial Education Loan Fund* of Mount Olive Junior College offers us a more excellent way to perpetuate the memory of our departed friends. This fund enables worthy students to achieve a fuller life and prepare for more useful vocations. Flowers fade and expensive stones lie dormant, but a gift to this loan fund is a living and lasting investment in human personality and destiny.

Friends may contribute the price of a wreath to the *Memorial Education Loan Fund* in memory of a deceased loved one. The family may purchase a less expensive stone and memorialize their loved one by adding the difference between it and a more expensive

stone to this loan fund. But where it seems desirable to send flowers or purchase an expensive monument, gifts in any amount may still be made to the loan fund in memory of the deceased friend or relative.

Gifts of \$100 or more will be recognized by engraving the name of the person in whose memory the gift is made on a bronze plaque which is on display at the college. Gifts of lesser amounts will be recorded in the college's "Book of Remembrance." In either event the family will be notified of the gift.

A contribution to the *Memorial Education Loan Fund* is a *more excellent way* to preserve the memory of our departed loved ones.

Fill in and mail to

MOUNT OLIVE JUNIOR COLLEGE
Mount Olive, North Carolina

I choose the *More Excellent Way* to honor my loved ones as indicated below. My name and address:

Name _____

Address _____

City _____ State _____

1. I hereby make a contribution to the *Memorial Education Loan Fund* of Mount Olive Junior College in the amount of \$_____ in honor of (person now living):

Name _____

Address _____

City _____ State _____

☐ Check here if you wish for this gift to be anonymous.

2. I hereby make a contribution to the *Memorial Education Loan Fund* of Mount Olive Junior College in memory of:

Name _____ Year Deceased _____

If you wish for the family to be informed of your gift, enter the name and address of the person to whom the acknowledgment should be sent:

Name _____

Address _____

City _____ State _____

☐ Check here if this gift is in lieu of flowers.
"The best way to honor the dead is to care for the living."

NOTES — AND — QUOTES

By J. C. Griffin



DIVINE HEALING

Our message this week is a follow-up or a continuation of our message last week on the subject, "Divine Healing." For fear someone may get the mistaken idea that I do not believe in divine healing, I want to inform such people by saying, "I am a strong believer in divine healing, but I certainly do not believe in many so-called divine healers."

Neither do I believe in the many methods used by the so-called divine healers. I believe that there are many deceivers in the land today who have learned that if they announce their meetings or revivals by saying, "An old-fashioned healing revival," they can induce the people to attend. There are hundreds of people who will go hundreds of miles to present themselves in the *healing line*; but these same people would not even go around the corner to get their souls healed and sins forgiven.

When Satan was seeking the life of Job, after God had told him of Job's integrity, Satan answered the Lord by saying, "... Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4). In Verse 6 of this same chapter the Lord said, "... Behold, he is in thine hand; but save his life."

THUS JOB WAS TESTED

By affliction Job was tested as to the integrity that God had spoken of in the conversation with Satan. The devil is a wise fellow, but his knowledge is limited. God knew what Job would do; but Satan, that old deceiver, could not have touched the body of Job if God had not permitted him to. Satan can touch the bodies of God's children only as God allows him to. In God's message to Malachi it is recorded, "... I am the LORD, I change not; ..." (Malachi 3:6). So God allowed Satan to work on Job to prove to the devil and the world that a man can be so close to God that no power of the devil can make him turn his back on God. I can hear Job as he said, "Though he slay me, yet will I trust in him: ..." (Job 13:15). No doubt such affliction made Job more devout, his faith stronger, and his experience richer. Thus we hear him speak again saying, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I

see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

Paul, the inspired man of God, said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). As we noticed before, God changes not. So, according to the Word of God, it was good for Job to suffer. It worked a purpose. Yes, even affliction to the true child of God can work a good purpose. Here is what Paul says, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:16-18). If this is true and if we believe what the apostle, Paul, wrote to be the Word of God, we are bound to conclude that sometimes it is good to be tested, even by sickness; for it works a far greater and eternal weight of glory.

IS SICKNESS THE RESULT OF SINS?

We have often heard it said that sickness is caused by sins which have been committed; but Job had not sinned. God, in His inspired Word, says, "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). So it was not sins that made Job suffer. Paul's affliction was not due to his sins.

Let us turn our attention to Hezekiah and his sickness: "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years" (Isaiah 38:1-5). In the case of Hezekiah, a natural means was used. Now some people oppose any natural means or the use of medicines, but Isaiah knew better. "For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover" (Is-

ayah 38:21). Perhaps a plaster of ripe figs might be good for a boil today. But may we notice that Hezekiah had lived in *truth and with a perfect heart*, or either he was false when he prayed. I cannot believe, however, that God would have heard his prayer if he had not lived as he prayed. Thus it was the will of God for Hezekiah to be sick, and it was the will of God for him to be healed. It was the will of God for Isaiah to have a plaster of figs used for the healing which God blessed. If God had not blessed the act, it would have been a failure.

THE WILL OF GOD

This brings us to the will of God. It has been said that it is not the will of God that we should be sick. But could Job have been afflicted if God had not consented? Could Paul have suffered affliction if God had not allowed it? Could Hezekiah have been made sick if God had not willed it? I have seen many of the saints of God suffer greatly and die in much agony and suffering. Was it against God's will for these saints to die?

Paul says, "... it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Now here is my question: Was it the will of God that His child should die? If it was not the will of God that His child should die, then His child died out of the will of God. And if he died out of the will of God, could he go to heaven out of the will of God? In Psalm 116:15 we read, "Precious in the sight of the LORD is the death of his saints."

Now we have heard it preached that the death of Christ on the Cross was for our healing as much as for our salvation. If this doctrine is true and if God will not heal us when we have prayed and done all that He tells us to do, will He save the soul? I have known some people to almost go crazy over that very question. I will give more evidence and material on divine healing next week.

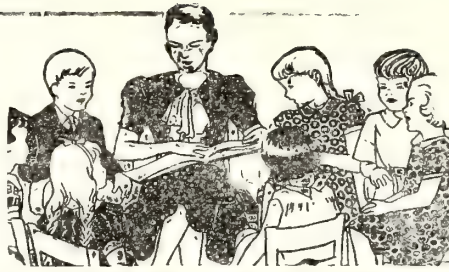
Like the Rags

A frightful wicked woman, working in one of the great paper mills in Glasgow, was converted through the efforts of a city missionary, and became a person of great devoutness of character. In describing the change which Jesus wrought in her life, she said, "I was like the rags which go into the paper mill; they are torn and filthy. When they come out, however, they are clear, white paper. That is like what Jesus did for me."—Selected.

STORIES

—FOR OUR—

BOYS and GIRLS



Double Hallowe'en Treat

Clara M. Brooks

THOSE horrid boys again!" shrieked Louise as she looked down at the fudge platter on the porch . . . empty. "Why didn't we think to hook the screen when we set it out here to cool?"

"Well, did you ever?" exclaimed Gertrude who had come over to help Louise get things ready for the party.

"I wish we'd never invited either of those boys. They would have to come early and spoil everything!" wailed Louise. "There's not enough of everything to make another batch of fudge. And it's almost time for the party now! I don't see why Ted had to go and move here, anyway! Rufus, even a whole block away, was pest enough. He's ten times worse since Ted came! I hate boys!"

Louise knew she was pleasing herself now by saying these ugly things. Knew, too, that Christ said to put away anger and hatred.

"I know!" Gertrude exclaimed. "We have a whole can of popcorn that's never been opened. I'll skip home and be back with it. I'll bring the syrup too. We'll make popcorn balls. They're just as nice as fudge, I think."

"Leave it to you, Gertrude, to help out in a pinch! All right. Popcorn balls it shall be. But neither Rufus nor Ted shall taste a single one . . . you'll see. Greedy things! Eating all that nice fudge and spoiling our party!"

"Hallowe'en though, Louise. I guess they thought they were supposed to get away with some tricks. Do you think Jesus wants us to hate them?"

Louise wasn't sure that she cared to please Jesus in this. It felt better to hate the boys. Like scratching the poison ivy she's gotten in the woods . . . the harder she scratched the better it felt.

Of course, it smarted and burned all the more afterward. Louise tried not to think of that part. But something told her it would be that way now . . . that hatred would smart and burn too. For hating was sin, and sin always left its scorch mark on the soul.

"Well, hurry, Gertrude. If those boys come while you're gone I'll sick Ginger

on them." Gertrude skipped away, praying that Louise would forgive the boys. How would Rufus and Ted be saved if Christians hated them instead of praying for them?

"Do help Louise to just skip it, Jesus, please!"

But Louise wasn't skipping anything. "I want them to know I despise them. Eating up our good fudge like that!" she said when Gertrude came back. "You make the syrup and I'll pop the corn. 'We'll be careful where we set these!'"

It was a half hour yet till the party. The popcorn balls were daintily arranged on the large white platter, instead of the delicious creamy fudge. But the dark brown spot on Louise's heart stuck fast. She wasn't one bit happy, but kept right on acting peevish.

She ran to light the candle in her pumpkin and place it in the front window. She'd forgotten to lock that door too . . . what if the pumpkin were gone? Those mean tormenting boys! Lightly she turned the knob. The door opened a little. A streak of light came through.

"Those ornery boys! They've lighted my pink candle and likely it's all burned down!" Slowly she lifted the lid of the pumpkin.

"Oh!" she exclaimed, for a beautiful silvery light like the white, white foam of sea waves shone from the pumpkin's heart.

She stood there a moment looking. It made her think of the light Jesus talked about . . . the light of God's love shining brightly in the soul, and leaving no part dark.

How very different from her own heart . . . that darkened scorched place there . . . blackened by the sin of hatred. Hating the boys when Jesus had said, "Forgive!"

Thinking of this made her ashamed of the ugly things she'd said, and of hating Rufus and Ted. She asked God to let His love shine through her heart like the beautiful light in the pumpkin. God answered this silent prayer. She knew His love was melting away the hatred, and helping her to forgive.

"What a soft glowing light!" exclaimed Gertrude who had followed Louise. "May-

be it's Ted's new patent wrist-light I saw him wearing today."

"Could be!" Louise replied. "I thought maybe Mom had slipped it in for a Hallowe'en surprise. But anyway, Gertrude, it was wicked of me to say all those dreadful things about Rufus and Ted. I'm going to try to be more like Jesus, and not hate anyone again. Just to make up for the way I felt I'm going to give those boys the two biggest popcorn balls on the platter!"

"Who, us?" Rufus and Ted sprang from their hiding place behind the couch, giggling. "Thanks a lot girls! And here," handing them the platter of fudge that had disappeared. "The other platter, its twin belonged to Ted's mother. Double treat this Hallowe'en. Hooray!"—*Junior Trails*.

THE SAFE PATH

"Have you studied Voltaire, Tom Paine, Robert Ingersoll, or any of those fellows?" asked a friend of a Christian captain of a steamship.

"No," replied the captain.

"Well, you should, You can't fairly turn down their argument until you have thoroughly investigated for yourself," argued the captain's boyhood friend.

"I've been captain of this ship for a long time, John," returned the captain. "The chart that was given me pointed out the deep water that would carry the ship safely into port. As a young captain, I never considered it advisable to investigate the rocks; the experience I've known other chaps to have with the rocks has been sufficient warning for me. So the Bible I learned at my mother's knee, in the old Sunday school, and from my pastor, is my chart for the sea of life.

"This Bible brings me a knowledge of the fathomless sea of God's love and mercy, which if I cast myself upon, will carry me safely into the heavenly port.

"Look at our classmates, John. There's poor Harry, with every prospect; no fine specimen of manhood could be found any where, until he threw away the chart—his faith in the Bible. Then, little by little, he lost his grip on the finer things of life dying at last in a gambling hall.

"No, John, others have tampered with the rocks of infidelity to their sorrow; the shores of time are strewn with such wrecks. I shall continue to steer my boat for the deep water that has landed millions upon the golden shore. I shall hug to my heart the Holy Scriptures. For as David said 'By them is thy servant warned; and in keeping of them there is great reward.'

—*Gospel Banner*.

"The hand that gives, gathers."—*Selected*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met on October 10, 1957. The meeting was opened with group singing. Mrs. Nora Winstead was in charge of the program with several members participating.

During the business session, the group decided to sponsor a pounding for Mount Olive Junior College. The group also voted to observe a pre-Thanksgiving week of prayer by going to different homes in the community for the services.

Erwin, N. C.—The Woman's Auxiliary of Prospect Church held its regular meeting at the church on October 11, 1957. The Scripture was taken from 2 Corinthians 4:1-7 and was read by the president, Mrs. R. K. Cannady. The theme of the session was read and discussed by Mrs. Clara Denning, Mrs. Ed Taylor and Mrs. Verl Coleman.

Old and new business was discussed. It was decided that the auxiliary would sponsor a barbecue supper on November 9, 1957, at the church. The proceeds will go to the building fund. The hostess, Mrs. Velma Avery, and Mrs. Naomi Bunn served delicious refreshments to the 23 members and 1 visitor present.

Grantsboro, N. C.—The Woman's Auxiliary of New Bethlehem Church met Oct-

ober 18 with 14 members present. A supper was planned for November. The ladies are selling ironing board covers, aprons and dish towels. The group discussed its obligations to missions during the meeting. This matter will be taken care of more fully in the new year.

Whortonsville, N. C.—At the October meeting, the Woman's Auxiliary of Bethel Church honored its oldest and one of its most faithful members, Mrs. Venia Lupton, by re-naming the auxiliary "The Venia Lupton Circle."

The auxiliary submits the following report:

"Until the time of her accident, August 19, Mrs. Lupton, at the age of 74, was very active in the auxiliary and all other church and community affairs. Mrs. Lupton has spent the past few months in Onslow Memorial Hospital in Jacksonville, after having received a fractured leg and arm when she accidentally fell from the porch of the home of her daughter, Mrs. S. W. Venters.

"Friends all over Pamlico County will be glad to know that 'our' Mrs. Lupton is improving and regaining the use of her arms and legs. She will be discharged from the hospital this week. Her plans are to remain in Jacksonville with her daughter through the winter."

administered by sinful men. Jesus went further in moral ethics. God had not been pleased, at all, in the prophets, priests and diviners, but he said of Jesus, "... This is my beloved Son, in whom I am well pleased" (Matthew 3:17). "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). In true worship and service, Jesus went a little further. He rebuked Satan with the words, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10). He even recognized himself as the one to be worshiped, while in the home of Mary, Martha and Lazarus, when He said, "Mary hath chosen that good part, which shall not be taken away from her."

With the sufferings of the Cross, Jesus went a little further. "... he was rich, yet for your sake he became poor, that ye through his poverty might be rich (2 Corin-

thians 8:9). There is much suffering that comes to man, but his sufferings can never outweigh the suffering that Christ went through with when He became sin for us, who knew no sin, and when enduring such suffering cried out, "My God, my God, why hast thou forsaken me." This seemed to be too much Cross for him to undergo but it had to be done in order for those who trust in Him to be free from sin and death. To whatever extent his children must suffer because of the weakness of the flesh; whether it be physical, mental or spiritual weakness, our Lord in the person of Christ has gone through with that suffering to buy us back from the curse of sin and death. Our High Priest, which is Christ, can be touched with the feeling of our infirmities and is ready and waiting to come to the rescue of the lease of His children, if and when they call, trust and rely upon Him.

Jesus went a little further in removing guilt. He said, "He that believeth on him is not condemned: ..." (John 3:18), in death, but is passed from death unto life. Now, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). No priest nor diviner is necessary for the least of His children to obtain mercy and find comfort in time of need. The great apostle in Romans 8:1 has said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." To whatever extent Christ invites His servants to go, or even allows them to go, He has gone just a little further and paved the way, in order for them to be successful. It matters not how dark the path may become, Christ is ahead, just a stone's cast and is evidently leading his children to a deeper fellowship with Him. "... My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth he chasteneth, ... If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:5-7).

WANTED — MEN!

There is a story to the effect that a certain society in South Africa once wrote to David Livingston: "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road at all."

What a crying need there is for such men in the work of Christ today!—Selected.

Till You're Well Again

"... My grace is sufficient for thee: for my strength is made perfect in weakness. ..." (2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

AND HE WENT A LITTLE FURTHER

Jesus said, "... Sit ye here, while I go and pray yonder. ... And he went a little further, and fell on his face and prayed, ..." (Matthew 26:36-39). A thorough analysis reveals to us that in all circumstances Jesus went a little further.

An examination of the law of Moses reveals to us that we were left, suspended, hanging in the judgments of the Lord, without hope. It was so strict until we could not keep it. None of the rituals or ceremonies were completely satisfying to God. The law was weak, in that it was

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Report

BOARD OF FOREIGN MISSIONS

September, 1957

Cash in Bank, September 1, 1957 \$25,035.71
Receipts 9,676.90

Total to Account For \$34,712.61
Disbursements 8,727.74

Cash in Bank, October 1, 1957 \$25,984.87

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 2,287.92	\$ 512.08
Arkansas	2,800	2,316.95	483.05
California	2,800	915.65	1,884.35
Florida	1,800	1,541.90	258.10
Georgia	3,700	2,830.81	869.19
Illinois	4,000	3,312.43	687.57
Kentucky	2,100	765.44	1,334.56
Maine	300	150.00	150.00
Michigan	14,300	10,833.85	3,466.15
Mississippi	1,700	969.49	730.51
Missouri	10,300	6,433.37	3,866.63
Nebraska	100		100.00
New Mexico	200	250.06	
N. Carolina	20,250	25,478.40	
Ohio	2,900	2,939.63	
Oklahoma	6,500	3,961.08	2,538.92
S. Carolina	4,100	3,803.96	296.04
Tennessee	9,100	6,662.47	2,437.53
Texas	3,600	2,641.50	958.50
Virginia	3,600	4,693.93	
W. Virginia	2,700	668.80	2,031.20
Misc.	3,565	2,853.89	711.11

Totals \$103,215 \$86,311.53 \$23,315.49

Prayer and Praise Letter

October 3, 1957

Dear Co-laborer,

The past month has certainly been one of constant activity and important happenings in our foreign mission department. Special missionary services, rallies and conferences were conducted as follows: First Free Will Baptist Church, Ashland, Kentucky; youth rally, Louisa, Kentucky; missionary service, Moorehead, Kentucky; the Phenicians in service in Chicago Heights, and in churches in and around Kirksville, Missouri; missionary revival, Ebenezer Church, Glennville, Georgia; special service with District Auxiliary Convention, Beulah Free Will Baptist Church in South Carolina; also special services with Horse

Branch and Mt. Elon Churches in South Carolina; services with Birmingham District Association, Birmingham, Alabama, and with the churches in Sylacauga, Alabama. Then too, a missionary conference was conducted by the Ashland City Free Will Baptist Church, Ashland City, Tennessee.

Thanks to all those who helped to make these services possible and especially to Mrs. Eunice Edwards who helped to lead the conference in Ashland City, and to Rev. "Bob" Shockey who spoke for us in the Alabama services.

HAPPENINGS — OUT THERE!

Volena Wilson sailed September 7 for India for her second five-year term. The Willeys left on September 17 for Brazil. Miss Lucy Wisheart returned from Cuba to Nashville, Tennessee, because of her health. She is undergoing a thorough examination, and already is much improved. Matter of fact the doctor just told me that she should soon be well and perhaps could return to the field within the next three or four months. For this we praise the Lord!

LATEST ARRIVAL!

Fred Hersey writes from Japan, "We thank you for all your prayer in Evelyn's behalf. Samuel Ray arrived on Tuesday, September 24, at 9:35 p. m. He weighed 8 pounds and is 21 inches long. Evelyn and baby are getting along real well!"

WILLEYS WRITE FROM CHILI

Willeys write from Santiago, Chili, "We had an excellent trip down. We are staying with missionary friends. They have been very kind to us. We shall leave Monday for Argentine. We are crossing the Andes by train, then taking a plane from Mendoza to Buenas Aires. We hear everywhere the great need of Brazil and are so anxious to get there. Continue to pray much for us."

HANNAS WRITE FROM INDIA!

"Air fare to U. S. A. at this time of year for a family is cheaper than fare by sea. We have asked bookings on T. W. A. for November 1 from Bombay. As soon as things are definite, we will write again; but whatever airline, our departure will probably be sometime the first week of November. It is about time for us to apply for no-objection permits and I go to Pune tomorrow to see about income tax receipts and clearance. Pray that these permits and all other necessary releases will be forthcoming.

"We praise the Lord for six more Santals who have accepted Christ as Saviour

and whom we were privileged to baptize yesterday. This makes a church of seventeen in a center where there wasn't a single Christian two years ago. There are other interested ones whom the Lord is seeking. Our prayer is that they, too, may soon accept Him as Lord and Saviour of their lives."

EVEN THE CHILDREN ARE PREACHING!

"For many months now Mrs. Willey has been dealing with a very beautiful woman, the wife of a leading surgeon in Pinar del Rio. She knows the way of salvation and has an intense desire to be saved, but because of her unsaved husband, she hesitates. She has been greatly concerned for the conversion of the doctor. He is interested but his background has been one common to the professional men—many lovers.

"The little son, Eddie, is six. The little fellow began to reason with the doctor and said, 'Do you know, Papa, that in heaven there is much gold. The cars are made of gold with golden wheels. They need no gas there and we will just push a button to get something to eat.' The doctor said, 'Are you going to heaven, Eddie?' 'Yes Papa,' was the little boy's reply. 'How do you know?' 'Because I am a Christian.' Then the doctor, attempting to trick the little fellow said, 'Eddie, they tell me there is a great gulf between heaven and hell. Suppose I am in hell . . . ' Oh no, Papa. You are not going to hell; you are going to be converted.' 'But Eddie, just suppose I were in hell and you in heaven and I needed a drink of water. Would you bring it to me?'

"This was a great task for the little fellow for he all but worships his father. He dropped his head and thought for a long time, then looked up and said, 'No Papa. I would not bring you the water because you have had the same chance to take Jesus as I have.'

"From the mouths of babes who come to know the Lord proceeds wisdom. We marvel at the readiness these people have to accept the gospel, to acknowledge its claim. Pray for the doctor in conflict with the truth, that the words of his six-year-old son might convict him."

THE SAME CHANCE?

Yes many have had the same chance to accept Christ as we have, and even though they hear the message over and over, yet many times they refuse to believe. But how about the millions who have never heard? It is for these untold multitudes that we plead, and this department is dedicated to the task of ". . . preaching the gospel, wherever Christ was named, lest I should build upon another man's foundation" (Romans 15:20).

We must have your prayers and financial support
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Many Gifts But One Spirit

(Lesson for November 10)

Lesson: 1 Corinthians 12:1-13.

Golden Text: Romans 12:5.

I. INTRODUCTION

The work of the Holy Spirit is one of stupendous activity. Christ spoke of the Holy Spirit as the Comforter and one that would teach all things and bring things to our remembrance (John 14:26). The purpose of this lesson is not to explain in great detail the work of the Spirit, but to add to our understanding of how He desires to use each of us in promoting the cause of Christ.

Chapters 12, 13 and 14 of 1 Corinthians are concerned with spiritual gifts and the danger which arose from the abuse of the gift of tongues. In order to receive a clear understanding of the lesson, the student should study the above-mentioned chapters. Our Printed Text serves as a basic introduction to the problem in Corinth. In our previous lessons this quarter, we have seen some of the problems that the early Church was faced with. Although the church at Corinth was corrupt in many ways, it was an inquiring church, as far as morals are concerned. They seemed anxious to solve each problem and therefore would inquire of Paul when a matter arose. Paul, under the inspiration of the Spirit, goes to great lengths to teach them the truth. In each problem he offers a solution, and his inspired words speak to us today, admonishing us to become united in Christian love, as we are members of the same body.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

This lesson affords an excellent opportunity to emphasize the following truths:

1. That all capacities and talents are given by the Holy Spirit and that we owe it to God to develop these capacities and talents to their highest and greatest potentiality.
2. That God does not consider the talents possessed by laymen to be inferior to those possessed by preachers.
3. That since all talents and capacities are a gift of the Holy Spirit, we should use

them for the common good of all mankind.

4. That in Christ all the petty distinctions that separate men are abolished and all Christians are one.

5. The gift of healing is also from the Holy Spirit. A hospital in Texas has this slogan, "We dress the wound, God heals it." It is important that Paul lists faith ahead of healing, for faith is required for the gift of healing. Whether God heals with or without the application of medical aid is not as important as the fact that it is God who heals.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."

The apostle now gives a test to be applied to utterances "in spirit." We may infer from this sentence by the apostle that the Corinthians had experiences in such utterances in their pre-Christian life; they had been under subtle influences. They had been carried hither and thither by the pretended utterances of their gods, and believed whatever they might tell them. Thus they were under the influence of spirits; that is, of such who were speaking "in spirit." "But now you must no longer be the sport of circumstances. There are certain fundamental principles by which you may try the utterances of those who would teach you."—*The Bible Expositor*.

2. The student should read 1 Corinthians 14 carefully, especially Verse 27. Not more than three persons are to speak in tongues in any service, and these in turn, but only then in case some other Christian can interpret their utterances. It is a fact that Satan can give some of his followers the power to talk in tongues.

3. I do not think that this is the place to enter into a long discussion about the present tongues movement, except to say two things. First of all, it should be remembered that no outstanding Biblical expositor of our generation, no writer of commentaries widely accepted, thoroughly abreast with the best methods of exegesis, claims to speak with tongues. The great evangelists of the last hundred years, D. L. Moody, R. A. Torrey, Billy Sunday, J.

Wilbur Chapman, Gypsy Smith, and Billy Graham, never claimed to have spoken with tongues. This is a very important matter. On the other hand, I am sure that there are some very Godly men, true saints, who love the Word of God, preaching the pure gospel, who not only claim that they speak with tongues, but conduct services in which speaking with tongues is considered normal. Personally, I believe this entire matter of speaking in tongues needs a complete reinvestigation. But one thing is sure, a man certainly can please God, and be truly filled with the Holy Spirit, without having this gift of tongues.—*Peloubet's Select Notes*.

4. Usually a gift corresponds with natural endowment. Hence our Lord spoke in the parable that to every man was given according to his several abilities (Matthew 25:15). The unity amid diversity is for the upbuilding and edifying of the whole body of Christ. Gifts are to be distinguished from the fruit of the Spirit. Fruit is character, whereas a gift is the display of ability for spiritual service. Fruit is never service, but a gift is something usable.

5. In this unity of the believer one with another there is no room for jealousy concerning gifts. The spiritual gifts were not the prerogative of the few, but the gifts bestowed in various forms and degrees on all Christians. This universality of the gifts is one of the reasons Paul used to prove that no member of Christ's body, the Church, should envy another member, inasmuch as every member had his own function assigned him in the body. As we keep pondering the list given here we see that the gifts covered intellectual power, miraculous power, teaching power, critical power, and escatic powers. The highest is first and from the worthiest is a profession to the least worthy. Later in 1 Corinthians 13: Jesus will call us to follow after the best gift—love.—*The Gist of the Lesson*.

6. An aged Christian Jewish man was impressed by a sign in the window of a novelty shop which read, "We mend everything but broken hearts." Entering the shop, he was greeted by a pleasant young lady. It was very evident that she was Jewish. Said the Jewish Christian, "I was greatly impressed by the sign in your window, 'We mend everything but broken hearts.' What do you do with broken hearts?" The young lady shrugged her shoulders and said, "Oh, we send them to the hospital!" Then said the Christian man, "You are Jewish, I believe. I am wondering if you have ever read in your Old Testament Scriptures what Isaiah said about the Messiah, 'He hath sent me to bind up the brokenhearted?' (Isaiah 61:1)."

MISSIONS

(continued from page fourteen)

support if we continue to expand. God bless each of you who have prayed for us this month. Our needs are many—but our God is Great!

Prayerfully submitted,
Raymond Riggs
Promotional Secretary-Treasurer

NEWS NOTES

(continued from page nine)

Utilities	106.92
School Supplies	32.94
Library	359.40
Legal Fees	7.25
Honorarium	40.00
Rent	250.00
Student Insurance	400.00
Repairs	228.87
North Carolina Sales	
Tax (August)	.60
Miscellaneous	89.82
Capital Outlay:	
Equipment	2,756.96
Property Improvement	155.21
Total Disbursements	9,460.43
Balance on Hand, September 30	\$13,505.95

Youth for Christ Rally At Dilda's Grove Church

A Youth for Christ Rally will be held at Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, on Saturday night, November 2, at 7:30. Everyone is invited to attend.

The following program has been planned:

- 7:30—Song, Led by President
- Devotions, King's Cross Roads Church
- Special Music, Owens' Chapel
- Choruses, Led by Mrs. Adam Scott
- Special Music, Saratoga Church
- Bible Quiz, Aspen Grove Church
- Special Music, Spring Branch Church
- Message, Dilda's Grove Church
- Hymn
- Business
- Benediction

Missionary Conference At Swannanoa, N. C., Church

The Rev. Raymond Riggs, promotional

secretary of the Board of Foreign Missions, will direct a missionary conference at the Swannanoa, North Carolina, Free Will Baptist Church, beginning November 5 and continuing through November 10. Mr. Riggs will be assisted by the Rev. Dave Franks and Mrs. Eunice Edwards.

Services will begin each morning at 10:00 and each evening at 7:30. The pastor of the church, the Rev. Wayne Smith, extends a cordial invitation to all churches in and around the Asheville district.

Keith Elected Secretary-Treasurer Central, N. C., Conference Missions

The Central Conference Mission Board of North Carolina has elected the Rev. Charles Keith, pastor of the First Free Will Baptist Church, Washington, North Carolina, as secretary-treasurer. Mr. Keith fills the position on the board which was vacated by the resignation of the Rev. I. J.

Blackwelder. Mr. Blackwelder's resignation came about by his moving out of the state.

Mr. Keith makes the following statement upon assumption of his new duties: "We are asking that each church in the conference send \$2.00 per week, or more, to support the cause of conference missions. Surely you realize the necessity of this mission work."

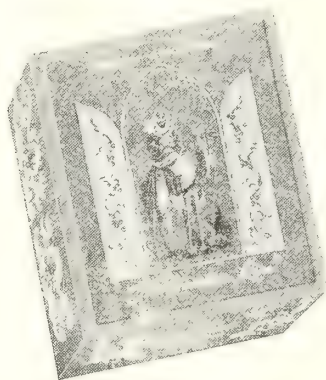
Send all contributions for Central Conference missions to the Rev. Charles Keith, Route 3, Box 10, Washington, North Carolina.

"Churches don't need new members half so much as they need the old bunch made over."—Billy Sunday.

"Some homes need a hickory switch a good deal more than they do a piano."—Billy Sunday.

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



Our assortments of Birthday, Sympathy, Get-Well and All-Occasion Cards are equally well adapted to convey your sentiments on any occasion.

Retail, Per Box
\$1.00



SPECIAL RATES TO AUXILIARIES AND OTHER CHURCH GROUPS FOR RESALE—

When ordered in lots of ten or more boxes, Per Box

Sixty Cents

FREE WILL BAPTIST PRESS

Post Office Box 158
AYDEN, NORTH CAROLINA

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 6, 1957



ORIGINAL FREE WILL BAPTIST CHURCH, GRIFTON, N. C.

Pictured above is a group of members standing in front of the Original Free Will Baptist Church of Grifton, North Carolina, along with the former pastor, the Rev. C. J. Harris.

The Central Conference Mission Board of North Carolina chose Grifton as a mission point early in the year of 1952. Only a few months later, on May 22, the mission was officially organized into the Original Free Will Baptist Church with 12 charter members. Since that time the membership of the church has increased considerably, and the church structure above has been built. (For the complete story, see the feature article in this issue entitled "A Mission Becomes a Church.")

EDITORIAL

JESUS EXPLAINS HYPOCRISY

Following the general theme of Christian conduct as Jesus outlined it in His discourses during His earthly ministry, we consider now what He had to say about hypocrisy. It is a pertinent subject for us today because we are persuaded that, after these thousands of years of heritage under Christian teaching, there is much hypocrisy among professed followers of the Christ, just as there was among the Jews of His day. Furthermore, it is just as difficult for us to see our hypocrisy today as it was in that day. When we are guilty of practicing it, we are so blinded to our faults that we cannot see the truth about ourselves. We are inclined to be like the woman who went to her pastor after he had prepared and delivered a message which he designed to rebuke her for some of her glaring faults. Commenting upon his message, she said, "You surely did give it to *them* today."

Matthew 15:1-20 gives one of Jesus' pointed messages on hypocrisy. He was motivated by the question of the scribes and Pharisees, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Vs. 2). Jesus answered by showing them that both they and their elders were hypocritical by establishing and maintaining practices which were contrary to truth.

To claim to love God and deny Christian responsibility is hypocrisy. Jesus began His answer to their question by taking them a question, "... Why do ye also transgress the commandment of God by your tradition?" (Vs. 3). Then, in Verses 4-9, He pointed out one of the many instances of their violating God's truth by their tradition. He told them that God required adult children to provide for their aged parents, but that they even evaded that responsibility by claiming they were giving so much of their possessions to the Lord that they could not provide for their parents. It is true that all of us ought to give, as a minimum, our tithe to the Lord, but this does not free us from our financial obligation to our family and charitable giving to other worthy causes. Some people even go so far as to withhold a part of their tithe from the church and its causes to meet these other charitable calls; then they deceive themselves by convincing themselves that they are tithers. What do you think about such practices, in the light of what Jesus says here?

This is but one example of men's twisting the truth to justify them in failing to live up to their obligations; there are many more which could be given, just as there were many more examples which Jesus could have given these scribes and Pharisees. In this connection Jesus made a significant statement, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Vs. 8). No one can justly deny that Jesus gave here the basic principle underlying hypocrisy.

To strive and pretend to keep the letter of the negative law for appearance's sake but to harbor corruption in the heart is hypocrisy. How often you see the goody-goody type of person who convinces you that, by his every act and word, he is displaying his own righteousness and piety! You might well be afraid of this person because you may be sure he has some selfish motive for working so hard to impress you that he is not as other men are.

Jesus saw this type of hypocrisy in the scribes and Pharisees who were so forward in condemning the disciples for not catering to their tradition of refraining from eating merely because it was not convenient for them to first wash their hands. Jesus warned the disciples against such by saying, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both

shall fall into the ditch" (Vs. 14). Again Jesus said of them, "But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matthew 23:5-7).

To strain at a gnat and swallow a camel is hypocrisy. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matter of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:23, 24). Here the Master strikes out at the inconsistencies which are so characteristic of human beings. All of us can easily become guilty of this type of hypocrisy if we are not careful. It is so easy for us to see what we consider to be a fault in the life of someone else; whereas, it is just as extremely difficult for us to see a much bigger fault in our own life. If we should apply the rule of Jesus, "Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye" (Matthew 7:5), we would be so busy trying to improve our own life that we would never get around to criticizing the other fellow. We should give due consideration to the old proverb, "He who lives in a glass house should not throw stones."

In conclusion, let us notice the condemnation which Jesus heaped upon hypocrites, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33). In the light of these words, we should be careful about our intolerance and bigotry.

CHURCH STEEPLE CHRISTIANS

The growing Christian, as he becomes more and more conformed to the image of Christ, is like the church steeple: the closer he gets to heaven the smaller he becomes in his own estimation of himself. Increasingly, the growing Christian becomes big enough to become little enough for God to use him. Said Samuel to disobedient Saul, "When thou wast *little* in thine own sight, wast thou not made head of the tribes of Israel?" (1 Samuel 15:17).

Oh, for humbling grace to keep us at Jesus' feet, the only place of safety for God's children!

Volume 72

Number 44

THE FREE WILL BAPTIST

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Mrs. J. B. Rice, Moultrie, Georgia

SOME few weeks ago I was asked to teach a course in stewardship for our local woman's auxiliary at Midway Free Will Baptist Church. This took quite a bit of studying and Scripture searching. I hadn't really thought as much about stewardship as I should have, and I am afraid that is the case with a lot of church members today. We read God's Word, not knowing or giving much thought to what it really means. Many of us repent but never accept Jesus as we should.

Christian stewardship has many phases. When a person gives his heart and soul to God, he has taken a decisive stewardship step in God's service. A stewardship life consists of several things, but Jesus summarized these things in Luke 9:23 when He said, "... If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This consists of a complete surrender on the part of the servant of God.

A steward in God's service might have money, talent, etc. at work for God, but if his life isn't dedicated to the heavenly Father, there is plenty to keep him from being a good steward in God's service. The stewardship obligation involves recognition of God's divine ownership and the acknowledgment of this fact. It also involves the expression of these truths by service and surrender. To surrender is to acknowledge God's ownership and his prior claim to our time, talent, money, our all.

Among all philosophies of men, there is nothing greater than those ideas expressed by Jesus in His Sermon on the Mount. In Matthew 5:41 He said, "And whosoever shall compel thee to go a mile, go with him twain": that is, we should go the second mile, or do a little more than is required. We can have finer fellowship with God and a deeper spiritual development through services rendered to those about us.

Some people do just what they are compelled to do. Then there are others who add to the minimum requirements, who

contribute the really inspirational moments in service or activities for God. They participate in His service not because they have to, but because they can help by doing so. They are following Christ's way of service.

There are three particular points that reveal the relation a Christian steward has to his church and through which he may discharge his stewardship responsibilities to God. A Christian's responsibility as a steward in God's service is to adjust his daily routine so as to be able to go to the house of the Lord for all services. His attendance upon the public worship services of the church displays, in no uncertain terms, the sincerity of his Christian life. In addition to the spiritual development of his own personality, he thereby exerts by his example an influence on his neighbors in demonstrating his belief in God.

Religion is a matter of so little or no concern to so many church members today that people out in the world observe this attitude and say, "Why should we be concerned about something that means so little to those who are church members?" And believe it or not, the outside world is watching you!

We learn to do by doing; we grow by exercise. This is true in the spiritual realm of life also. The development of spiritual power comes through the use of those spiritual truths which have been acquired by Bible study, prayer, worship and personal experience. A real Christian steward will find some work to do in God's services of the church—and there's plenty to do! The Christian steward will be a witnessing Christian.

There are three things Christ can do for you and me that no other can do. These things are found in Verse 6 of John 14: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." The first thing we need to do as sinful people is to be reconciled to God. Some have lost all, and by themselves can't find the way back to

the fold. Jesus says to these, "I am the way; no man cometh unto the Father but by Me." A reconciliation to God was made possible when His Son died on the Cross.

There is such a thing as not being true stewards in God's services. Because of sin we are morally and spiritually blind. We don't know the truth of God's service for us as stewards, but Jesus again says, "I am the truth." This not only reconciles us but reveals God to us. In Him are hidden all the treasures of wisdom and knowledge (Colossians 2:3). "Ye shall know the truth, and the truth shall make you free" (John 8:33).

Before we become Christians, we are spiritually dead. We need God's gift of life to restore our souls; and that life is found in Christ alone who said, "I am the life." The wonderful thing is that when He comes into our lives in all His quickening power, we are made into new creatures.

Oh, that Christians today would accept their responsibilities of stewardship and go forward in His work! Jesus entrusted the spreading of the gospel to His disciples, not only to the chosen twelve but to all His disciples who should come after them. God is holding us responsible for how we administer this trust He has committed to us.

There are 144 hours in a week; 14 of those hours are God's. What shall the stewards in God's service give in this day? The final outcome is with Christ. We are stewards of God. To those who have faith in Christ, who worship, serve and give according to God's plan, He offers participation even now in the triumph of God's Kingdom. May each of you share this treasure is my prayer.

Parable of a Pine

A small evergreen tree grew near a mighty oak. Each spring viewed the oak passing through a two-week revival. All summer long the mighty oak flourished in the warm sunshine and gentle breezes. But soon the mighty oak became a victim of circumstances; the leaves changed color, dried up, and soon fell to the ground. The oak was barren during the trying months of winter. It waited for another revival.

The evergreen flourished during the revival period also, but retained its gains throughout the year. Circumstances were the same, but unlike the mighty oak, it retained its fresh and green appearance.

Some men are like the mighty oak, others are constant like the small evergreen. Some get their religion only during periods of revival and soon lose their freshness by no continual testimony.—*The Gem*.

Race for Life

J. Benny Tweter

MUST get through," the missionary gritted his teeth, "or die in the attempt!"

Tom Cook was over a hundred miles from Chungking, China, where the nearest doctor could be found; there were no railroads, no cars, nor any airplanes for speedy transportation in 1928; moreover, he would have to go through a robber-infested countryside, over rough terrain, and cross the lines of two contending armies in a civil war! The robbers looked upon missionaries as fair game for ransom. The power-hungry war lords would be callously indifferent to a missionary's personal plight—yet Tom Cook was in an urgent, desperate hurry—for he had been bitten by a mad dog!

Mr. Cook was a man of action—strong-willed, tireless and fluent in the native language. He was in the prime of life. Why should he die when there was yet much missionary work to be done for Christ in this benighted land of superstition and death? He remembered the case of a missionary teacher in the Chefoo School for missionary children, who had saved the children from a mad dog but had died in an awful death himself—tied securely to a strong wooden bench, at his own special request, ere the virus took possession of his body. But now there was an anti-rabies shot, provided one got it before too late!

He took the barest essentials for the trek. He packed his Bible and toothbrush and took paste into his knapsack and set out with a faithful Chinese servant. On the second day they approached the sounds of desultory firing. A bedragged sentry challenged his approach to the fringe of the army of war lord Teng Shi Heo. When brought before the general Mr. Cook was told the bad news:

"Don't you know that we are in a war? You cannot cross no man's land without being killed. And I do not want to get involved in any international complications. You will have to wait till we defeat the foe!"

"Why, you may be fighting for weeks!" the missionary expostulated.

General Teng Shi Heo shrugged his

shoulders, as if to say, "So what?"

"I am going through!" Tom Cook declared firmly. "Please relay the word to the opposing side that a foreigner is coming across no man's land!"

The general looked troubled at the missionary's obstinacy, then gave his last warning; "I want you to know that you go at your own risk, in spite of my protest! I can send word across, as you request, but I cannot answer for some trigger-happy soldiers taking pot shots at you."

The missionary and his servant set out across an open field. A couple of bullets whistled uncomfortably close to their heads and then stopped. The fact that the missionary advanced in spite of the shots convinced the opposing side that the stranger was really a foreigner—for no Chinese would foolhardily walk across between two armies!

When they got across the other war lord wanted Mr. Cook to stop for a cup of tea, and quiz him on the strength and plans of the first war lord and his army.

"I tell you I have to hurry!" the missionary insisted.

"Stay the night with us?" persisted the general.

"I shall be back to stop with you on my way back!" Mr. Cook said.

The sun was setting when the missionary and his servant entered a dark woods among the range of hills near Chungking. Suddenly a dirty Chinese man stepped out in the path ahead of them and, although he was dressed in ragged and patched clothes of a brigand, he held in his hand a modern rifle pointed at the white man!

"You are under arrest!" the Chinese said with a chuckle at his own humor.

"What for?" Mr. Cook enquired, feeling certain he had fallen into robber hands, but determined to brazen it out with God's help.

"You are trespassing on our territory!" was the answer, and waving with his rifle to precede him off the trail, he added, "and you will have to pay ransom—a big ransom, white man—before you are free again!"

The missionary observed several more of

the robbers as they were herded into a little hut which was to serve as their prison. Through the little window he heard the band discuss the terms they would demand for his ransom from the missionary organization he served. And Tom Cook knew that the mission policy was not to pay out any ransom lest missionary work be curtailed by making missionaries "fair game" for more extortion. Furthermore, he knew that delay would mean his own death as the virus was given time to do its deadly work. He prayed all that night that God would help him to get away.

As he brushed his teeth the next morning he suddenly thought of a plan which might work for his deliverance. He brushed the toothpaste into a frothy lather that was frightful to behold. He pounded on the door of his jail and cried to be let out. Surprised at the sudden clamor the robbers opened the door to see what had gone wrong with their captive, and then they hastily backed away from him.

"Why, he's gone made already!" they exclaimed. "Let us allow him to run where he wants, for we don't want him here!"

Hardly believing his eyes the missionary started on a dog trot on the road toward Chungking, with his faithful servant running after him. He reached his destination in time to get the anti-rabies shot that saved his life!

People have been bitten by a poison that is far worse than the rabies. It is the venom of sin. It is all the more dangerous because most people do not recognize its symptoms; nor do they realize that they are dying by inches! The most violent symptoms show up in the headlines of our daily newspapers in the many accounts of crime. The Bible plainly states that "The soul that sinneth, it shall die. . . ." (Ezekiel 18:20). "For all have sinned, and come short of the glory of God" (Romans 3:23). The only antidote for sin is that dispensed only by the Great Physician, the Lord Jesus Christ, of whom it is written: ". . . the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7-9).

Like that missionary, people need to realize their desperate peril and flee to Jesus Christ for salvation, no matter what may come in the way. His promise is: ". . . him that cometh to me I will in no wise cast out" (John 6:37).—*Gospel Herald*.

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CONSIDER THE HAMMER

It keeps its head. It doesn't fly off the handle. It looks at the other side too, and thus often clinches the matter.—*The Lamp lighter*.

A Mission Becomes A Church

A Member

EARLY in the year of 1952, the Central Conference Mission Board of North Carolina chose Grifton, North Carolina, as one of its mission fields. The Rev. Frank Davenport began the work by holding cottage prayer meetings. The first of these meetings was held in the home of Mr. and Mrs. Zelbert Cox. Later a prayer band was organized with five members: the Rev. and Mrs. Frank Davenport, Mr. and Mrs. Zelbert Cox and Lynette Barfield. Because of cold weather and sickness, there were times when very few attended the meetings; but the group didn't give up. They kept praying that God would bless the work.

With the use of the mission board tent, the first revival was begun on Sunday night, May 4, 1952, with the Rev. Clifton Rice as the evangelist and the Rev. Dan Beaman as song leader. On Thursday night of the second week, seven persons went to the altar requesting charter membership in the Original Free Will Baptist Church of Grifton. On Thursday night, May 22, 1952, this church was officially organized with 12 charter members. These charter members were Frank Davenport, Elmer T. Nelson, Zelbert Cox, Almeta M. Nelson, Mary Bell Ormand, Lossie Bell Jones, Fannie Seymore, Allie Pearl Bowen, Jannie Reed Bowen, Annie Lee Brinson, Lynette Barfield and Nannie Lee Cox.

At the close of a three-week revival there was a total of 23 charter members. The church was then allowed a period of 60 days to enroll additional charter members. When this period came to an end 15 more names were added to the original list of 12 charter members, making a total of 27. The following are the 15 names which completed the list of charter members: Geneva Harris, Mrs. Fred Singleton, Bertha Mae Davenport, Peggy Dixon, Letha Mitchell, Dorothy Mitchell, Effie Lee Wiley, Mrs. Henry Turnage, Mr. and Mrs. Charlie Davenport, Hilton Russell, Roger

Russell, Elton Russell, Sara Turner and Lonnie Jackson.

The first church officers were elected as follows: Zelbert Cox, deacon; Lynette Barfield, clerk; Elmer T. Nelson, treasurer. The presiding officers were asked to serve as the board of trustees of the church.

The cottage prayer meetings were continued until June 5, 1952, when an apartment in a hotel was rented. On June 7 the group met and organized a Sunday school and set the dates for church services. The church went on half time, meeting the first and third Sundays, with the Rev. Frank Davenport as pastor. The first session of the Sunday school met June 15 at 9:45 a. m. with 20 members present. The officers and teachers of the school were as follows: Zelbert Cox, superintendent; Elmer T. Nelson, adult teacher; Mrs. Zelbert Cox, young people's teacher; Mrs. Elmer T. Nelson, primary teacher; Lossie Bell Jones, beginners teacher; Mildred Jarrell, assistant beginners' teacher; Zelbert Cox, treasurer; Lois Harris, secretary.

Mr. Davenport did a splendid job in Grifton. We pray that God will bless him for giving his time to us before we were able to pay a preacher. He was called to pastor the Tarboro, North Carolina, Free Will Baptist Church in the fall of 1953. We thank God for sending the Rev. C. J. Harris of Greenville, North Carolina, to our church. He assumed his duties on October 1, 1953. We had purchased a 100 by 150 foot lot, but hadn't been able to build on it. Mr. Harris soon made it possible for us to build an educational building on this lot by lending us the money. We are humbly thankful to him, and we feel that he was an answer to our prayers.

When the group began to build, Mr. Harris volunteered to buy the building materials and manage the work—a job which he did without charge. The ground breaking was held November 22, 1953, and

the actual work began November 23. On February 6, 1954, the new building was occupied. The first service was held on February 7 with the pastor delivering the message. The church immediately began to grow, with people coming in by letter and by conversion. Sixty-four members were added to the church, with Mr. Harris baptizing 30 of them. Ten letters were granted to other churches.

On February 5, 1954, a woman's auxiliary was organized with the help of Mrs. C. A. Eubanks in the home of Mrs. Zelbert Cox. There were 11 present at this meeting; however the group now has a total membership of 30. The auxiliary organized a Y. P. A. in 1955. The first auxiliary officers were as follows: Mrs. Zelbert Cox, president; Mrs. E. B. Murphy, vice-president; Mrs. Percy Boyd, secretary; Mrs. George Sauls, treasurer; Mrs. Herbert Ewell, enlistment chairman; Mrs. Robert Turnage, youth chairman; Mrs. David Seymore, study course chairman; Mrs. Herman Owens, program chairman; Mrs. Fred Taylor, orphanage chairman; Mrs. Bill Harris, benevolence chairman.

On May 13, 1955, a Master's Men group was organized with 6 members enrolled. The membership has increased since then to 14. The officers elected were as follows: Herman Owens, president; Ray Harrison, Jr., vice-president; Joe Turnage, secretary; Cleaters Hart, treasurer.

On Tuesday night, April 24, 1956, a league was organized under the direction of Mr. Mark Case of Greenville. The first officers of the league were as follows: Mrs. Herman Owens, director; Mrs. Harvey Bell, assistant director; Mary Jane Mumford, secretary-treasurer.

Living Christianity

I'd rather see a sermon than to hear one any day;
I'd rather one would walk with me than merely point the way.
The eye is a better pupil and more willing than the ear;
Fine counsel is confusing but an example is always clear.
The test of all the Christians is the ones that live their creed,
For to see the good in action is what everyone needs.
I might understand you and the fine advice you give,
But there is no misunderstanding how you act and how you live.
—First F. W. B. Church, Savannah, Ga.

“No human soul that sought forgiveness of sin ever waited in vain for the Lord to answer his prayer.”—Gospel Herald.

NEWS NOTES

Harvest Day Sale At Prospect Church

A harvest day sale will be held at Prospect Free Will Baptist Church near Dunn, North Carolina, on November 9, sponsored by the woman's auxiliary of the church. Barbecue plates will also be sold. All proceeds from the sale will be placed in the building fund.

The Rev. W. B. Hughes Elected District Moderator

The Rev. W. B. Hughes, pastor of the Chipley, Florida, Free Will Baptist Church, was recently elected as moderator of the West Florida Liberty District Association. Other officers of the association are the Rev. D. W. Poole, vice-moderator, and the Rev. Wayne Hicks, secretary-treasurer. Mr. Hughes is also moderator of the Florida State Association.

The association held its sixty-ninth session with the First Free Will Baptist Church of Panama City, Florida, on October 18, 19. We are informed that one of the highlights of the meeting was the farewell message of the moderator, the Rev. Chester A. Huckaby, who had served for the past six years. Mr. Huckaby has accepted a pastorate in Columbus, Georgia. Many tears were shed as the group extended the right hand of fellowship to Mr. Huckaby.

Youth for Christ Rally At Croatan Church

The Croatan Free Will Baptist Church located on the Morehead City, North Carolina, highway will be host to a Youth for Christ Rally on Saturday night, November 9, at 7:30 p. m. A cordial invitation is extended to everyone to attend.

Report from North Carolina Mission Board

The last session of the North Carolina State Convention of Free Will Baptists approved the following missions budget:

Foreign Missions	\$30,000.00
National Home Missions	5,000.00
State Home Missions	25,000.00
Total	\$60,000.00

The Rev. James A. Evans, chairman of the North Carolina Free Will Baptist Mission Board, states: "We propose that one half of undesignated funds be set aside for

Alaskan missions, and the other one half for state missions.

"The budget was ordered by the board in session on September 30, 1957. Please do all that you possibly can to help raise the above amount, as it is very vital to the further growth of our denomination. We urge you to be very thoughtful of state home missions, as the receipts for that phase of the work has been distressingly small.

"All remittances should be sent to the treasurer of the board, the Rev. J. W. Alford, Morehead City, North Carolina."

Stoney Creek Church Announces Revival

The Rev. James A. Evans will conduct a series of revival services at Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, beginning November 10. These services will continue through November 17.

The church requests the prayers of everyone for the lost souls of the community that they might be saved during the revival.

Free Will Baptist Work In Mexico

Homer E. Willis

MEXICO is our nearest neighbor to the south. Its area is 760,383 square miles and the 1954 estimate showed a population of 28,849,000—30% Indians, 20% of European extraction and 50% mixed. Some 2,000,000 of the Indians speak their own Indian language. Mexico has rich and varied agricultural, mineral and timber resources. It has large and important industries, such as steel mills and petroleum refineries. The government is encouraging developing of small and large industries.

Coming Events—

November 6, 7—Central Conference, Black Jack Church, Pitt County, North Carolina.

November 7, 8—Central Association, Oak Grove Church, Conway, South Carolina, and Little Bethel Church, Johnsonville, South Carolina.

November 12-14—Georgia State Association, Cool Springs Church, Norman Park, Georgia.

November 27—Founders' Day, Mount Olive Junior College, Mount Olive, North Carolina.

Mexico proclaimed its independence from Spain on September 15, 1819, and won that independence in 1821. The constitution dates from 1857 and the famous Reform Laws from 1859. In 1910, when the dictator Porfirio Diaz was overthrown, there began what is known as the revolution, an ongoing movement which still inspires Mexican national life. Mexico is a federation of 28 states. The present president is Adolfo Ruiz Cortines, elected in 1952.

Mexico is the first Latin American country to be entered by the Free Will Baptist National Home Mission Board. The first missionary was appointed in 1954 to work in Monterrey, and the mission was soon extended. The last report shows three churches with 69 members and many baptisms. In Sunday schools there was an average attendance of 41. The Mexican churches raise very little money for their support. We now have five missionaries to the Mexican people.

A recent promising development is the Mexican school located in Nogales. Established this year, is it already a blessing. It has served as a rallying place for the work on the Mexico-Arizona border.

Southern Baptists also work in Mexico and all churches related to the Southern Convention and the American are united in one Mexican National Convention. It was founded in 1903 and celebrated its 50th anniversary in 1953. Our work is not a part of this union.

The general missionary in Mexico is the Rev. James E. Timmons, an American by birth, brought up and educated in the United States. He lives with his wife and three children in Laredo. The Rev. and Mrs. Juan Lopez are in Monterrey and Miss Bessie Yele is in Nogales.

The Fire Burning

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fire here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much.

Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the Spirit of grace and supplication.—Spurgeon

THE FREE WILL BAPTIST

Till You're Well Again

"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

PRAYER IN SICKNESS

Sometime ago I heard a minister ask the question, "Why do some preachers pray for the sick and then say that they do not believe in divine healing?" Certainly all true ministers and most Christians believe in divine intervention during sickness.

I believe that in order for any person to intervene during sickness in behalf of another that person must be much concerned. He must have a compassionate spirit to the extent that, if possible, he would actually enter into the state of suffering himself in order to remove the suffering from his afflicted brother. Then such a person is able to render a worth-while prayer in behalf of another.

Does this mean that the sick is going to get well physically? Not necessarily; but it does mean, that with simple faith on the part of the sick or afflicted, the Lord will intervene. According to James 5:14, 15 there is the promise that the person who is sick or afflicted will immediately be healed and or begin to amend from that very hour. But perhaps it may be that the Lord in His wisdom is not ready to work a miracle or allow the sick to get well. The Lord may see a greater victory by allowing the person to remain in this state, for a season; or He may never let the person enjoy health again. In either case, if the person is a Christian, I believe the Lord has a definite purpose unknown to His children. The Christian must be reconciled for the Lord to carry out His purpose in his life. The Lord has a place for all His children; He may use some to carry the message from the bed of affliction.

The person who is sick may be in a state of fright; he may be afraid that he is going to die or experience some other so-called physical misfortune. The servant of the Lord comes in, comforts, reads the Scripture, and has prayer in behalf of the sick. Suddenly there is a decided change. Fear leaves the heart and mind of the sick, and he is able to relax in the promises of the Lord as found in His Word.

Often during sickness fear is the great factor that brings more suffering than the physical sickness. During my years as a minister, I have been in many a sick room and experienced an answer to prayer to the extent that the person in need of spiritual help was able to relax and put complete confidence in the Lord. Some of these

cases have recovered while others have gone on to a better home.

Mental suffering and a depressed spirit can cause greater suffering than all the physical suffering which can be brought upon the physical body. Christ would have His children trust Him for victory in times of physical suffering and mental suffering as well. The Word says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3). "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

The great need of many today is to realize that the physical body must suffer because of weakness and death brought on by sin. The physical body must suffer and finally go back to mother earth. Allow me to say that the Lord is not as responsible for the weakness of the physical body as we often try to think He is. Man brought on weakness by sin; the physical body has never and will never be redeemed in this life. Each person must bear his part because of the fallen state of the physical and sinful world. God can, does and will occasionally work a miracle against the laws of nature to relieve some oppressed person. But these specific cases are for a sign in order that men may give praise to Him. Who would expect the Lord to remove all physical and mental suffering when it has been proven many times that the more at ease man becomes, the further away from the Lord he lives. However, the Lord has not left us alone; He has made precious and emphatic promises which each of us can rest assured that He will fulfill. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). Jesus said on one occasion, "... Let not your heart be troubled, neither let it be afraid" (John 14:27).

Lovest Thou Me?

Lovest thou Me? I left My all,
My kingly crown, My heavenly hall.
For Bethlehem, for Calvary—
I left it all for love of thee—
Lovest thou Me?

Lovest thou Me? For thee I died—
God for the sinner crucified!
O Soul, what thinkest thou of Me?
What hast thou done with Calvary?
Lovest thou Me?—Selected.

SUPERANNUATION

Mrs. Jonas Dail
Mount Olive, North Carolina

SUPERANNUATION is a plan of the Free Will Baptist denomination to help in the care and support of the old soldiers of the Cross who began long years ago to bring God's message of salvation, full and free, to as many as would accept it. These servants had faith to believe that we, with God's help, would stand by them with our prayers and support even in their years of disability. God is still holding them up; are we?

Many of these older ministers have farmed or done other manual labor to support themselves while they preached for a little or nothing. In Luke 10:7 we read, "... for the labourer is worthy of his hire. . . ." Now we as Free Will Baptists should rally to the support of those who gave the best part of their lives to God and the preaching of His Word to man. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14). Everyone expects his support from his occupation whatever it may be.

If I were one of these faithful servants perhaps I might think, "My people, my people, why have they forsaken me?" All Free Will Baptists should support our superannuation program, if for no other reason, because of the faith we claim. If we do not rally to the support of this cause, then it surely will be a failure. I am sure that no one in our denomination who is concerned with the matter is satisfied with the situation as it is now. May each church and each individual think more seriously on this matter.

Let us remember that Jesus Himself said, "... Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:45, 46).

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now. John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct mid-week service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed; and in the morning I would wake up in glory."—Alan Redpath in *Victorious Praying*.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: Please explain, "Some indeed preach Christ even of envy and strife; and some also of good will" (Philippians 1:15). Who is the preacher mentioned in this verse and in what way does he relate to what the writer is saying?—Mrs. J. T. Quick, Route 1, Richton, Mississippi.

ANSWER: Many orthodox scholars say that these referred to here as preaching "envy and strife" are Judaizers, which means that they were Jews who being satanically inspired were preaching a counter gospel, one though claiming to be the gospel of Christ caused people to be confused, envy one another, and unlawfully strive against righteousness.

J. B. Lightfoot, in his *Epistle to the Philippians*, Page 88, offers the following comment on this verse: "These antagonists can be none other than the Judaizing party, who call down the apostle's rebuke in a later passage of this letter (iii. 2 sq.) and whose opposition is indirectly implied in another epistle written also from Rome (Col. iv. 11). . . ."

Erdman, in his *Commentary on Ephesians*, Page 53, seems to question this view of Lightfoot's and others. "In connection with this new and wider preaching by the Christians of Rome came an experience which would have daunted a more timid soul but which Paul mentions as a third, and indeed as the specific, occasion for his joy. This was the opposition on the part of certain members of the church.

"Some indeed preach Christ even of envy and strife," he writes. They 'proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.' It is commonly supposed that these were the Judaizers, who everywhere dogged Paul's footsteps and tried to bind upon his converts the burden of the Mosaic Law. However, Paul does not appear to be concerned here with those who taught false doctrines or 'another gospel,' but with those who taught the true gospel while inspired with strong motives."

Wuest, in his book *Philippians in the Greek New Testament*, Page 42, discussed Verses 15-17 as a unit and expresses about the same view as Lightfoot. "After telling the Philippians that one result of his imprisonment was to increase the number of gospel witnesses, he speaks of the two

groups into which they were divided, and the different motives that impelled them to break their silence, which motives were governed by their different attitudes toward Paul. The proposition 'of' in verse fifteen is the transition of a Greek word meaning 'because of.' One group preached because it was envious of Paul and was at odds with him. This group was composed of the Judaizers, Jews who taught that the Gentiles had to enter Christianity through the gate of Judaism. They preached Christ, but their real object was to gain adherents to the law. They valued success, not as a triumph over paganism, but as a triumph over Paul. It would make them feel good if they could make his sufferings in prison more acute by reason of jealousy which might arise in his heart.

"The other group was composed of Gentile converts, friends of Paul, who were encouraged to preach by the thought that it would give joy to the great apostle whose liberty was restricted. The word 'contention' is the translation of a Greek word speaking of self-seeking partisanship, intrigue, a factious, selfish spirit. 'Defense' is from a technical work in the law courts speaking of the verbal defense presented by a lawyer who defends his client. The word 'set' is literally 'appointed.' Translation: *In fact, certain ones even because of envy and rivalry, but also others because of good will are proclaiming Christ: some indeed out of a spirit of love, knowing that I am appointed for the defense of the gospel; but others out of a partisan self-seeking spirit are announcing Christ, not with pure unmixed motives, but insincerely, thinking to make my chain gall me.*"

Finally the situation seems to be this: Paul has earnestly endeavored to bring these people at Philippi out of heathenism in all its practices into a well taught and rounded Christian life. In this effort he has required no salary, no remuneration of any kind except that they should be obedient to the gospel and thereby follow Christ into full consecration, but enemies of the gospel and of Christ that are false teachers, both Jewish and Gentile, have succeeded under the guidance of Satan in stirring up strife and envy, a condition that is detrimental to Christian growth in any stage of development.

All Satan wants to do in a church is generate strife. That is what his agencies use that want to bring sure death to normal Christian activity and growth among any group of believers. Ephesians 4:31, 32 indicates that such grieves the Holy Spirit and admonishes us to put it away.

A SKEPTIC PRAYS

A young man who had a drugstore in one of the suburbs of a great metropolitan city, was anxious one night to go to a dance with some companions. He was a young man with a bright, cheerful disposition; but he called himself a skeptic, and would often make jokes about Christian people, and about the Bible.

On this night he seemed to have more business than usual. At last he was finished and had turned the light low and was about to close the store when some other customers came in; among them was a little girl poorly clad, wanting some medicine for her mother. Then all were gone and the door was closed. He was putting the bottles back in their places when he discovered, to his horror, that in dispensing the last medicine he had given the little girl a deadly poison.

He hurried into the street! she was nowhere to be seen; he had no clue to where she lived. What was to be done? He had sent to the sick woman enough poison to kill several people! How was he to prevent disaster?

The skeptic, as he called himself, sank on his knees with a sob and prayed. While he was still on his knees he heard a timid knock at the door. On opening it he saw the same little girl weeping bitterly. She had fallen on the way home and broken the bottle and spilled the medicine.

The tear-stained child was to him a messenger from God. Gladly he gave the little girl her needed mixture, took a note of her address, and greatly relieved and thankful sent her away.

There was no longer any thought of a dance for the young man that night. He was overwhelmed with the thoughts of God and his own sinfulness. He wrestled in prayer in the back of the store till the early hours of the morning and became a earnest Christian.—*High-School Christian*

"Have Thine own way, Lord!
Have Thine own way!
Search me and try me
Master, today!
Whiter than snow, Lord,
Wash me just now,
As in Thy presence
Humbly I bow."



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9).

My young friends, I want to call your attention to one of the most important subjects facing you, as young Christians, today. There has probably been no period in the history of modern civilization when there were so many temptations placed before the youth of the world as now. Never have we seen a time when our young people were more sorely tempted to evil, sin and wickedness as now. The devil has set his traps, laid his snares, spread his nets, and laid well-formulated plans everywhere to catch our precious boys and girls and destroy them. This is his business and he is indeed very actively on the job both day and night.

Have we ever stopped to think what temptation really is? Someone has defined temptation as: "The state, quality, or act of enticing to evil; seduction toward sin; the holding out of allurements pleasant to the eye or the senses but fatal to the welfare of the soul." Temptation is the one favorite method used by Satan in winning souls for hell.

The devil is a great and a mighty tempter. His work is sly, cunning, deceitful and undermining. He offers so many pleasures to young people that look alluring and charming. He uses all sorts of decoys to lure the unsuspecting and careless into his death traps; so many, like the unwary bird, walk or fly into the snare set for them without stopping to think what they are doing. When once caught by the devil and a bad and ruinous habit is formed, or sin has fastened its ugly fetters about the life and soul, injecting its poison into the system, it is so very hard to break away and get free. In truth, it can be done only by the power of Almighty God. This is their only hope of rescue and salvation.

It is important that every young person should realize the fact that temptations are coming. No one can get through life without being tried by the enemy of our souls—tempted, tested and tried severely. But it is also important, and should be encouraging and strengthening, to know that there is no sin in being tempted. The

harm, the sin, lies in the yielding to the temptation. Our Saviour, who was our perfect example for our own Christian lives, was tempted severely of the devil, which brought no harm to Him. But if He had yielded, then it would have become harm. Just think, the whole plan of salvation would have been defeated eternally if Christ had yielded to Satan's temptations! But He steadfastly resisted and overcame every temptation of the devil and won the great victory for Himself and for us. That is exactly what we must do. God will enable us to overcome all temptation if we but call upon Him, trust Him, and obey Him. Jesus taught that we must watch and pray that we enter not into temptation. And the Bible tells us that God will not allow us to be tempted above that we are able to bear, but that a way will be made by which we may escape every temptation.

The devil is bidding strong and high for our youth! He knows that the boys and girls of today will be the fathers and mothers, citizens and leaders in every walk of life, tomorrow. Therefore, if he can poison them by sin, destroy their moral lives and their souls, he will gain his end. He places before them all types of corruptible, worldly amusements, adulterous and shamefully poisonous literature, semi-nude and shameful fashions, dope of all sorts to numb the body and deaden the soul, liquor and beer to do their dastardly work of robbing them of all respectability and usefulness. He tells youth that there is no harm in these things, and that they can indulge in sin and have a good time. He appeals to the lust of the flesh, the lust of the eyes, and the pride of life. But this kind of life will not pay; instead it will bring regret, sorrow and death.

But it will pay to live right, shun temptations, follow in the footsteps of Jesus, be clean, upright, pure and holy above everything in the world. No one ever regrets living such a life, but on the other hand every person, sooner or later, regrets living a life in which he yields to the devil's temptations and of indulging in sin. But, alas, too often the regret comes when it is too late to make amends, repent and be saved!

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

We have need of all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we repulse the heavenly hand, and it must come again. It would be wiser to yield at once to God.—*Fenelon*.

RADIANT WITNESS

We do not please God more by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of birds on a May morning.

There is no more religion in the gaunt, naked forest in winter than in the laughing blossoms of the spring, and the rich ripe fruits of autumn. It was not the pleasant things in the world that came from the devil, and the dreary things from God; It was "sin brought death into the world and all our woe"; as the sin vanishes the woe will vanish too. God Himself is the ever-blessed God. He dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.

The great Christian graces are radiant with happiness. Faith, hope, charity, there is no sadness in them; and if penitence makes the heart sad, penitence belongs to the sinner; not to the saint. As we become more saintly, we have less sin to sorrow over.—*R. W. Dale*.

Let the Burden Go

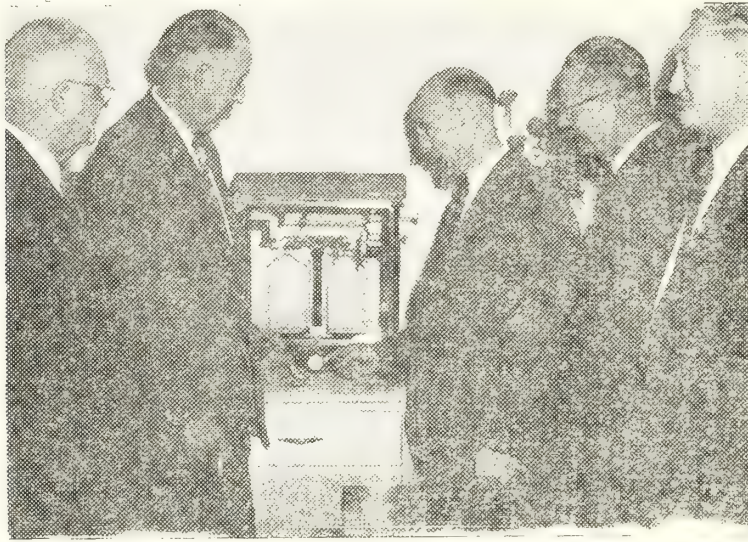
I came across the story a while ago of a woman carrying a suitcase. You could see that she was in a hurry. Finally she broke into a run, and just caught the car. A man on board had been watching her. When she got aboard he continued to watch her, because she still held that suitcase. You could see that she was clutching it almost fiercely. Finally, the man touched her arm and said, "You can put the suitcase down now, lady; the car will carry it for you."

Isn't this a moving picture of what so often happens in our lives? In our anxiety, in our hurry and worry, we keep carrying things which might so much better have been laid down. We keep carrying loads which God could so well carry for us. We believe that "underneath are the everlasting arms," but we so often forget.

Now is the time to let go some of this extra baggage that tires us so. Drop it. You'll be surprised and, sometimes, I fear, a bit chagrined, to find out how things will go along just the same, even though you don't hold them up.—*Holiness Christian Messenger*.

"You cannot keep back that which is His without suffering greatly."—*Selected*.

ACCREDITING COMMITTEE INSPECTS COLLEGE



Mount Olive Junior College, Mount Olive, North Carolina, will learn Friday, November 8, whether or not it has met the requirements for state accreditation as a junior college. The North Carolina College Conference, which is the accrediting agency for the state, will hold its annual session in Winston-Salem, North Carolina, on that date. The North Carolina College Conference's Committee on Standards visited the college last week, but its evaluation of the local college will not be made public until it makes its report to the conference.

In reporting the visit of the committee, President Burkette Raper, states: "We made every effort not only to meet but also to exceed the written requirements of the college conference. We are hopeful that the college will receive a favorable report, but we will not know until next week." Mr. Raper gave a further reminder that full membership in the college conference

could not be granted until the college has maintained all standards of the conference for at least one year.

In the picture above, Dr. C. C. Henderson, physician to Mount Olive Junior College, second from left, shows members of the North Carolina College Conference's Committee on Standards one of the new pieces of equipment in the college's science department. Members of the committee who examined the college for possible accreditation are, left to right: Dr. W. C. Pressly, chairman of the committee and president of Peace College; Dr. James E. Hillman, secretary of the conference and director of professional service for the North Carolina State Department of Education; Dr. H. J. Herring, president of the conference; and Dr. A. D. Frank, member of the committee and professor at East Carolina College.

Report On Students

What kind of grades are students who have attended Mount Olive Junior College, Mount Olive, North Carolina, making in senior colleges? Present indications are that they are doing well.

The following letter to President W. Burkette Raper from Dr. Orval L. Phillips, registrar of East Carolina College, Greenville, North Carolina, reveals how Mount Olive Junior College students are doing in his college. East Carolina is a college with an enrollment of more than 3,000 students:

"At the present time our records show that five students have attended East Carolina College who previously attended Mount Olive Junior College. It may be that you would like to have a report on each of these students.

"Christine Carter Sutton attended the summer of 1957 and earned 38 quality

points for 20 hours of credit. I estimate that she ranked in the upper 20% of her class.

"Mrs. Ethel C. Owens McPhail attended East Carolina College during the summer of 1957. She earned 19 quarter hours for 43 quality points. I estimate that she ranked in the upper 10% of her class.

"Gordon L. Williams attended East Carolina College during the summer of 1957. He earned 20 quarter hours and 20 quality points. I estimate that he ranked in the middle third of his class.

"Elma Kelly Sutton attended East Carolina College during the summer of 1957 and earned 33½ quality points for 20 hours of credit. I estimate that she ranked in the upper one-fourth of her class.

"Mrs. Kathryn Raper Pittman attended East Carolina College from the summer of 1956 until the present time. She has earned 187 quality points for 77 hours of credit.

Her grades have been excellent each quarter. In fact, the first term of summer school which she attended, she made all '1's' which is our highest grade. She did the same thing during the spring of 1957 as she earned 45 quality points for 15 quarter hours of credit. It is expected that Mrs. Pittman will complete the requirements for graduation at the end of this quarter with a very high average.

"East Carolina College has found the students from Mount Olive Junior College to be very cooperative and as you will notice from the above statements, they earn excellent grades. It is hoped that in the future more of the students who have attended Mount Olive Junior College will transfer to East Carolina College."

Attention 1958 High School Graduates!

Fourteen tuition scholarships worth \$250 each will be offered again next year by Mount Olive Junior College, Mount Olive, North Carolina, to Free Will Baptist students of any state who graduate as valedictorians or salutatorians, President W. Burkette Raper announced recently.

Interested students who expect to graduate from high school in 1958 with either the first or second highest scholastic average in their class should write the college for application forms.

Courses of study at Mount Olive Junior College include two years of liberal arts study and business education. The curriculum is designed to meet the general requirements for the first two years of study toward a standard college degree. Mount Olive Junior College, although sponsored by the North Carolina State Convention, is open to Free Will Baptist students from other states on the same basis as students from North Carolina. From an enrollment of 22 students in 1954, the college has grown to 87, which is an increase of nearly 400 per cent.

The purpose of these scholarships, Mr. Raper declared, is to encourage the best Free Will Baptist students in the nation to further their education in a college of our denomination. At the present, he added, we are losing too many of our most capable students.

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

NOTES — AND — QUOTES

By J. C. Griffin



DIVINE HEALING

In our previous writings we have shown by the Word of God that the commission executed when Jesus sent out the twelve and the seventy could not be for us, except to show us that Jesus was God manifest in the flesh with power to heal all manner of diseases and to raise the dead as He did in the case of Lazarus, the brother of Mary and Martha. However, Jesus gave the power to raise the dead to the apostles whom He commissioned; and while the raising of the dead was not specified, yet it was demonstrated by the apostles in a measure.

THE DEAD RAISED

"Now there was in Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave his hand, and lifted her up, and when he had called the saints and widows, presented her alive" (Acts 9:36-41).

So Peter possessed the power not only to heal the sick but to raise the dead. Yet I have not seen a *divine healer* raise the dead. Where is the proof that after the close of the apostolic age any man raised the dead? So can we say that we have the same power that Peter and the others of that age possessed if we do not the things they did?

NOT THE FAITH OF THE SICK

I have known those who claim to have the same power as the apostles say, when they have failed to cure the sick, that the sick man or the afflicted man had no

faith; and therefore he was not healed. But may we say, Tabitha had no faith because she was dead. So the power lay in the life of Peter.

THE FIRST APOSTOLIC MIRACLE

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:1-8).

Now this man had not asked for healing; he wanted money. It had not occurred to him that he was confronted with men who had the power to give strength to incapacitated bones that had never functioned. So it was not his faith that brought the healing. It was the power that the Lord Jesus Christ had given to the apostles, Peter and John. Thus if we claim the apostolic power, we should be able to heal *all manner of diseases*, regardless of the sick man's faith. And if the sick man is not healed, when prayed for, we should not lay the blame on the sick; for we are shown here that the diseased man was looking for money and not healing.

A LAME MAN HEALED BY GOD THROUGH PAUL

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed. Said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10). Thus in this case the lame man believed. When Paul, who had been commissioned by the Lord to preach to the Gentiles and who had been filled with the Holy Spirit's power, commanded him to stand up, the man obeyed.

PAUL BRINGS A MAN BACK TO LIFE

When Paul preached until midnight at Troas, a young man named Eutychus fell asleep and fell from the window. "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he

sunk down with sleep, and fell down from the third left, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted" (Acts 20:9-12). Paul was the instrument in God's hand to restore life in this incident. Now if we have the same measure of power that Paul possessed, we should be able to perform that which Paul performed.

Acts 19:11 tells us that "... God wrought special miracles by the hands of Paul." These were *special miracles*; they were for a *special purpose*. These miracles were performed in order to convince people of God and His power. God had to confirm His Word by miracles, signs and wonders. Notice that Hebrews 2:3 tells us "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." How were they confirmed? "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Notice that Paul said it was *confirmed*—confirmed by signs and wonders.

JOHN'S TESTIMONY

John, in speaking of the signs and wonders of our Lord, gives us the following: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). So John says that signs were performed to make us believe. Paul told us that salvation was confirmed by signs and wonders. Then we have the gospel confirmed by signs and wonders that we might believe Jesus was the Christ.

(To be continued.)

No "If" In It

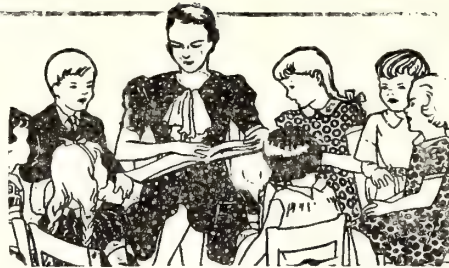
A young girl was asked how she became a Christian. She said she read in the Bible about the leper who said, "Thou, if Thou wilt, Thou canst make me clean." Jesus put forth His hand and touched him and said, "I will; be thou clean."

The girl said she noticed there was an *if* in what the leper said, but no *if* in what Jesus said. "So I knelt down and prayed," she said. "I took out the *if*. I said, 'Lord Jesus, you can, You will, make me clean.' And Jesus took me just as I was."—Our Young People.

STORIES

—FOR OUR—

BOYS and GIRLS



ANDREW WINS TIM

Alice M. Brawand

THE day was beautiful. Andrew slowly walked home from school enjoying the spring day. As he walked he prayed to his heavenly Father. Today he prayed that God would give him something special to do.

"Andrew, Andrew," called a voice.

Andrew looked toward the top of a dirty, old apartment house. There he saw a small hand waving.

"Be right up, Tim," called Andrew.

A moment later Andrew was with his friend, Tim. Poor Tim was a sick boy and had no father or mother to take care of him. Tim lived with his aunt who was unkind to him and often beat him with a stick. Tim got little food to eat. How he longed to have a friend. Most of the time Tim was in bed. He never got to see any of his old school friends unless they would come to see him.

Andrew and Tim had a friendly visit. Then Andrew asked, "Do you have anything to read?"

"Just these few comic books," replied Tim, "And I've read them over and over again."

"Tomorrow I'll bring you the best book in the whole world," promised Andrew as he left.

Andrew went at once to see Pastor Brown. He explained about his poor sick

friend.

"Pastor, I would like to give Tim a nice leather Bible like the one you gave to me. I will work for you to help pay for it. Tim needs to know Jesus Christ," explained Andrew.

"Why, yes, I have a nice Bible right here. Take this to the dear boy. Also give me his address so I can go to see him," said the kind minister.

The next day Andrew gave Tim the beautiful Bible. Tim was overwhelmed at Andrew's kindness. Eagerly Tim read his Bible for hours every day. Before long he learned that God loved him dearly.

Nearly every day Andrew visited Tim. Each time the boys talked more and more about Jesus. One day Tim told Andrew, "I would like to invite your Jesus into my heart, so He can be my Jesus too."

Together the boys prayed. Tim became a new creature in Christ. 2 Corinthians 5:17 says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Soon Tim got completely well, so he and Andrew went to school together again. Today Andrew praises God for showing him that "something special" he could do for Jesus. *Help somebody today!*

—My Pleasure.

When God Made Ready

E. J. K. Lindvall

PEOPLE are always getting ready for something. We get ready for church. We get ready for school. We get ready for bed. Sometimes we make ready for company.

Ann came running home from school one afternoon to find her mother busily dusting all the living room furniture.

Ann was surprised. "Mother," she wanted to know, "how come you're cleaning up the house now? You always do that in the morning?"

Mother pushed a chair into its place. She blew the dust off a lamp.

"Don't tell me you've forgotten," said

she. "Aunt Bess is coming on the seven o'clock train. Remember? I'm just making sure the house will be ready for her."

Someone was coming, and Mother wanted everything to be ready. People are always getting ready for something.

At one time God Himself made ready. Did you know that?

In Bethlehem a Baby had been born. That Baby was God's Son; Mary and Joseph named Him Jesus. Shepherds came to see Him; wise men brought Him gifts. But most people did not know that the Son of God was in the world.

Thirty long, long years went by. At

last it was time for the world to know that Jesus had come from God. It was time for Him to begin teaching. It was time to begin healing those who were sick.

So God began to make ready for Jesus and His work.

One day a strange, strange man began preaching. He did not use a church building. He preached in a desolate place, but crowds of people came to hear what he had to say. Who was this strange man? His name was the name many boys have today. It was John. He was the man sent by God to make people ready for Jesus.

"Who are you?" men asked John.

"I myself am not the Christ," said John. "Someone greater than I is coming. I am just making ready for Him."

Then John talked about sin until people understood that they had disobeyed God and needed to be forgiven. Maybe he told them about the Bible verse that says "All we like sheep have gone astray; we have turned every one to his own way." (That just means that everybody in the world has done wrong. So everybody needs to be forgiven by God.) And all the time God was making people ready to trust in Jesus who would die so they could be forgiven.

One day John saw Jesus walking by. "Look!" he said to those standing about him. "Look at the Lamb of God who takes away the sin of the world."

Later when Jesus Christ died upon the Cross, He did what John that day had said He would do. He took in His own body the sin of all the people of the world.

Where is Jesus now? Still on the Cross. No, He has gone back to heaven where God the Father is. In that place of happiness Jesus Himself is now making ready. He is making ready a place for all those who belong to Him. Someday He will come and take His own men and women and boys and girls to be with Him forever and ever.

Have you been made ready to live in the home He is preparing? You cannot make yourself ready. God must do it. Only God can forgive your sin and give you the kind of life you need to live there.

Do you want to be made ready to live with Jesus? Then tell God so. He wants to hear you say (and mean it!), "Father, I need to be made ready for heaven. I believe you sent Jesus into the world to die for my sin. Forgive me because He died for me." —My Pleasure.

I always watch the words I say,
To keep them soft and sweet,
For I don't know from day to day,
Which ones I'll have to eat.

—The Lamplighter.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

The Unexpected Way

Dorothy C. Haskin

THE woman's children were hungry. Her husband had deserted the family. Desperate, the mother went to a grocery store and pleaded, "Please, will you let me have some food for my children? All I can offer is a prayer."

The grocer looked at her with a hard expression on his face. He felt she was trying to take advantage of him, and so he replied, "Very well. Write the prayer on a piece of paper and I'll give you food equal to its weight."

She took a piece of paper out of her worn purse and replied, "Here it is. I wrote it last night when I was watching my sick baby."

Confused because she had the prayer ready, the grocer put the paper on the weight side of his old-fashioned scales, then he put a loaf of bread on the other side. But it did not go down.

Surprised, he kept putting on food. But it did not go down. Finally, flustered, he said, "That is all the scale will hold. Here's a bag. Put the things in yourself. I'm busy."

She put the food into the bag, wiping her eyes on her sleeve between each article. Embarrassed, the grocer waited on his other customers. As soon as the woman was gone, he went back to his scale. Then he saw what had happened—the scale had broken. But he never ceased to marvel that it had broken at the exact time that he was giving food for the weight of a prayer.

God does answer prayer. "Ask of me, and I will give you. . . ." (Psalm 2:8). But often He answers in unexpected ways. When Adoniram Judson was a young man he prayed for the conversion of the Jews, and tried to go to Jerusalem as a missionary. But he was hindered and spent his life as a missionary in Burma instead.

When he was dying, his wife read to him from the newspapers that some Jews in Turkey had been converted through the published accounts of his suffering for the gospel in Burma. He said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late—perhaps in the last way I could have imagined, but it came."

Another unexpected answer was received

by James H. McConkey, writer of a number of devotional books. One day he was sailing on one of the Great Lakes. Suddenly the wind died and his boat was becalmed. He prayed for a breeze to take him back to shore. For about an hour he prayed, but no breeze came. Then he saw a boat coming toward him. In it was a fisherman who, seeing McConkey's boat, realized his plight and rowed out to get him. God had used not the wind, but a man, to answer his prayer.

God may use the unexpected to answer your prayer. He may use you to answer the prayer of another. If He would like to use you, could He?

When Joy Ridderhof, of Gospel Recordings, decided it was the Lord's will for her to be a missionary, she told her mother her plans. Then she concluded, "I shall never ask you for anything; I'm going to trust the Lord; but Mom, do stay close to the Lord so that, if it is necessary, He can speak to you."—Copyright ERA, 1957.

Attention Auxiliaries!

Auxiliaries in the state of North Carolina who are planning to assist the Whaleys in purchasing the necessary commodities for their work in Alaska are asked to please contact Mrs. Whaley immediately and tell her what your auxiliary plans to donate. If your auxiliary plans to send money for some item, please mail it as soon as possible. Due to some changes in schedule they will be needing these earlier than expected. Her mailing address is Mrs. Lee Whaley, College Street, Jacksonville, North Carolina. Below is a list of the things needed:

Visual Aids (Complete)
Communion Set
Song Books (New Free Will Baptist Hymnal)
Chorus Books
Offering Plates
Good Camera
Typewriter
Mimeograph Machine
Portable Organ
Bed Linens, Towels, etc.
Two Electric Blankets
Deep Fat Fryer
Four Place Setting of Plastic dishes (Pastel)
Washing Machine.

Mrs. Carl Dudley, President
N. C. State Auxiliary Convention

Selma, N. C.—On Wednesday night, October 23, the Branch Chapel Y. P. A. held its monthly meeting at the home of Shelby Phillips. The meeting was called to order by the president, Bobby Barnes. The business session was held prior to the program. Afterwards the group enjoyed singing songs. The hostess then served delicious refreshments.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	37
Mrs. Lester Mills, Greenville, N. C.	31
Mrs. Melton Manning, Nashville, N. C.	19
Mrs. Robert B. Pyle, Blakely, Ga.	13
C. L. Patrick, Walstonburg, N. C.	13
Sarecta F. W. B. Church, Kenansville, N. C.	11
Sims Woman's Auxiliary, Sims, N. C.	11
Mrs. G. C. Carter Sr., Surrency, Ga.	10
E. C. Morris, Tifton, Ga.	10
Pine Level Woman's Auxiliary, Pine Level, N. C.	9
Gethsemane Woman's Auxiliary, Clarks, N. C.	8
White Oak Hill Woman's Auxiliary, Bailey, N. C.	8
Grace Free Will Baptist Church, Greenville, N. C.	7
Mrs. Hubert Hamilton, Grifton, N. C.	6
C. J. Harris, Greenville, N. C.	5
C. B. Hansley, Newport, N. C.	5
Mrs. N. E. Matthews, Coats, N. C.	5
Mrs. W. D. Salter, Morehead City, N. C.	5
Lloyd M. Edwards, Kenly, N. C.	5
J. C. Griffin, New Bern, N. C.	5
Mrs. P. T. Speight, Winterville, N. C.	5

THE MAIL BOX

CHANGE OF ADDRESS

"My address has changed from Macclesfield, North Carolina, to Micro, North Carolina."—P. C. Wiggs.

GOSPEL YOUTH CENTER

"I am a Free Will Baptist minister living here in the northern part of the state of Iowa, with the hopes of organizing a Free Will Baptist church. The first step I took was the opening of a mission in my home with the expectation of having it organized into a church. The second step was having it incorporated with the state. So I had the articles of incorporation of the Gospel Youth Center approved by the state secretary. I did not think it just to operate under the Free Will Baptist name and not be able to make my report because our membership is very small. But thank God, it is growing.

"We need the support of the Free Will Baptist people. We do have a number of prospective members. We are in need of a larger place for worship services, but we are not financially able to rent a larger building at the present time. We are worshipping in a part of my home. There is not a Free Will Baptist church in Iowa."—Annie Mae Perry, 828 West 10th, Des Moines 14, Iowa.

These are days when, it seems, the very air is laden with the spirit of self-conceit and self-exaltation, and hence there is an urgent call for faithful, devoted and consecrated lives.—Selected.

God blessed the Sabbath Day, and hallowed it—rainy ones too!—The Edgemont Challenger.

MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

AN OPEN LETTER

October 21, 1957

Dear Fellow Minister:

Many of you are known to me because of our past fellowship in the ministry of our blessed Lord; some of you are friends of long standing; others, I have not had the privilege to meet personally, but I feel all of you are interested in National Home Missions.

I want to thank each of you for your past support, and for your prayers. Without your cooperation and prayers this work would not be able to move forward.

November is *National Home Missions Month*. Since we are short, as of this date, \$20,730.86 of our 1957 budget, I am writing to ask that you receive a special offering in your church during November.

I know of no cause in our denomination that is more vital, and more deserving of your support than the National Home Mission work. This department is in urgent need of your support now.

Some of the states have exceeded the suggested quota for this year, some are far below the amount given last year, and some have done very little for home missions.

If all of you will lead your church in giving a good Thanksgiving offering to National Home Missions, it will be most appreciated by the missionaries on the field, those preparing to leave for the field and by me personally. I shall look forward to receiving your November offering, and I assure you the Lord will be honored by your gift.

O give thanks unto the Lord, for He is good: for He satisfieth the longing soul, Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men (Psalm 107).

Yours for Christ and missions,
H. E. Willis
Promotional Secretary

Catholics In Africa

Priests passing through the lobby of Washington's Shoreham Hotel last week found themselves directed to the specially set-up bar (beer and soft drinks) by a sign advising: "Getting wild? You'll be tamed at the Lion's Den." Except for this convention-style japery, the eighth annual meeting of Roman Catholic mission-sending societies was occupied with sober re-

ports, many of them dealing with a single mission area, Africa.

New York's, and TV's, Bishop Fulton J. Sheen, No. 1 U. S. Catholic-missions official, gave the keynote speech, *The future harmony on the black keys of Africa*, but the meetings impetus came from an encyclical issued last Easter by Pope Pius XII, in which he warned that "atheistic materialism has spread its virus of division through various regions of Africa." At least one speaker, Father J. Alfred Richards of the White Fathers, linked Communism with the spread of Islam. Communists seek to weaken a powerful enemy, Christianity, said Father Richard, by fostering the spread of Islam, because they feel that modern Moslems have suffered a loss on conviction, lack bolstering authorities for their faith.*

A heartening sign for the church: there are 1,500 native African priests, including 25 native bishops, supplementing the work of 9,000 Catholic missionaries and the native clergy is growing at the rate of 200 to 300 new priests a year. U. S. Catholics were chided by Father Ralph Wiltgen of the Society of the divine Word for a certain smugness about their financial contributions (about 70% of the total) to Catholic missions and for the small U. S. representation (5%) among mission clergy and lay workers.

One U. S. Catholic singled out for praise at the conference: St. Louis Real Estate Man Oliver Lafayette Parks (an old airman who founded Parks Air College, donated it after the war to the Catholic St. Louis University). Parks received the church's world mission award for popularizing mission work. His program, an organization of about 1,200 businessmen, each of whom donates 25c a day to missions by cutting the price of his lunch or otherwise not spending a quarter, offers a daily prayer for missions.

*Of 220 million Africans, 90 million are Moslems, 90 million are animists. The 40 million Christians include roughly 19 million Catholics, 12 million Protestants and 8,000,000 members of Eastern Orthodox churches.—*Time*, September 23, 1957.

"I am sending \$5.00 for national home missions from the Cartaret County Free Will Baptist League Convention."—Rev. Clifton Styron, North Carolina.

FROM THE FIELD

FOREIGN MISSIONS

"We, the Hull Road Woman's Auxiliary, have enjoyed using the slides on Japan in a mission study course recently held at our church. We would like to thank the foreign mission board for the use of the slides. We received a freewill offering of \$18.00. We would like for \$10.00 of this to go to Miss Barnard's account since we have recently enjoyed studying her book, "His Name Among All Nations." We would like for the balance to go into the general foreign mission fund. I am mailing the films today."—Mrs. Royce P. Hill.

"Enclosed you will find a check for \$12.00. We, the Northeast Mississippi League Rally, hope that you will be able to use it some way in the wonderful work you are doing in furthering the Lord's work."—Margaret Gaston.

"With love I send my mission offering, for many became missionaries because they loved my lost soul and one gave Himself for me; that makes me want to give.

"May God bless you, your family and work for Jesus Christ."—Bob L. Jones.

NATIONAL HOME MISSIONS

(It is letters like the following that make us glad to be a member of the Free Will Baptist church, and to serve our people in the home missions department.)

"Enclosed is five dollars for national home missions, from a member of the Hickory Grove Church, Casa, Perry County, Arkansas."

"The league of Roberson Creek Church would like to donate \$5.00 for the home missions fund."—Bostic, North Carolina.

"We enjoy reading your report of home missions, enclosed is our small offering of \$10.00. May the Lord bless you and the work you are doing."—Mr. and Mrs. Dallas Sparks, Cookeville, Tennessee.

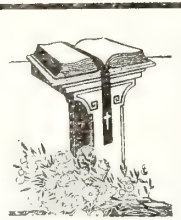
"Enclosed is a check for seven dollars from the Northeast Mississippi League Rally. Use it in the wonderful work you are doing in the Lord's work."—Margaret Gaston, Treasurer.

"Enclosed is a money order for \$5.00 for home missions."—Mrs. Bloebaum, Ashland, Kentucky.

"We are sending \$5.00 to go for home missions. We hope to be able to help you more sometime."—Mr. and Mrs. D. J. O'Donnell, Ashville, Alabama.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Resurrection and Our Faith

(Lesson for November 17)

Lesson: 1 Corinthians 15:1-58.

Golden Text: 1 Corinthians 15:58.

I. INTRODUCTION

The Christian Church was founded upon truth. There is nothing about Christianity that cannot be accepted as sound and essential to the sincere, searching heart. Nothing carries any greater message than the resurrection. It is fundamental to the Christian faith, for without it we have no hope.

The apostle, Paul, in this chapter seeks to assert and establish the doctrine of the resurrection of the dead, which some of the Corinthians had flatly denied. It was time for the apostle to confirm them in the truth. He begins with an epitome or summary of the gospel, which he had preached among them: namely, the death and resurrection of Christ.

The resurrection of Christ is an historical fact, but it is even more: it is the foundation of Christianity. Remove this foundation, and the whole fabric falls—all our hopes for eternity sink at once. It is by holding this truth firmly that Christians are made to stand in a day of trial and keep faithful to God. To take away the resurrection is to make nothing of Christianity; there is nothing for faith and hope to fix upon.—*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. Christ's death, burial, and resurrection are the basic facts of the Christian faith. It is impossible to be a Christian without them (1 Corinthians 15:3, 4).

2. The risen Saviour was not seen by any of His enemies, for they had rejected all previous evidence of His Messiahship.

3. The Lord carefully chose those whom He would have to serve as witnesses of His resurrection.

4. The large number of witnesses who saw Jesus, sometimes at the same time, is a powerful proof of His resurrection.

5. The burial of a body is like the planting of seed; it will reappear in a newer and better form.

6. Our connection with the first Adam makes us subject to death; our connection with the last Adam assures us of immortality.

7. Adam was made of the dust of the ground; the Lord Jesus was the Lord from heaven.

8. Just as we now have the likeness of the first Adam so shall we also bear the likeness of the Lord from heaven.

9. There will be a resurrection of the dead in Christ and the rapture of the living believers when the Lord comes again.—*The Bible Expositor*.

10. Why not have someone in the class read 1 Thessalonians 4:13-18.

III. ADDITIONAL TRUTHS

1. The resurrection of Jesus convinced the disciples beyond any doubt that Jesus was the Messiah, the Son of God. As a commemoration of the resurrection, the disciples soon began to meet on the first day of the week (Acts 20:7, 1 Corinthians 16:2). It is true that they also met for awhile on the seventh day, but in the process of time the Old Testament Sabbath disappeared from Christian observance and the first day of the week, Sunday, became the Christian Sabbath. Thus, in a significant sense of the word, every Sunday Christians celebrate the resurrection of Jesus and thereby affirm our faith in Him as the Son of God and Saviour of the world.—*The Bible Teacher* (F. W. B.).

Hosea 2:11 predicts that the observance of the Jewish Sabbath will cease as a witness against their people because of their shameless sinfulness.

2. Gospel evidence begins with the resurrection of Christ. It implies a larger area of truth than we shall have time to explore in this life, though some of us may go farther than others in verifying all that is included in this great gospel. It is proper that a Christian, especially a preacher of the gospel, should give his entire life exploring the truth, with all the blessings and hopes implied by this truth. It reminds us of the counsel we once received in how to get acquainted with a great city. Get someone who knows, to introduce you to the most important spot or center. Inform yourself thoroughly at this point until you feel at home; then begin a block at a time to explore the different sections, until you reach all of its beautiful suburbs. If you have sufficient time to devote, you will probably be amazed at the wonderful world in which you are living. This is true as we explore the doctrine of the atonement and

all the unmeasured mercies and deliverance that it brings to the human race for which it was made.—*Selected*.

3. One of God's servants sat in his study preparing an Easter message. Suddenly the blessed thought of Christ's aliveness thrilled his soul! He leaped to his feet, joyously exclaiming, "Why, Christ is alive! He is not the great 'I was.' He is the great 'I am.' He is not only a fact, but a living fact!" There are millions of benighted ones who think of Jesus as the Christ of the Cross, dead! What a joy it is to proclaim Him as the living One!

A South American was asked, "Who is Jesus?" He thought for a moment and then replied, "Jesus is a dead man hanging on a stick!" Had he not, all his life, seen statues and paintings of the Saviour writhing in anguish on the cruel Cross? Yea! His soul was darkened and superstitious. He knew nothing about the triumphant, glorified Lord. He told all he knew of Jesus when he said, "A dead man hanging on a stick!" How desperately do he and millions of his fellow countrymen need the soul-liberating, fear-allaying message of the living Saviour!—*W. B. Knight*.

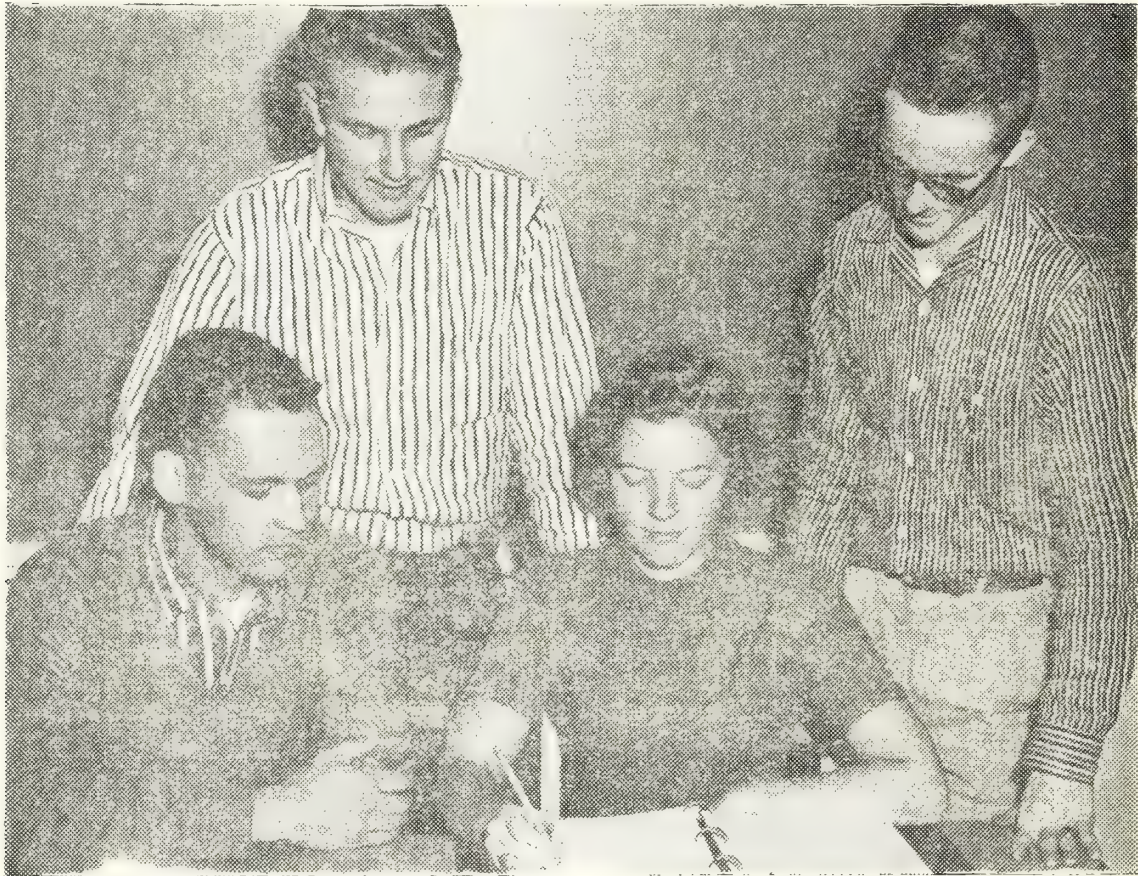
4. If There Were No Future Life. Were I to be convinced that religion is futile and meaningless and the future life unreal, my whole life, with its hopes and ambitions, would have to be recast and placed on a lower level. I would feel that nothing I could do or say could have any permanent value. I would wonder if doing anything is better than doing nothing. My zest in life would be greatly impaired, and most of my ambitions would be dulled to the vanishing point. How can I enjoy the day, especially the evening, when I know that the sun, now setting in the west, will never rise again? I make no pretense of speaking for others, but for myself I can say that never, as long as I live, could I enjoy another hour of real happiness.

My one motto, three words, involuntarily chosen, would be with me always, would haunt me day and night, and nothing could shake it off. Those three words are, *What's the use?* If all life is but "the spawn of mindless, soulless atomic forces that never purposed you and never cared," what's the use of my being much interested in anything?

The materialist might say, "All the more we must enjoy the day, for it is all we have." Who can envy one such happiness as that? The convict waiting for execution may enjoy his dinner, but his happiness is of a low order.—*Selected*.

We have often read about the meal that was served a convict before his execution. Not much happiness in the finest meal then. Neither is there lasting happiness for the person who faces death without the resurrected Christ.

STUDENT GOVERNMENT ASSOCIATION



Officers of the Student Government Association of Mount Olive Junior College, Mount Olive, North Carolina, for the current school year are, left to right: seated, Keith Pittman of Lucama, president, and Elizabeth Smith of Deep Run, secretary; standing, George Westbrook of Albertson, treasurer, and Alton Cowan of Williamston, vice-president.

In addition to planning a variety of social activities, the Student Government Association is charged with the responsibility of administering the honor system of the college.

When It Is No Use Praying

A young woman was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she didn't seem to see it. One morning she came to me saying, "Dear sir, will you pray for me?" She was thunderstruck when I said, "No!"

"But, sir, I am very anxious to be saved; won't you pray for me?"

"No!"

"Oh, sir, you don't mean it?"

"I do. I have set Jesus before you; if you won't have Him there is no use praying;

you will be lost. There is no other way, and I don't want there should be any other way. Here I have been all my life learning that way, and if there be another, it would be a queer job. Will you have Christ, or will you not?"

There was a pause; then she said, "Yes, I will if I may."

"May? He has put it: 'He that believeth shall be saved, and he that hath believeth not shall be damned.' Surely you may have Him if there is such a dreadful threatening against unbelief."

"Well, I will."

"Then let us get down directly, and pray now—if you are willing to obey God's command, then we may pray." We did pray,

and I am sure that that young woman has never doubted she was saved from that hour.

If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek Him in simple faith soon shall you say with rejoicing, "I have found Him whom my soul loveth."—Spurgeon.

"Sign the pledge and keep it," admonished a temperance worker of a humanly hopeless and helpless drunkard. "Oh, said the enslaved man, 'I don't want something I have to keep, but I want something to keep me!'"—Selected.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 13, 1957

DUKE UNIVERSITY LIBRARY

NOV 14 1957

DURHAM, N. C.



First Free Will Baptist Church of Kinston, North Carolina

Pictured above is the new church structure into which the First Free Will Baptist Church of Kinston, North Carolina, will move on November 17, 1957. The option for this property was paid on May 18, 1957. The total purchase price is \$50,000.

The pastor, the Rev. David Hansley, states: "This is the greatest move, in a material way, that this church has made. We look forward to it with enthusiasm, prayer and thankfulness. You are invited to worship with us on Sunday, November 17, at 11:00 a. m." (See the complete feature story inside.)

EDITORIAL

JESUS AND ACTS OF MERCY

In recent issues discussion has centered around the teachings of Christ regarding prayer, hypocrisy, etc. In this issue we want to discuss the words of Christ regarding the giving of alms as recorded in Matthew 6:1-4. Many passages of Scripture are found in the Bible with reference to acts of mercy, but perhaps no other expresses the true attitude of such service as this part of the Sermon on the Mount.

The giving of alms, or acts of mercy, is a great Christian duty. However, not all Christians realize this and as a result do not give according to their ability. There is also more to giving than just realizing its duty. The heart must be motivated by love with no thought of one's own benefits. Then too, there must be the desire to share with and help others that are less fortunate.

BENEVOLENCE IS ESSENTIAL

The Christian Church has always been criticized by the indifferent and arrogant crowds for its program of service in the giving of alms. In most all instances this criticism has been unjustifiable, for it has come from those who never render any service themselves and even when they do it is done in the spirit described in our Scripture passage. The very words of Jesus implies that almsgiving is essential and is expected. The use of the words *take heed* indicates that our giving may become a sin, and naturally not acceptable in the sight of God.

EVIL METHODS OF BENEVOLENCE

We are informed that many ancient churches had in its sanctuary and just inside the door, a box in which alms were placed. The natural desire of man would be to immediately boast of any act of mercy shown to another but this is what Jesus warns against. There was also, during the ministry of Christ many who were crippled, blind, etc., who were constantly begging alms. All of these factors added to the importance of Christ's words as spoken to His disciples. Jesus also presents an entirely new attitude of giving. Let us consider His warnings:

(1) He warns against boastful service. We are using the word service because it covers a much broader scope than that of alms. "*Take heed that ye do not your alms before men, to be seen of them . . .*" (Vs. 1). Very often we see Christians who are over-anxious to tell of their good merits and deeds, and quite often, ministers fall into this snare.

Sometimes, however, our service of alms must be done in the sight of others since ministers are constantly under the gaze of many a person. In some instances it becomes necessary to let others know what we are doing but this must not be done in a boastful manner, to be seen of man. "*Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do . . .*" (Vs. 2).

(2) He warns against hypocritical service. The latter part of Verse 2 tells why the hypocrites prefer to sound a trumpet. They wanted the praise of man and this was the motivating force behind their actions. This is not the only time that Christ spoke in contradiction to the action of the Pharisees. The entire twenty-third chapter of Matthew is devoted to exposing their evils and more than once He called them hypocrites.

The result of such deeds as described in Verses 1 and 2 is: "*. . . no reward of your Father which is in heaven*" (Vs. 1). Such motivated deeds can only lead to self gratification and pleasure, and there can be no eternal rewards.

THE CHRISTIAN METHOD

How wonderful it is that Christ not only tells us what we should not do, but also what we should do. How rewarding it would be to our denomination if all would adhere to the words of Christ as found in our text.

The Christian in giving will be constantly aware that each gift, or service, will not go unrewarded. However, this fact should not be the primary reason in serving. A Christian may tithe and think that he will be rewarded by a multiplication of the other ninety per cent, but the Bible teaches that, if we tithe, the Lord will open the windows of heaven and pour out His blessings (see Malachi 3). The promise is to return, first of all, spiritual blessings unto us. Then too, the Christian should be constantly reminded that by his service he is actually giving to Christ.

The Christian should give in secret as much as possible. "*But when thou dost alms, let not thy left hand know what thy right hand doeth*" (Vs. 3). A reason precedes every deed. It may be a poor one, or a false one; but it exists, and very often the reason behind our giving is that others may know. If all gifts were given as prescribed in the above verse there would certainly be eternal rewards from our heavenly Father.

There is a great promise that is given to those that are sincere and honest with their giving. "*That thine alms may be in secret and thy Father which seeth in secret himself shall reward thee openly*" (Vs. 4). When we take least notice of our good deeds ourselves, God takes particular notice of them. He even sees the good done by us when we are not aware of it. It is a great comfort to realize that God sees in secret and the message becomes even greater when we realize that God will reward openly. The reward will be as our Father and not as a pay master who gives his servant just what he earns and no more, but as a father who gives abundantly more, and without reservations, to His child that serves Him.

If the reward does not come in the present day, then it will come on that great and final day when all stand before our heavenly Father. It is of great consolation to realize that we are not to be judged of man, for man's judgment is often unjust and uncertain, but God's judgment is sure and full of Grace. "*And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward*" (Matthew 10:42).

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THE FREE WILL BAPTIST

Kinston First F. W. B. Church Moves Into New Building

THE First Free Will Baptist Church of Kinston, North Carolina, was organized during the year of 1900 by the Rev. Warden Lewis in the Lenoir County Court House with about twenty members.

The first building, as a house of worship, was built during the years of 1901 and 1902 on Tiffany and Chestnut Streets. This building served the congregation until the year of 1942 when the present building, now being used by the congregation, was purchased.

The Rev. J. W. Alford, who at present lives in Morehead City, North Carolina, was called as the first pastor. Twenty-six ministers have served as pastors of the church since its organization. Under the leadership of these ministers the church has continued to make progress.

The membership of the church has grown from the small number of twenty to four hundred members. The Sunday school has an enrollment of three hundred and thirty-six members. With an average attendance of two hundred and sixty. This growth has caused the present facilities and buildings to be overtaxed for space and growth, creating a need for larger and better facilities and buildings.

The church, visualizing this need, purchased from the First Presbyterian Church of Kinston, North Carolina, property located on Lenoir and College Streets for the sum of \$50,000. The lot on which the church is located is a beautiful tree-shaded lawn. The exterior of the sanctuary is a beautiful, colonial design, brick structure. The interior is worshipful and inspiring. The educational building is a two-story, fifteen-room brick structure. You will get some idea of the beauty and value of this property from the picture on the cover of this issue.

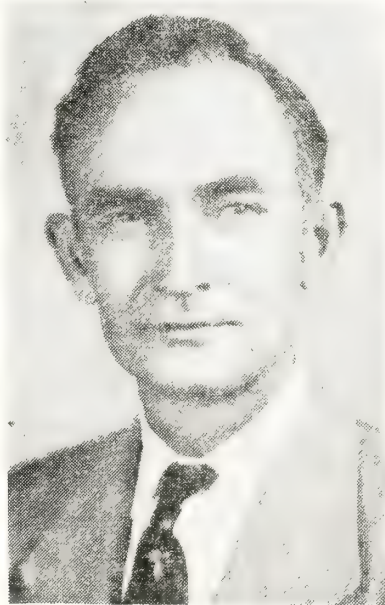
The congregation will have its first service in the new location on Sunday, November 17, 1957, with Sunday school at 9:45 a. m. and morning worship at 11:00 a. m. The special features for the morning worship will be the construction service with the Rev. J. O. Fort, editor of the Free Will Baptist Press, Ayden, North Carolina, as the guest speaker. All members, former members, former pastors and friends are invited to attend this historical service with us.



The Educational Building

The church is looking forward to this occasion with enthusiasm and with a prayer of gratitude to God for His blessings in the undertaking. In every dollar given and each effort put forth is represented unity,

MEET THE PASTOR



Rev. David Hansley

sacrifice, faith, prayer and love by each member. The pastor, the Rev. David W. Hansley, says, "I have never seen a better spirit exemplified by any people in any undertaking."

We are aware that we cannot rest on the achievements of the past. With growth and popularity comes greater responsibility. We are asking each reader of this article to pray for us that as opportunities and challenges come to us, we will be willing to be led by His Spirit and do His will.

The Rev. David W. Hansley was born in Onslow County, North Carolina, December 21, 1909. He was licensed to preach by the Folkstone Free Will Baptist Church of Onslow County during the year of 1930. He was ordained to the gospel ministry in the Free Will Baptist denomination February 28, 1932, by the Eastern Conference Ordaining Council of North Carolina.

Mr. Hansley has served several of our best churches in the state. He organized and built the church in Jacksonville, North Carolina, and has helped to organize and build five others. At present, he is moderator of the Eastern Conference of North

(continued on page fourteen)

How to Lead Youth

C. N. HOSTETTER JR.
President Messiah College

THERE are two harvest fields to which the church must give attention. First, the one inside the fold of the church in which we endeavor to bring our own children into a relationship of living faith and obedience to Christ. Second, the church must be concerned to win those who are outside the fold. This is the task of Christian missions and our obligation reaches around the world.

There is danger that in our concern for men and women around the world we do not sufficiently concentrate on the winning of our own sons and daughters to faith in Christ. What shall it profit a church if it go around the world to make converts and lose its own sons and daughters? To win our sons and daughters to faith in Christ and obedience to Christ is not an easy task. It does not take place automatically. It must be planned for and worked for. We must reckon with the powerful and subtle forces of evil that oppose the progress of the Kingdom of God. Like other great problems the solution is not simple. To find this answer it may be of value to endeavor to look at life through the eyes of youth.

THE NATURE OF YOUTH

They who would win young people to the faith must concern themselves about understanding youth. The Master whom we serve knew what was in man. It is difficult for youth to understand themselves and very important that those who lead youth endeavor to understand them. There are certain basic emotional, intellectual and spiritual hungers that are generally found among youth. Among these are:

The Hunger for Happiness—The pursuit of happiness is one of the inalienable rights of men. It is natural that our youth seek happiness. This search sometimes inclines him toward sensual pleasure and frequently the inclination is strong to sacrifice the future for the present.

The Hunger for Security—Fear is a factor that exerts a strong influence on youth. As a shelter from fear, youth seeks security. He wants to belong to the group. He desires to be loved. He finds security in the

satisfaction of this sense of belonging and in this release from fear.

Desire for Reality—Youth resents sham and pretense. He hates hypocrisy. Although youth is not always honest, he demands honesty. His search for reality is evidenced by his constant questioning and desire to investigate. He wants to know the reason why.

The Hunger for Adventure—Youth inclines to leave the beaten path and to try the new road. The thrill of new experience causes him to risk and dare to go where others hesitate.

A Longing for Hope—It is normal for youth to have high hopes. This generation has brought a measure of catastrophe and disillusionment that has crippled the normal youthful outlook. As he faces the clouded future with dim view he seeks for hope to give him courage and faith to do his work in the world. Today the heart of youth is very much like that of his elders. It is hungering for hope.

THE NEEDS OF YOUTH

We must recognize not only the desires of youth, but we must also look more closely at his person to find that there are certain basic needs of youth; of these basic needs frequently youth is not aware. He realizes his desires keenly but does not always recognize his deepest need. The hungers mentioned are but symptoms of a deeper problem.

Youth needs salvation because he is sinful. His intellect has been darkened; his emotions have been degraded and his will power weakened by the fact of sin. Sin affects him within and without. His sinful nature needs the regenerating touch of a Saviour who will make him a new creature in Christ. He needs an inner strength to live in a sinful society and not be conformed to that society.

He needs guidance as he faces life with limited experience. By nature he "turns to his own way" because sin has made the human heart rebellious. His own experience is not adequate to guide him as he makes the important decisions that will affect the remainder of his life. The guidance is provided through the Word of God, the

Holy Spirit and the teaching of the church. Youth sorely needs this guidance.

UNDERSTANDING THE BIBLE

We must not only understand youth, but we must also understand the will of God as revealed in the Scriptures if we would lead youth to faith in Christ and discipleship. What does the Bible say about faith? "... faith cometh by hearing and hearing by the word of God" (Romans 10:17). It thus becomes clear that knowledge of the truth is a pre-essential to saving faith. Youth must be confronted with the truth about God, the truth about Christ, the truth about sin, the truth about the way of salvation. This is necessary before saving faith can function.

Repentance is essential to the exercising of saving faith. "Repent ye and believe the gospel" was the preaching of Jesus (Mark 1:15). The Apostle Paul preached "Repentance toward God and faith in the Lord Jesus Christ." Godly sorrow for sin is essential prior to the exercise of saving faith.

Jesus said, "... if a man love me he will keep my words: ..." (John 14:23). A man does not become a true disciple of Jesus Christ by coercion or persuasion from without. There must be an inner love awakened that moves him to loyalty and obedience to the will of God, especially when the will of God conflicts with the practices of society. It is not enough merely to believe on Christ if one would be a true disciple. The Apostle Paul says, "... the love of Christ constraineth us; ..." (2 Corinthians 5:14). Only those who love Christ will follow Christ when the path is difficult and dangerous.

GOSPEL INSTRUCTION

To make clear the way of life and to influence our youth so that they will respond by faith in Christ and discipleship with Christ, our instruction must be:

Adequate—Instruction in the gospel must present a clear revelation of man's need for Christ. Youth must see his sinful state if he is to receive the Saviour. He must recognize the enslaving nature of sin if he is to be led to a deliverance in Christ. Youth is not led to a discipleship that is deep and sincere by patting him on the back and calling him a jolly good fellow. Youth must be made to see how bad he is by nature and how much he needs the Saviour.

He must not only have an adequate revelation of his own need but an adequate presentation of the fullness of the gospel in Christ. He must see Christ as one who will add to the joys and happiness of life. He must see Christ as one who will multiply the disciples talents and greatly extend the effectiveness of his service. He must see Christ as Master and Lord who leads in

a path of righteousness, truth, humility and service.

Relevant—Teachings of Christ and the message of the gospel must be related to life. If religion is only a pious exercise on the Lord's Day, it will have little attraction for youth. It must enter into the whole of life and color and control all that youth does. The gospel must be related to man's welfare and to man's work in a vital way.

Attractive—The example of those who teach youth must be such that the gospel is set in an attractive perspective. It must have appeal for youth. Youth wants to see "the beauty of holiness." Youth will respond to a gospel that calls for self-denial and sacrifice provided that it achieves ends and goals that have meaning and value.

Reasonable—Youth places emphasis upon reason. The faith which we present to him must appear reasonable. Faith goes beyond reason but faith is not contrary to reason. Youth must learn that human reason is not man's highest authority but youth will only respond when the will of God is interpreted with clear, objective thinking.

Psychological—The emotions of youth

have a tremendous influence upon his life. Emerging from his adolescent state into adulthood, he idealizes the intellectual approach, but unconsciously many times is governed more by his emotions than he realizes. Our interpretation of the gospel and our instruction to and counselling with youth must recognize the emotions of youth and handle these emotions honestly and skillfully.

ENLIST YOUTH

Youth is supremely interested in action. Youth desires to do. He must be challenged to enlist for service for Christ and the church as he enlists in the army for service to his country.

Therefore, an appeal to youth must provide opportunity for expression. There must be release in action. Christian truth and discipleship must express itself in service and in work for Christ and His Kingdom.

Youth responds to love. Youth responds to truth. Youth responds to the call of Christ when the call is clearly transmitted.

(An address delivered at the Mennonite World Conference at Karlsruhe, Germany.)
—United Evangelical Action.

WHY THE DIFFERENCE?

Naaman Borders, Waverly, Ohio

MANY people cannot understand the different modes of worship and, therefore, condemn those who differ from them in their own worship. For instance, someone may say, "If immersion is baptism, then the other forms are wrong. Those people who do not believe in immersion will be lost if they persist in some other mode." Others say, "If foot washing is right than those who don't wash feet are bound to be lost." There are others who claim there are two or three different blessings to receive and unless you receive them you are lost. Some people can't seem to harmonize these beliefs; therefore they say, "You will be lost if you don't go my way."

There were differences of opinion even in Christ's day. When the apostles saw one, not of their number, casting out devils in the name of Jesus, they forbade him. But Jesus told them to leave him alone for if he was not against Him, he was for Him.

We all know what it takes to become a Christian. We have to repent of our sins, be sorry enough to quit them, yield ourselves to Christ—lock, stock and barrel—now and forever. We must believe and receive Him with all our being, then confess Him with our mouths. When we do these things, we are saved. When we are born again we become a child of God. Then and here is where works begin. We don't work

our way into the Kingdom of God for we cannot do such a thing. When we step on an elevator, we go up or down without any effort of our own; but we have to do the getting on for ourselves. So it is in the matter of salvation. When the minister gives the invitation to come forward, stand up, or lift up your hand, and you are too stubborn or self-conceited that you do not obey when you are conscious that you should, then you just can't get anywhere with the Lord.

I have my doubts about a man who says he keeps his religion to himself and never does anything about it—never goes to church, never gives a penny, never gives a testimony in any way. I just can't see that. When a child is born, then the work begins. We wash him, feed him, clothe him. Some say, "Carnation milk will be best for him." Others say, "Use Borden's milk." Well, the child may live on any one of these foods, but he will grow and develop on some certain kind of food better than others. So when one becomes a child of God, we begin to nurture ourselves by good works and church ordinances. We feel that one ordinance is baptism by immersion. Some prefer sprinkling or pouring, but I prefer the way Jesus was baptized. The Scriptures tell us that *He went down into the river and came straightway*

out of it. Why do people always want to substitute some other method instead of the one instituted? Naaman, the leper, wanted to substitute the rivers in his own land for the waters of Jordan; but he just couldn't get by with it.

Some say that foot washing is not necessary, while others claim that it is a must or we will go to hell. Well, I don't know how far the mercy of God will reach, but I would rather do as Jesus taught His disciples than to test it. He said we *ought* to do these things; therefore I don't want to substitute some other kind of works in its place. Jesus said that if we wash feet we would be happy, and who doesn't want to be happy? Maybe that's the reason we Free Will Baptists are so happy—we take the Word of God as it is and ask no questions.

If you take the Spirit out of the church, you have no church. You just have an organization. I see so many churches today whose lights have gone out. I just can't see why people grope along and thirst for the Water of Life when the wells of salvation are so nearby. Why do they walk in darkness, blunder through life, losing all the joys that may be their for the asking? Many times I see notices of revivals which will begin on a certain date, but scarcely ever do I see where a group has already had a revival. How do we know when we are going to have a revival? That is up to God. We can have a protracted meeting all our own at any time, but a revival is different from just a meeting. We can't whoop up a revival, though I have seen it tried many times. We just can't whoop it up, we have to pray it down.

Churches who substitute other things instead of what Jesus commanded are using the traditions of men. Jesus rebuked the Pharisees for using the traditions of men instead of God's Word in their worship. Some churches are so anxious to gain popularity and prestige that they will welcome most anyone in their church and give him a high position if he has a high position in society.

If we want God's blessings upon us, let us all take God at His Word, pray for understanding, and walk in all the light that we have. Let us "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey."

2

Determination

I am only one, but I am one;
I cannot do everything,
But I can do something.
What I can do I ought to do,
And What I ought to do
By God's grace I will do.

NEWS NOTES

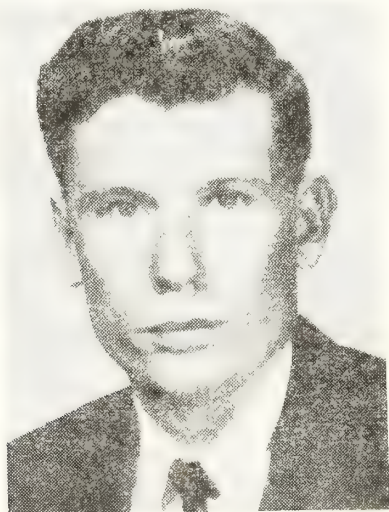
Missionary Conference Now in Session



Miss Eula Mae Martin

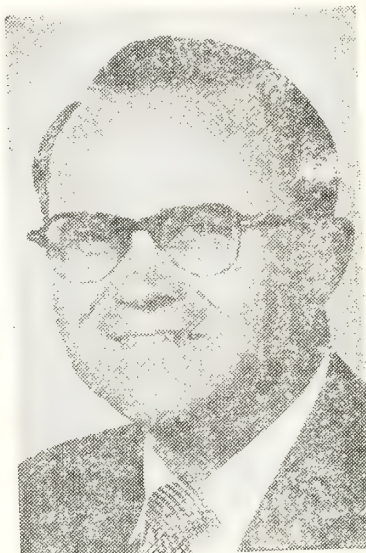
The Edgemont and Shady Grove Free Will Baptist Churches, Durham County, North Carolina, are now holding a missionary conference which began November 11 and will continue through November 17, with services being held nightly in each church. Speakers for the conference are as follows: Miss Eula Mae Martin, student nurse and missionary candidate; the Rev. Dave Franks, missionary candidate to Brazil; the Rev. and Mrs. Thomas H. Willey, missionaries to Cuba; and the Rev. Raymond Riggs, promotional secretary of the Foreign Mission Board.

Two speakers and a missionary film are being presented in each church each night during the conference. Mr. and Mrs. Willey have recently returned from a survey



Rev. Dave Franks

trip to Brazil where a new field will be opened for Free Will Baptist missions. Mr. Frank is scheduled to leave for this field in December. Miss Martin is in nurse's training and will be sent to the mission field by the Foreign Mission Board upon completing her training. These confer-



Rev. Raymond Riggs

ences, which give information and inspiration, are held annually in the Edgemont and Shady Grove Churches.

Home-Coming Observed At Juniper Chapel Church

A host of members, visitors and friends were present for the home-coming celebration at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, on October 27, 1957. Services began with Sunday school at 10:00 a. m. The pastor, the Rev. Henry Armstrong, gave the welcome address and invited the group to look over the new church which has not been occupied as yet. He then turned the service over to Mrs. Ethel Whaley who brought a message on missions.

Mrs. G. F. McGowan gives the following report: "We thank the Lord for such a person as Mrs. Whaley. We feel that it was an answer to prayer that she could be with us on our home-coming day. Broth-

Coming Events—

November 12-14—Georgia State Association, Cool Springs Church, Norman Park, Georgia.

November 27—Founders' Day, Mount Olive Junior College, Mount Olive, North Carolina.

er Austin, a former pastor, gave a short talk on 'Love' which blessed our hearts. We then gathered on the church grounds for a nice picnic lunch and fellowship together. Afterwards we gathered back in the church for a song service and a short memorial service in memory of three members who passed away during the year. How we praise the Lord for His goodness toward us during this year. Please pray for our church that we may be found faithful."

National Superannuation Report for October

The following is the report of National Superannuation Board of Free Will Baptists for the month of October as submitted by Mrs. K. V. Shutes. A meeting of the board will be held February 26 at 10:00 a. m. at the Free Will Baptist Press, Ayden, North Carolina:

Cash on Hand, October 1 \$1,284.94
Receipts

Cooperative Plan:

Alabama	\$ 4.27
Arizona	2.08
Arkansas	15.54
California	12.23
Georgia	8.33
Illinois	4.27
Kansas	.20
Michigan	21.47
Mississippi	.80
Missouri	31.66
New Mexico	2.25
North Carolina	5.10
Ohio	.41
Oklahoma	16.66
Tennessee	2.56
Texas	12.25
Virginia	26.69
North Carolina (Designated)	12.76
Tennessee (Designated)	1.88
From States:	
Alabama	18.37
Georgia	31.11
Michigan	21.32
North Carolina	46.71
South Carolina	2.12
Tennessee	100.06
Virginia	4.02
Other Receipts	
Premium on Policies	107.02

Total Receipts 512.15

Total to Account For \$1,797.09

Disbursements

Premiums on Policies	\$248.60
Free Will Baptist Press for	
Printing	27.50
Secretarial Service	60.00

Total Disbursements 336.10

Balance on Hand, October 31 \$1,460.90

N. C. Superannuation Report for October

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for October, 1957:

Balance on Hand, October 1 \$2,345.07

Receipts

Albemarle Conference	\$ 62.00
Blue Ridge Conference	29.53
Central Conference	112.07
Cape Fear Conference	114.18
Eastern Conference	304.97
French Broad Association	255.51
Pee Dee Association	69.00
Piedmont Association	5.00
Rockfish Conference	10.00
Western Conference	418.48

Total Receipts 1,443.74

Total to Account For \$3,788.81

Disbursements

Transferred to Reserve Fund	\$269.09
Operating Expenses	75.12
Ministers' Monthly Checks	212.50
Paid to National Board	136.86

Total Disbursements 693.57

Balance on Hand, October 31 \$3,095.24

Revival at

Saint John's Church

The Saint John's Free Will Baptist Church near Goldsboro, North Carolina, announces that its fall revival will be held November 17-24, with the Rev. Willie Renfrow as the evangelist. Special singing will be rendered each evening.

A cordial invitation is extended to everyone to attend the revival services which will begin at 7:30 p. m. The church desires the prayers of all Christians for its revival.

Children's Home Report For October, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing; but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 386.37
Blue Ridge Association	162.53
Cape Fear Conference	189.22
Central Conference	916.02
Eastern Conference	1,571.52
French Broad Association	207.10

THE FREE WILL BAPTIST

Jack's Creek Association	110.34
Mt. Mitchell Association	61.77
Pee Dee Association	72.99
Piedmont Association	84.15
Toe River Association	36.00
Western Conference	986.02
Yadkin Valley Association	5.00
Miscellaneous	762.00
Dining Room Tables and Chairs	105.00
Clothing	440.00
Total	\$6,096.63

South Carolina State Association

The Fifteenth Annual Session of the South Carolina State Association of Free Will Baptists will be held Thursday and Friday, November 14, 15. The association will convene with Happy Home Church on the first day. This church is located about five miles northeast of Andrews, South Carolina. The Friday session will meet with William's Hill Church which is located five miles east of Hemingway, South Carolina, on Highway 51.

The moderator is the Rev. Walter Jernigan of Bethany Church near Timmons-ville, South Carolina. The program will feature both national and local personalities.

Edgewood Church Now Holding Revival

The Edgewood Free Will Baptist Church, Macclesfield, North Carolina, is now holding its fall revival which began November 10 and will continue through November 16. The evangelist is the Rev. P. C. Wiggs. He is being assisted by the pastor, the Rev. R. L. Norville.

Everyone is cordially invited to attend the remainder of the services which begin each evening at 7:30. Prayers are requested for the success of the revival.

Youth Group Organized in N. C. Western Conference

A Youth for Christ Rally was organized in the Second Union District of the Western Conference of North Carolina during the first of August, 1957. The rallies are held at 7:30 on Saturday nights preceding the second and fourth Sundays in each month. Any church in the district may ask for the rally to meet with it. The host church plans the program, has the programs printed, and makes arrangements for a speaker. Before the meetings each Sunday school superintendent in the district is notified by letter from the director, Mrs. Paul Lee, of White Oak Hill Church.

Mrs. Earl Bass reports the following: "During the three months we have been having these rallies only six churches of the seventeen in our district have been represented at any time. These same six

churches have been host to the rally. Only three local pastors have attended, and six different guest ministers have attended. All the messages have been simple, true gospel messages, teaching the way of salvation. The special music and entire programs have been a spiritual blessing to those who have attended.

"The purpose of the rally is to save souls, especially the souls of youth. Very few of our young people will go to the rallies on Saturday nights unless we, the leaders, encourage them with personal interest, transportation and our prayers. Who are these leaders? They are our pastors, Sunday school superintendents, Sunday school teachers, public school teachers, Y. P. A. leaders, B. A. leaders, G. T. A. leaders and league leaders. They are parents and just plain Christians. We are all youth leaders because they watch us and pattern after us. They depend on our guidance and need our prayers and leadership.

"Won't you lead someone to our rallies—or better still, come and bring a load!"

THE MAIL BOX

CARD OF THANKS

"The family of the Rev. H. R. Faircloth acknowledges with grateful appreciation the kind expressions of sympathy from the friends and associates of our father during his illness and death."—Mrs. Leon Hardee, 425 Woodall Street, Smithfield, North Carolina.

What I See in Me

Herbert Buffum

I have so many faults myself
I seldom ever see
A defect in another's life,
But what I see in me.
I make so many foolish mistakes
I feel condemned to find
A bit of fault in anyone.
And this just does not rhyme.

I used to censure everyone;
I was a Pharisee
Until, quite unexpectedly,
I got a glimpse of me.
I tried to justify myself,
And frame some alibi;
But here I stood—caught by myself,
And I to me won't lie.

And now whenever I'm inclined
Some other's judge to be,
I always go and take a look
At him whom I call me.
I find it is a pleasant thing—
Just try it and you'll see—
To keep from criticizing folk,
Let each "I" look at "Me."

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: What was the significance of the Jewish sabbatical year and of the jubilee year?—C. S. Hawkins.

ANSWER: The sabbatical year was one out of each seven years, a year of rest for the land and one in which all Hebrew slaves, that is, Hebrews owned by other Hebrews, were released and given legal freedom. It was a year devoted to a study of the law and of fellowship in worship; no soil was tilled. No vines nor trees were pruned and no food was gathered. God promised that the increase of the sixth year would suffice all the people's needs until the eighth year or first year of the next week of year's harvest was gathered.

Smith's *Bible Dictionary* says on Page 576: "Sabbatical year. Each seventh year, by the Mosaic code, was to be kept holy (Exodus 23:10, 11). The commandment is to sow and reap for six years, and to let the land rest on the seventh, 'that the poor of thy people may eat; and what they leave the beasts of the field shall eat.' It is added in Deuteronomy 15 that the seventh year should also be one of release to debtors (Deuteronomy 15:1-11). Neither tillage nor cultivation of any sort was to be practiced. The sabbatical year opened in the sabbatical month, and the whole law was to be read every such year, during the Feast of Tabernacles, to the assembled people. At the completion of a week of sabbatical years, the sabbatical scale received its completion in the year of jubilee. The constant neglect of this law from the very first was one of the national sins that were punished by the Babylonian captivity. Of the observance of the sabbatical year after the captivity we have a proof in 1 Maccabees 6:49."

The jubilee year comes at the end of seven sabbatical years, so that on that year there were the sabbatical, followed by the year of jubilee giving two rest or release years at that time. All land lost by mortgage or sold went back to the descendants of the original owners. All Hebrew slaves were freed and the time was used for worship, legal adjustment, repair of buildings, study of the law, and in general as a time of adjustment to God's laws and way of life for His people.

Fausset's *Bible Encyclopedia and Dic*

tionary has the following to say on Page 102:

1. "... The 50th, after seven weeks of years, when alienated lands returned to the original owners and Hebrew bondservants were freed (Leviticus xxv. 8-16, 23-55; xxvii. 16-25; Numbers xxxvi. 4). At the close of the great day of atonement the blast of the jubilee curved trumpets proclaimed throughout the land liberty, after guilt had been removed through the typically atoning blood of victims. It is referred to as antitypically fulfilled in 'the acceptable year of the Lord,' this limited period of gospel grace in which deliverance from sin and death, and the restoration of man's lost inheritance, are proclaimed through Christ (Isaiah lxi. 1, 2; Luke iv. 19). Literally hereafter (Ezekiel vii. 12, 13; xlv. 17) to be kept. Liberty to bondservants was given every seventh or sabbatical year. The princes and people at Jerusalem first observed it, in accordance with Zedekiah's covenant made under fear of the Babylonian besiegers; afterwards on Pharaoh Hophra interrupting the siege they broke their engagement and enslaved their brethren again; God in retribution gave them a fatal liberty, viz. emancipation from His blessed service, to be given up to the sword, pestilence, and famine (Jeremiah xxxiv. 8-22, xxxvii. 5-10; comp. Nehemiah v. 1-13).

"The jubilee prevented the accumulation of land in the hands of a few, and raised legally at regular intervals families and individuals out of destitution to competency; thereby guarding against the lawless and dangerous outbreaks of the penniless against large possessors, to which other states are liable. . . .

2. "As in sabbatical years, there was to be no tillage but the natural produce was to be left open to all. If a Hebrew in poverty disposed of his land the price was regulated by the number of years to run till jubilee, the sabbatical seventh years not being counted. The original proprietor or the nearest of kin (*goel*) could redeem the land at any time. Houses in walled cities were excepted; the owner might buy them back within a year, otherwise they became absolutely the purchaser's own. But houses in villages went with the lands. Levites too could buy back their houses at any time, which always reverted to them at

jubilee; their lands were not affected by the law of jubilee. If a man sanctified his land to Jehovah it could be redeemed before the jubilee on paying the worth of the crops and a fifth. If not redeemed before jubilee it remained sanctified for ever. Even a bondman who bound himself to willing service by boring his ears was freed at jubilee, Exodus xxi. 6). . . .

3. "The root of 'jubilee' is *jabal*, 'to flow,' a rich stream of sound (Exodus xix. 13, where jubilee is transl. 'trumpet,' marg. 'cornet'; comp. Joshua vi. 5, comp. Psalm lxxxix. 15). It was in the 50th year, so that, the 49th also being a sabbath year, two sabbatical years came together, just as Pentecost came the 50th at the end of the seven weeks (49 days) closing with the sabbath. It stood between the two series of sabbatical years in the century. See Isaiah xxxvii. 30, where the reference to jubilee is not at all certain; also Chapter v. 7-10, those who by covetousness prevented the operation of the law of jubilee. Remission of debts was on each sabbatical seventh year; the bondage for debt was all that jubilee delivered from.

"The jubilee is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured rest for each spiritually; the sabbatical year secured rest for the land. The jubilee secured rest and restoration for the body politic, to recover that general equality which Joshua's original settlement contemplated; hence no religious observances were prescribed, simply the trumpets sounded the glad note of restoration. The leisure of the jubilee year was perhaps devoted to school and instruction of the people, the reading of the law and such services (Ewald)."

Fugitives from God

Judge Julius H. Miner of the Circuit Court in Chicago, Illinois, says that criminals are fugitives from God, and that America desperately needs a great religious revival to combat both adult and juvenile crime.

"Criminals are not born," he says. "They are reared in an era which has discarded morality. They are victims of spiritual starvation. Irreligion has obviously become the major contributing factor to our national juvenile crisis."

Judge Miner, an authority on divorce and crime problems, says that a spiritual resurgence is needed to draw the American people to God and prayer. He pointed out that while home religious training is important, home training can never offer an adequate substitute in the religious education of a child for the planned instruction of the Sunday school.

THE FREE WILL BAPTIST



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

The importance of the use and application of the Bible in the Christian life, especially that of the young Christian, is not to be questioned. God's Word is as necessary to the spiritual development of the young Christian as nourishing food is to the physical body. No one would expect a newly born child to develop into a mature, healthy adult without the things required for that development. Then why expect to become great and powerful Christians without the spiritual nourishment that only the Bible can furnish us?

Dr. A. C. Dixon once wrote: "Some great structures, like St. Peter's Cathedral, were centuries in the process of building. Their foundations were laid by one generation, and the capstones by another. But more interesting than the erection of any structures of brick and stone is the building of God's temple of truth. The five books of Moses are the solid granite layers upon which it is founded. Resting upon this foundation the superstructure rises story by story, the historical books, the devotional books, the prophetic books, the Gospels, the Acts, the Epistles and Revelation.

"We invite the young Christian to walk with us through this wonderful building.

"First of all, there is the library where we stop long enough to learn the facts which cannot be found anywhere else. We learn the origin of things, of matter, of sin, of crime, of arts and sciences, of the family, of the nation. And here are God's thoughts. If we would develop the mind, we must think after God. Great words like omnipotence, omniscience, eternity, infinity, can apply to God only, and the man who refuses to enter this divine library and think God's thoughts after He is robbing his mind of enlargement.

"And here is a great picture gallery. We have a portrait of man as he was in the image of God, and as he became through the blighting power of sin. There are some very repulsive pictures . . . We have in the Bible a picture of the evil forces that ruin our race. Here is the portrait of Satan himself—cunning, deceptive, malicious.

And here is the picture of every sin we are called upon to shun. . . .

"Here, too, is the armory in which we may be equipped for the battle against sin. 'Take unto you the whole armor of God,' 'the shield of faith,' 'the helmet of salvation,' 'the breastplate of righteousness,' and 'the sword of the spirit.' . . .

"In this building there is a high observatory, from the top of which we have a broad and distant view. There is not only a record of what has been, but of what will be. The prophets with eagle eye peered into the future, and history is a record of these prophetic fulfillments. From the top of this observatory in the book of Revelation we look into heaven itself, and down the vista of eternity all radiant with the glory of the Lamb. Sometimes as we look about us, evil appears to be triumphant. The righteous are in the minority, darkness seems to gather, but when we climb to the top of this prophetic observatory and look into the future, our hearts are cheered by the hope that sooner or later victory will come.

"Such a book is worthy of our reverent and patient study.

" . . . In Christian character the image of Christ is marred by imperfections, if not by sin, but in the Scriptures the portrait is perfect. A friend described to me a painting which hung on the wall of his boyhood home. When you first saw it, it was a beautiful landscape with trees, streams, houses and people, but, while gazing upon it, all these beautiful things began to form into a human face. On a closer inspection you perceived that the whole picture was intended to give the face of Christ. The devout student of the Scriptures is constantly having experiences like this. He sees in the Bible trees of faithfulness, streams of truth, landscapes of loveliness in deed and character, but they are all so arranged in their relation to Christ as to bring out the features of His character. While we thus see Him as He is, we become more and more like Him, until by and by we shall see His unveiled face and be completely transformed into His likeness. 'Search the Scriptures' with a view of seeing Jesus."—*Selected and adapted.*

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103).

Most people are surprised when God used them, whereas they should repent when he doesn't use them.—*The Gem.*

"When a man refuses to attend church any day in the week, he is a Seven Day Absentist."—*The Messenger.*

Till You're Well Again

" . . . My grace is sufficient for thee: for my strength is made perfect in weakness. . . ." (2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

NEVER ALONE

"I've seen the lightning flashing,
And heard the thunder roll,
I've felt sin's breakers dashing,
Trying to conquer my soul;

I've heard the voice of Jesus,
Telling me still to fight on,
He promised never to leave me,
Never to leave me alone."

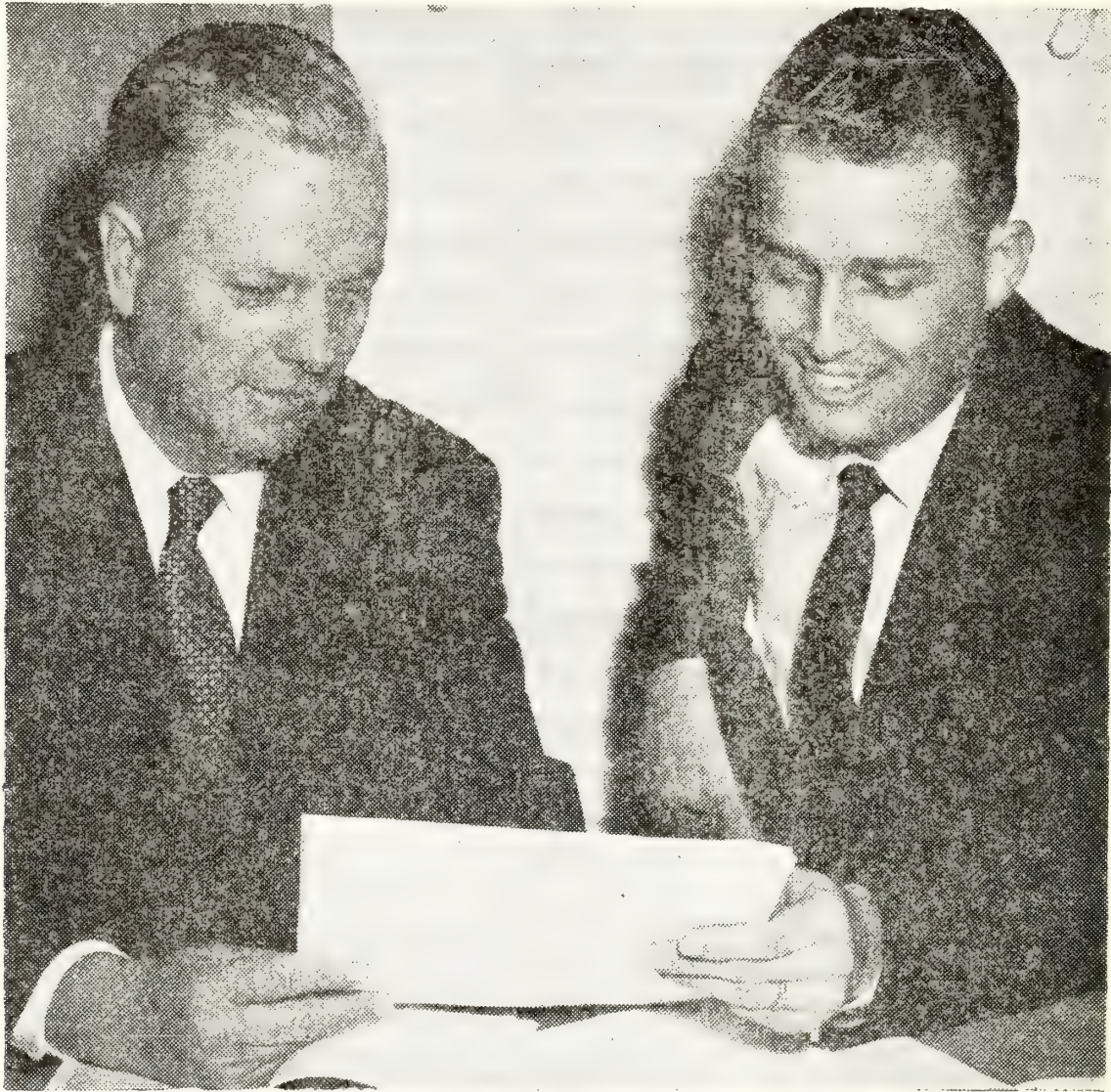
It seems that the poet who wrote "Never Alone" had the Apostle Peter in mind. As we read of him in the Bible we find that on several occasions he could have thought along the lines of the poet.

Jesus had had a busy day (Matthew 14). He fed the multitude, sent the disciples away, and had gone into the mountain to pray. Jesus asked the disciples to meet Him on the other side of the sea. As they were about the middle of the sea, the ship was tossed with waves, for the sea was contrary; frankly, the ship was about to sink. Jesus came and " . . . spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matthew 14:27). At this moment Peter said, " . . . Lord, if it be thou, bid me come unto thee on the water" (Matthew 14:28). When the Lord beckoned for him to come, he joyfully stepped out of the ship to go to Jesus. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Matthew 14:30).

Many times there are those who seem to be faithful to the Lord; and when physical sickness comes upon them, they seem to accept boldly as did Peter when he stepped into the rolling waters. But when it takes the exercising of great faith and complete confidence in the Lord, they seem to sink, as did Peter when he took his eyes off Christ.

Who knoweth the mind of the Lord? " . . . and to whom hath the arm of the Lord been revealed?" (John 12:38). It is often that our sickness can cause us to glorify Him even more than our being well. The Lord is more able to keep His children in sickness than while in health. It may be, and most likely is the case, when sickness comes upon us that the Lord is working out some problem we have prayed about many times. Answered prayer does not mean that the Christian is going to live on *flowery beds of ease* and never have a conflict. We pray for the Lord to make
(continued on page sixteen)

N. C. State Convention Sets Up Headquarters



The Rev. N. Bruce Barrow (left), president of the North Carolina State Convention of Free Will Baptist Churches, announces that the convention has set up its headquarters in Mount Olive, North Carolina. The office is in the Mount Olive

Junior College office building located across the street from the college.

The Rev. Michael Pelt (right), secretary of the convention and head of the department of religion of the college, will manage the office and mail printed mater-

ials, etc. for promotion of convention work. The president will do field work.

The college has arranged a conference room which may be used by various boards and committees who desire to meet in Mount Olive. The phone number is 3542.

Bouquets for Today

J. W. Mellick

FLORISTS do such a beautiful job of arranging flowers—baskets, sprays, bouquets. Banked about a casket, somehow they hide that “something” about death after the bloom of life has faded. Friends, relatives, neighbors and loved ones spare no cost to send flowers, and certainly they have their place; but we cannot refrain from wondering if there were any flowers during the days and years preceding.

Something for us all to ponder is that a ten-dollar spray of flowers laid beside the

silent form is a poor substitute for even one “flower”—a word of appreciation or a letter—to the lonesome! A letter, while the light of life remained in those now-closed eyes; or an understanding handclasp while the hand was still warm; or a friendly visit while the ear still could hear.

To be sure, flowers from the florist have their place, but “flowers” from the heart that may cost but a few moments, a few cents, or a few miles will mean a million times more now than then. And speaking of real flowers, whether from the florist or picked from your garden—these cheer the heart of the living, be they ill or well.

Think now—“bouquets for today!”

Where is there a doorstep where your footstep would be so welcome? Where is that shut-in whom you intended before now to see? Are we too busy to allay even partially the lonesome love of a father or mother? That letter you intended to write would help. For, remember, flowers on that tomorrow will not return the joy of “bouquets” given today!—*The Free Methodist*

“Censure and criticism never hurt any body. If false they cannot hurt you unless you are wanting in manly character, and if true they show a man his weak point and forewarn him against failure and trouble.”—Selected.

NOTES — AND — QUOTES

By J. C. Griffin



DIVINE HEALING

I said in a former writing that I believed in divine healing. All healing is divine, whether it is by faith in God alone or by the use of that which God has created. God made the minerals; He made the bark and roots; He made the oils and every ingredient that goes into medicine. "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

So if man is healed by medical ingredients, he is healed by that which God has created. If God does not bless the remedy, there is no healing. God has created the ingredients and given man the ability to extract, compound and apply them with the result of healing. But there are other ways as we shall see.

THE FAITH WAY

In Chapter 5 of James we are told what to do if any be sick. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall

hide a multitude of sins" (James 5:10-20).

I have quoted the above Scripture at length, due to the fact that so many are too busy to take time to look up the Scripture even if the book, chapter and verses are given. May we notice some points in this message by James:

(1) *Is any among you afflicted? let him pray.* This is the first thing to be done.

(2) *Is any merry? let him sing psalms.*

(3) *Is any sick among you? let him call for the elders of the church.* Notice that the sick person is to do the sending. The act of sending is an expression of faith. It must be the plan and the heart of the sick man to do the calling. It must be his consent—not the desire of someone else.

(4) Notice that James is talking to the believer for he names the elders of the church. It is strictly a work of God in the church by which the child of God is healed.

(5) *And let them pray over him.* The sick man must pray and then the elders must pray over him.

(6) We must confess our faults. Often the cause of the sickness is sin which has crept into our mind. If we have a hidden sin (hidden from the eyes of men), we must confess that sin or all of our prayers will be failures. I have witnessed that fact. I have known people to be so stubborn that they would not confess their sin. When sin is not confessed, God is under no obligation to honor the prayers nor to accept the work of the elders in behalf of the sick. The anointing is worthless and the preachers might as well stay at home.

We may sum it all up in the following six statements:

(1) The person spoken of must be a sick believer.

(2) He must pray before calling the elders.

(3) He must do the calling by word or letter. The calling must be the sick's call.

(4) We must remember that it is an act of the church; it does not apply to the unregenerate. However, if it is a person who will confess his sins and believe, he can be saved and healed.

(5) The elders must pray over him. First the sick prays, then the elders pray.

(6) The sick child of God must confess his faults.

The sick child of God may have eaten too much, or he may have exposed himself unnecessarily. He may have indulged in some sinful amusement and over-exercised his strength. He may have even slipped into a state of lukewarmness, or it could be that he has sinned against God by pretending to be sick. Are we really sick when we say, "Lord, excuse me from church today for I feel bad," and if it had been Monday we would have been on the job? There are many things that cause us to be sick, but there are instances when a child

of God is sick and the cause is not known. Therefore we can't believe the doctrine that when a child of God is sick it is always caused by sin in his life. The sickness itself may be for the glory of the Lord.

Here is proof that one may be sick and even blind and not because of immediate, personal sin. Listen to Jesus as He talks to His disciples:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing" (John 9:1-7).

It was foolish to ask if that man had sinned or his parents. Yet, they were ignorant as to the true cause of his blindness. Afflicted children have been the means in many instances of leading the parents to a closer relationship with God. Sometimes they have been the means of salvation to the parents. Afflicted Christians have been made stronger and richer in the faith of God. "... all things work together for good to them that love God, ..." (Romans 8:28). Job's affliction made him more dependent on the mercy of God. David said, 'Before I was afflicted I went astray: but now have I kept thy word' (Psalm 119:67). Naomi said, "I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?" (Ruth 1:21). There was a cause for Naomi's returning home empty. Search for it; it will do you good to find out why she returned home empty. (To be continued.)

The saloon is sometimes called a bar,

A bar to heaven, a door to hell,
Whoever named it, named it well,

A bar to honor, pride and fame,
A door to grief and sin and shame,

A bar to hope, a bar to prayer,
A door to darkness and despair;

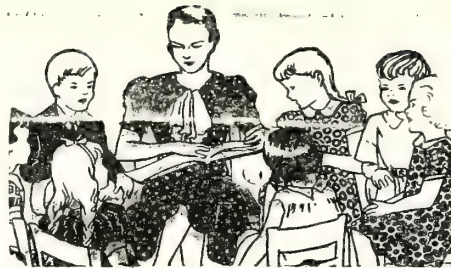
A bar to heaven, a door to hell,
Whoever named it, named it well.

—A Life-Term Prisoner in Joliet, Illinois.

STORIES

FOR OUR

BOYS and GIRLS



JOAN'S MISSIONARY MONEY

Olive E. Bean

JOAN and Margaret were walking home from the Junior Missionary Society. They were very quiet. Suddenly Joan burst out, "I'd like to give at least five dollars at the missionary service, in September, but how can I? While Miss James was talking I was thinking about the girls and boys in India who have never heard of Jesus. I can't ask Daddy for money since mother's illness."

Margaret answered, "Often at home, when we have trouble getting money for things like that, we children are told, and we all pray about it. You would be surprised how nicely things work out."

"Do you really think it would help to pray about my missionary offering, Margaret?" Joan asked in a tight little voice.

"It's worked for us a good many times. Father and Mother have two verses that help us."

"What are the verses, Margaret? Are they Bible verses?"

"They are Bible verses. Jesus' own words in Matthew seven, and Verses seven and eight. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.'"

Joan, who had never thought much about money matters was surprised. Looking earnestly at Margaret asked again, "Do you really think that could be for me, Margaret?"

With puckered brows Margaret answered, "I'm sure it must be for anyone who asks for something that would please our Saviour."

Neither spoke again until Joan called, "Thank you, Margaret," and left her at her home. Walking on alone Joan thought of "Ask, and it shall be given you." In childish faith she prayed, hurrying along toward home. "Dear Jesus, please help me find ways to get an offering. I don't know how I can do it, but I believe You can help me."

Looking across the street, she saw an old lady carrying a bulging shopping bag and several other bundles. Suddenly one fell

to the sidewalk and burst. Oranges went rolling in all directions. Skipping across the street Joan asked, "May I help you with your load? I'll pick up the oranges. Maybe we can slip them in between the packages in the shopping bag. I'll carry the bag for you. Where do you live?"

"My home is in Saskatoon. I'm on my way to my son's home for a visit. These are some things for the children. I'm sure my heavenly Father must have sent you along just now to help me. My son is Jack Morley."

"Oh, I know the Morleys. The children go to our Sunday school," Joan smiled. "I'll help you there with your load. You must be tired."

"I was before you came along," she answered happily.

Joan told her of their Junior Missionary Society, of the coming missionary meeting at their church, as they walked along. When they reached the Morleys, Joan turned to go home when Grandma Morley said, "I thank you for your kindness in helping me with my load. May I have a share in your missionary offering also?"

Joan was delighted with the gift and exclaimed, "Oh, thank you, so much." Going home she kept thinking of the verses Margaret had given her, and said, "I believe I'll get the rest of my offering."

When Joan reached home she went to her mother, told her of the missionary meeting, of Margaret telling her how God makes ways for those who ask, of helping Grandma Morley and her gift. "Oh, mamma," she cried, "I do want to give at least five dollars in the missionary offering. Do you think I can?"

"I think so, dear," Mother said, patting Joan's curly head. "Just keep your eyes open. But you will have to help at home, too, my little missionary."

"I know, mamma. But I'll have time to do things for others too. There must be several around here who need help, if I can just find them."

Joan was kept busy caring for babies, running errands, selling flowers, and doing many other things. Daily she counted her earnings.

The day before the missionary meeting she saw Margaret on the street and called "Oh, Margaret, I'm so happy. I have more than my five dollars. God has surely helped me. Isn't it wonderful?"

Happily Margaret answered, "Yes, Joan it is wonderful. I'm glad for you and I've been helped, too, for I've been working instead of asking Daddy and Mother for my missionary money. I feel my offering this year is really mine to give. It's good for both of us.—My Pleasure."

WHOSOEVER

A BOY was talking to a man who did not believe that Christ loved him. The boy took out his New Testament and said, "Do you see that word marked with red ink?"

"It's 'whosoever.'"

"I guess it means just what it says. But you see with me it's different. I was brought up to do right. My father was a minister, and he taught me to pray and read the Bible. I knew what was right but with my eyes open I went right into sin."

"Say, read the whole verse," said Jimmie.

"'God so loved the world—'"

"Loved the what?"

"The world."

"Go on."

"That He gave His only begotten Son that whosoever—"

"Does that mean you?"

"I'm afraid not."

"Then this is the way to read it," said Jimmie. "'That whosoever, except Mr. Dave Beach, can have everlasting life.' Not on your life, though. It isn't written that way."

But the man was not sure. "Well, in another place it says, that if you know to do right and do it not, it's sin."

"And that makes you a sinner, doesn't it?"

"Yes, it does, and a bad one, too," said Mr. Beach.

Jimmy turned leaf after leaf in his Testament. At last he said, "Read that."

Mr. Beach took the Book and looked hard and long in silence. Then he read very slowly. "'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.'"

"Are you a sinner?"

"Yes, I'm a bad one."

"Worse than this fellow? Read the rest of it."

"'Of whom I am chief.'"

"All right. If He can save the chief sinners, can't He save you, Mr. Beach?"

And God did save David Beach that day. Let Him do the same for you.—S.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Georgia State Woman's Auxiliary Convention

The Georgia State Woman's Auxiliary Convention was held November 12, 1957, at Cool Springs Free Will Baptist Church. The theme for the meeting was "Magnifying Christ." The theme Scripture was "O magnify the LORD with me, and let us exalt his name together" (Psalm 34:3). The convention hymn was "All Hail the Power of Jesus' Name."

The following was the program for the convention:

Morning Session

- 9:00—Executive Committee Meeting
- 9:30—Call to Order, Mrs. K. V. Shutes, President
- Convention Hymn
- Devotions, "My Soul Doth Magnify the Lord," Mrs. Riley Giddens
- 9:45—Welcome Address, Mrs. J. H. Ivey
- Response, Mrs. Stella Knight
- 10:00—President's Message
- 10:10—"Magnify Christ Through Enlist-

- ment," Mrs. Irvin Hyman
- "Magnify Christ to Our Youth," Mrs. Edith Shiver
- "Christ Magnified Through Study," Mrs. Doris Sheffield
- "Magnify Christ Through Stewardship Living," Mrs. Margie Hudson
- "Magnifying Christ Through Personal Service," Mrs. E. C. Morris
- "Christ Magnified Through Woman's Auxiliary Organizations," Mrs. J. B. Rice

- 11:00—Declamation Contest
- 11:25—Special Music, Shirley Clenny
- 11:30—Convention Message, Mrs. T. H. Willey Sr.

Afternoon Session

- 12:15—Recess for Lunch
- 1:30—"Christ Magnified in My Body," Mrs. S. H. Bush
- 1:45—"Magnifying Christ in Cuba," Rev. T. H. Willey
- 2:30—Business Session
- 3:30—Installment Service, Conducted by

Mrs. J. B. Rice
—Adjournment and Benediction

Plymouth, N. C.—The Woman's Auxiliary of Plymouth Free Will Baptist Church held its regular monthly meeting on October 25, 1957, at the church. The president, Mrs. J. A. Alexander, presided. Mrs. Lloyd Jordan gave the devotions. The secretary, Mrs. Bill Alligood, read the minutes of the last meeting. The circle leaders gave their reports and the increase in tithers and family altars was very encouraging. The treasurer reported that the auxiliary had raised a total of \$74.72 for the month. The president reminded the group of how God has blessed since it has been raising money only through tithes and offerings.

The Y. P. A. report was given, and a letter was read from their missionary, Miss Lucy Wischart. The B. A. report was given; their project for the month had been personal service work. The G. T. A. report was given, and a letter was read from their missionary, the Rev. Dan Merkh.

The orphanage chairman reported that the auxiliary had visited the orphanage and carried goods valued at \$68.05. Mrs. Bill Alligood gave a report from the district auxiliary convention. The study course chairman reported that a study course had been held on the manual and that the inter-

(continued on page fourteen)

LADIES' AUXILIARY OF ST. MARY'S SCHOLARSHIP FUND

(REQUIREMENTS FOR SECURING A LOAN)

1. This fund shall be in charge of a committee known as the Ladies' Auxiliary of Saint Mary's Grove Church Scholarship Loan Fund Committee. This committee consisting of five members: the president, vice-president, secretary, treasurer and corresponding secretary.

2. This fund shall be used for boys or girls desiring higher work in furthering their education. Money shall be loaned without interest while the student is in school, all loans to be repaid within two years after finishing school. Failing to do this, the borrower agrees to pay interest at the rate of six per cent from the date the note is drawn.

3. All applicants for loans must be from Saint Mary's Grove Church or community and be able to present sufficient credits from an accredited high school.

4. All requests for loans must be made by letter in the handwriting of the applicant, testimonials being submitted with the same: one from the principal of the high school (or school last attended) and one other teacher, the loan fund president, a health certificate from a reputable physician, and his or her high school record. Students must present a record of work done each year in college when another request for loan is made.

5. Loans for each school year are made in two installments, one at the beginning of each school term. Each note must bear the endorsement of the boy or girl, her parents or guardian, and two citizens of approved financial responsibility other than his or her family.

6. The treasurer shall hold all notes and collect payments on these notes as they fall due.

7. The committee shall be satisfied with the student's work before extending help a second time.

Application for Loan

Date of this application _____
Name and address _____
School last attended _____
Name of principal _____ address _____
Does your certificate or diploma give you sufficient credits to enter an "A" grade college or institution? _____
Amount you wish to borrow yearly _____
How many years will you need this loan? _____
College or institution you wish to attend _____
What course do you wish to take? _____
Will you be willing to do work to help defray your expenses? _____
Have you other debts? _____
Do you agree to make monthly payments after securing employment? _____
Give name and address of parties who will endorse your notes: _____

(The endorsement of notes by extension workers will not be permitted)

Are parents helping and to what extent? _____
Name and address of parents _____
Will you receive aid from any other source? _____

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Porto Alegre Pastor Writes

The following is a letter received by the Rev. Raymond Riggs, promotional secretary of the National Foreign Mission Board, from the Rev. Pedro Tarzier, pastor of the First Brazilian Baptist Church in Porto Alegre:

"I received your address from my brother in flesh, Robert Tarzier, who lives in Knoxville, 819 Banks Avenue, N. E.

"I have been pastor for many years of First Brazilian Baptist Church in Porto Alegre.

"I would like, by this letter, to obtain some information about Free Will Baptist general principles and their organization in U. S. A.

"In Brazil there are many 'Free Will' believers, that is: people who have anti-calvinistic theological tendencies. They maintain an old Biblical theology. They believe also that Hebrews 6:4-6; 10:26-29 is the Word of God and belong to the same and only way to the heavens. They are convinced, such as John Bunyan that 'even from the gates of heaven, there was a way to hell, as well as from the city of destruction' and so on.

"Free Will Baptists can be found specially in midst of German, Russian, Latvian and another European offspring believers and their mission fields, and not only single members, but also preachers and theology professors.

"It seems to me that in our country there is great necessity and very fertile field to organize Free Will Baptist work. There is also necessary produce sacred writings, that is: translate theological tracts and large books from English, German and Russian languages, to Portuguese.

"Particularly, I am convinced that there is very great necessity of spiritual books.

"Some time ago, Rev. Robert Bratcher returned to your country. He for some time was missionary of Richmond's Baptist Board, and also taught New Testament exegesis in Rio de Janeiro Seminary. He had to return to U.S.A., for he had written some articles about that called arminian doctrines.

"My greetings with Revelation 2:10b."

"I wish the churches were as afraid of imperfections as they are of perfection."—Billy Sunday.

FROM THE FIELD

HOME MISSIONS

"The Y. P. A. of the Beaufort Church would like to contribute \$5.00 to national home missions to help carry on the wonderful work."—Mrs. Ray Pittman, North Carolina.

"I enclose one dollar and pledge to give at least this amount each month for one year."—Rev. Milliam Buster, Missouri.

"The Trinity Free Will Baptist Church will give ten dollars each month to national home missions. Enclosed is \$10.00."—Jake Clouse, Erwin, Tennessee.

"The Ladies' and Men's Bible Class will send \$5.00 each month for home missions. Enclosed is a check for this month."—Jesse Ryland, Alabama.

"We are sending one dollar to help carry the gospel. Pray for us that we may be missionaries in our own community."—Mrs. G. A. Worton, North Carolina.

"You will find enclosed a money order for three dollars for national home missions."—Mrs. Nettie Shepherd, Tennessee.

"I am enclosing six dollars for home missions. It is from the Taylor Free Will Baptist Church in Kentucky."—Rev. O. S. Smith, Williamson, West Virginia.

"Let me tell you how much I have enjoyed receiving the home missions news letters. Thank you so much for sending them."—Mrs. W. R. Carroll, Huntsville, Texas.

"Use these three dollars for the glory of God in our home land."—Walter R. Cotton, California.

"Enclosed is ten dollars for the national home mission work."—Mrs. Pauline Adams, Andrews, North Carolina.

"Enclosed is one dollars for home missions from Mt. Carmel Auxiliary, Rogersville, Tennessee."—Mrs. Elsie Bernard.

"We wish to send \$5.00 for spreading the gospel in the home mission field."—Harrison Church, Minford, Ohio.

"Enclosed is three dollars for my home missions pledge."—Mrs. Gussie Beam, Ashland, Kentucky.

Those boys who love to fill the wood box for Mother, and who love to carry coal for her are little missionaries. They already show that they are different from others who do not like to do those things for their mothers.—Selected.

WOMAN'S AUXILIARY

(continued from page thirteen)

est and attendance were splendid. The Rev. Lee Whaley, missionary to Alaska, was in charge of the program.

The auxiliary has assumed the responsibility of installing rest rooms in the church. The ladies were happy to pay out \$150.00 on this account. They were 25 members present at the meeting.

Kinston First Free Will Baptist Church Moves Into New Building

(continued from page three)

Carolina which is composed of about a hundred churches and is a member of the Examining Board for Ministers of the Eastern Conference. He is a member of the Board of Directors of the Free Will Baptist Press, Ayden, North Carolina. He is a member of the North Carolina State Mission Board and chairman of the Board of Directors for Mount Olive College. He was the leader for organizing and establishing Mount Olive College. For the most part of his twenty seven years of ministerial service he has served full time. He is a member of the Masonic Lodge.

Mr. Hansley assumed his duties of the Kinston First Free Will Baptist Church November 26, 1956, under his leadership the church has moved forward. We thank God for his ministry and leadership.

Pulpit to Pew

Jim Griffith

Four members of a Baptist church in Texas recently received suspended jail sentences for violating the peace of the church by talking while the services were going on.

This ought to be an arresting thought for all who whisper or talk in church after the service begins.

It cannot be denied that one rap of the judge's gavel is likely to halt more whispering in church than a hundred persistent preludes on the organ.

Just hearing some selected musical could never quiet an audience as quickly as the unpleasant prospect of looking through some unselected prison bars.

Still, when it comes to any kind of talking in church—whether it be in conference, debate, discussion or what have you—cannot help thinking that most churches would go over their budgets if all the members opened their pocketbooks as often as they opened their mouths.—Christian Index.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Directions for Christian Giving

(Lesson for November 24)

LESSON: 1 Corinthians 16:1-14.

GOLDEN TEXT: 1 Corinthians 16:14.

I. INTRODUCTION

Our lesson today is concerned with the opportunity Christians have to give money to worthy causes. It is significant that this lesson on Christian giving should follow the greatest discussion of the resurrection to be found in all the Bible. In his letters Paul not only discussed theology, or fundamental Christian beliefs, but he also applied these principles to practical situations. We should not be surprised then that following the most sublime treatment of the belief in life after death that we have, Paul plunges immediately into the subject of the Christian and his money. Paul believed that faith and action should not be far apart.

The particular situation dealt with in our lesson is a collection which Paul wanted to make among the churches he had founded for the mother church in Jerusalem which was in sore distress. Paul had carefully organized the procedure for this collection, and he was anxious that all of his churches share in this ministry to the Jerusalem poor. In today's lesson Paul explains how the collection is to be made and delivered.

—The Bible Teacher (F. W. B.).

II. HELPFUL HINTS

1. Giving by Christians should be done voluntarily, regularly, orderly and proportionately (1 Corinthians 16:1, 2).

2. It is wise to be extremely careful when handling financial matters for Christians. No blame should become attached to us (Vv. 3, 4).

3. The conscientious servant of the Lord will always be concerned about those whom he led to faith in Christ (Vs. 5).

4. The faithful Christian worker may sometimes find it necessary to pay more than a brief visit to certain groups of believers (Vs. 6).

5. Every Christian as well as every Christian worker should make his plans only "if the Lord permit" (Vv. 7, 8).

6. No matter how widely the Lord opens the door of service, the devil is sure to stir

up hostility against it (Vs. 9).

7. It is very strange indeed if the launching of a new work for the Lord is not beset with difficulties (Vs. 9).

8. The right kind of Christian worker will always speak highly of every other true worker, even if his work is less prominent than his own (Vv. 10, 11).

9. We may counsel others, but at the same time recognize the fact that the Lord may reveal other plans to them than the ones we suggested (Vv. 12-14).

—The Bible Expositor.

III. ADDITIONAL TRUTHS

1. We turn now to the first four verses of our Printed Text. In this passage Paul begins with directing the Corinthians to a charitable collection on a particular occasion, the distresses and poverty of Christians in Judaea, which at this time were extraordinary, partly through the general calamities of that nation and partly through the particular sufferings by which they were exposed. Let us now consider some of the methods of giving.

Collections are always appropriate. Of course this is the suggested way in our Printed Text. Wherever Christian people assemble, collections are in order. Paul refers to the churches of Galatia and the advantages that they must have received as a result of their giving. The church at Corinth should not be outdone in this service of love, for it doesn't seem that they had been enriched with equal spiritual gifts or outward ability, as the churches of Galatia (1 Corinthians 16:1). Consideration may be given to the manner in which the collection was to be made.

(1) Everyone was to lay by in store. The meaning is that each one should lay by as he could spare from time to time, and by this means make up a sum for this charitable purpose. They were to lay by from week to week.

(2) This was to be done on the first day of the week. This was the Lord's Day when public assemblies were held and public worship attended. This day, above all days, is the perfect day to perform good works.

(3) They were to give as the Lord had prospered them. All our business and labor are to us what God makes them. Our prosperity and success are from God and not from ourselves. What we have, we owe to Him. When God prospers us, we

should, as Christians, be willing and anxious to aid those in need. "Upon the first day of the week let every one lay by him in store, as God hath prospered him."

—The Bible Student (F. W. B.).

2. One of the surprises in Paul's letter is to find him suddenly leave the doctrine of the resurrection and talk about money! That is not what we should have expected in our reasoning, but revelation transcends reason, as reason is the handmaid of faith. When we discuss giving, let us not limit this to money, as it ought to include our time, strength, ability and service.

The method adopted was to give a definite portion of income as it accrued by labor and gift. That method is still the best method for us. As money comes to us out of toil or wages or any source of income, then it should be taken and a portion set aside as unto the Lord for definite giving. All belongs to Him so that all should be used in stewardship, but by setting aside a portion we are sure that He gets the first fruits of our income. Thereby we discipline ourselves against selfishness, and at the same time we give evidence of our faith through this work.

3. As to the proportion, that must be decided by the individual and the Lord. However, there is a useful beginning method for all and that is to set aside a tithe or begin with a ten per cent deduction for the Lord's treasury. Our government allows a ten per cent income tax deduction for all average wage earners and does not ask for evidence or receipts for such giving. How many Christians take that ten per cent but do not actually give ten per cent away? Let a class examine its members (in a spirit of love) and find out how many keep accurate records of giving to the Lord.

—Gist of the Lesson.

4. The use of the figure "door" is very significant. This figure suggests opportunity. Another renders this clause "a great and effectual door is opened unto me" (Alford). The figure is in frequent use (comp. Acts 14:27; 2 Corinthians 2:12; Colossians 4:3; Revelations 3:8). The apostle means to say something has happened which opened up great opportunity for preaching the gospel in Ephesus and the surrounding communities, and there is great success. But there "are also many adversaries"; that is, much opposition by many opponents. The record of the success of the gospel and the stir it produced is found in the nineteenth chapter of the Acts. It is a thrilling record (Vs. 9).

5. The apostle also makes mention of Apollos in connection with the brethren. He indicates that he had desired Apollos to accompany the brethren to Corinth but that he was not willing at the present to go with them.

TILL YOU'RE WELL AGAIN

(continued from page nine)

us strong; He allows great temptations to come upon us. We pray for Him to help us to trust Him; He allows us to become destitute. We pray for Him to answer prayer, then He sends the impossible. We pray for many things and when the Lord answers our prayer we are persuaded in our own minds that Satan is about to engulf us. This cannot be true; an the conflicts His children get into He is able and will make them to be victorious over the same.

Our Lord says, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the good shepherd, and know my sheep, and am known of mine" (John 10:11, 14). One may have a troubled, weary and lonely heart but remember "We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jeremiah 8:15). "The LORD also will be a refuge for the oppressed, a refuge in times of trouble" (Psalm 9:9). "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Corinthians 4:8-10).

If the Christian is to bear the dying of the Lord Jesus in his own body and mind, then all the suffering which can come upon him must be taken only as a preparatory conflict which will work out a greater weight in the glories to come. "Fear none of those things which thou shalt suffer: . . . that ye may be tried; and ye shall have tribulation . . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

To Quiet Persons

Faye Dewar

I WONDER if the hub of the wagon wheel ever said to the spokes, "You big, strong fellows, how favored you are to be able to support the rim as you do! You certainly go places faster than I do. Your strength and speed make me appear so useless and slow."

And did the hub ever say to the rim, "Oh, you are so active and useful, rim. You make contacts with so much new and interesting territory. We wouldn't get anywhere without you. I fear I shall never be like you"?

The spokes might well reply to the hub, "Dear hub, it is you who hold us together so that we may support the rim. If you gave way we would simply fly to pieces. We must have you."

The rim would then have to say, "And I depend on the spokes for the life you admire. Without them I would be simply a useless circle with no power of my own, with nothing to do and nowhere to go. I depend solely upon faithfulness to duty. And don't forget—where I go, you go, too."

Do you ever feel discouraged because you do not seem to contribute as much to the church services as your more outspoken

brother or sister? Are you tempted to feel that you might as well remain home for the little good you can do?

Do not give in to that temptation. If it were not for you the world would become unbearable in its feverish haste. Your presence has a calming influence. Your serenity as you express your opinion or your refusal to offer an opinion is a reminder of your faith in God.

Paul said to Timothy, "Let no man despise thy youth." He might also have said, "Let no man despise thy quiet nature." There is a place for you in the building of God's Kingdom. ". . . in quietness and in confidence shall be your strength: . . ." (Isaiah 30:15).

Opportunity and obligation are twins. When one works they both work, or they don't work at all.—*The Gem*.

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God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

For her our prayer shall rise
To God, above the skies;
On Him we wait:
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!

EDITORIAL

JESUS AND HEAVENLY INVESTMENTS

In our last issue discussion was centered around the words of Christ concerning almsgiving as recorded in Matthew 6:1-4. Beginning with Verse 5 of the same chapter Jesus deals with prayer and in Verses 16-18 we read the words of Jesus concerning fasting. In this issue we wish to consider what Jesus taught concerning heavenly treasures or investments. It seems very appropriate that, after dealing with the above subjects, our Lord should speak of eternal things.

PERISHING INVESTMENTS

It is true that man must place his trust and hope in something or someone. Man has always longed for satisfying security—or something that will carry him through a rainy day and place him once again in the fading light of earthly security, though he seldom stops to consider that earthly security is surely fading. Insurance policies of any kinds, signed notes of promise and the desire of man to accumulate this worlds goods simply proves his longing for security. Government, united national effort and the heaping up of military power has failed to solve the problem of security today! There must have been many people listening to Christ who, just as there are many today, had their affections on perishing things of the earth.

Christ states that earthly treasures are perishable. "*Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal*" (Vs. 19). Please note that it is a personal matter. This we recognize by the use of the word *yourselves*. Jane C. Bonar must have felt the tugging of her heart for things of the earth when she penned the words of the second stanza to the hymn, "Fade, Fade Each Earthly Joy."

Tempt not my soul away; Jesus is mine.
Here would I ever stay; Jesus is mine.
Perishing things of clay, born but one brief day,
Pass from my heart away; Jesus is mine.

We are not saying that it is wrong to possess the things of life that will add to our well-being while on this earth, but it is wrong to place all our hope and trust in them for they are not eternal. Jesus expresses it by reference to *moth*, *rust* and *thieves*. These are over-all terms expressing the uncertainty of such treasures. Man may own a beautiful home, but tomorrow it might be consumed by fire. Empires have been built but they have crumbled in the dust of time. Even our country has been faced with the problem of lasting security and just when we think it to be near, it passes from us as a bubble bursting in our hands. Christ is not speaking to individuals alone, but to groups, societies and nations. His words are applicable to our country in seeking those treasures which are imperishable.

A lady was once visiting at the house of a minister, who had two sons; these two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said, "Well boys, are these your treasures?"

"No, ma'am," said the elder, "these are not our treasures; these are our playthings. Our treasures are in heaven!"

ETERNAL INVESTMENTS

The use of the word *eternal* offers proof to the certainty of treasures in heaven. Such treasures are everlasting. "*But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal*"

(Vs. 20). We may make our fortunes, but we should store it where it will greet us on that great and glorious morning when the old things shall pass away. Let us not possess the things of now alone, but the things of now and forever.

The treasures of heaven are the only true treasures, Jesus loves everyone and the extent of that love may be made clearer when we consider His desire that all men might have the joy of expectancy in receiving eternal rewards.

The answer to the problem is found in Verse 21. "*For where your treasure is, there will your heart be also.*" Man need not expect heavenly investment if his heart has not been filled with the love of Christ resulting from salvation. If our heart is fixed on earthly things then we may look for decay or perishing, but if they are on heavenly things, then we may expect eternal rewards.

In Verses 21 and 22 Christ explains that the eye is the source of inward sight. "*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be fully of light. But if thine eye be evil, thy whole body shall be full of darkness . . .*" The eyes must be fixed on Christ and in such manner that there will constantly be before the Christian a lighted pathway. To live for Christ, to consecrate our all to His service, to keep the Cross constantly before us is our aim as a Christian. Such is a radiant light and great will be the rewards of such a life invested into the hands of Christ.

"Some years ago there dwelt a widow in a lonely cottage on the seashore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea; might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp—many a crew were saved from perishing."—Selected.

Such a purpose of life will certainly reap eternal rewards that shall never fade away. For eternal rewards let us consider these words of the Apostle Paul: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).—C. H. Overman.

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OCTOBER NEWS

To Our Many Friends on the Field:

It is indeed a great pleasure to greet you again from Cragmont in the name of Christ. The months are passing swiftly and we are trying to make plans and arrangements for more complete and convenient operations next year.

Summer, with its refreshing showers and soothing zephyr breezes, has yielded its place on the 1957 calendar to autumn, with its nippy frost and nose and ear-cutting wind. We have had up to November 4 only one sleet and snow flurry, and that melted as fast as it fell here in the valley. However, snow and ice could be seen for two or three days on the high mountain peaks.

Activities at Cragmont during October were somewhat above normal for the season. This being true, there was little time to loiter or aimlessly ramble, or to get into mischief because of unoccupied time piling up on our hands.

One of the most important and profitable activities at Cragmont each month, exclusive of the summer conferences, is the regular Youth for Christ Rally held each second Sunday afternoon. The program for the October meeting was prepared and presented by the young people of the Carleen Free Will Baptist Church, under the leadership of their pastor, Rev. Clyde Cox.

It was a splendidly rendered inspirational program. The singing of the various age groups was remarkable in its rendition and impressiveness. A young lady of high school age—we do not recall her name we regret—delivered the main message of the hour. To listen to such a message as she delivered is to be convinced of the ability of our youth and their comprehensive views on matters pertaining to correct preparation for life's responsibilities, and for proper individual conduct. We are happy to note that Cragmont Assembly has become a focus-point for Christian training and preparation for our young people. Those who insist that the institution is of little or no value, and that it is a waste of money to operate it, are earnestly invited and urged to come and see and ascertain the facts before opposing the institution, or discouraging the young people who desire to attend youth conferences held here.

Ninety-eight persons were registered as

visitors or guests during the month of October. Two church groups of about twenty persons each, while touring this section of the state, stopped in for short stays. Most of the other guests were family groups who lived with us while enjoying sight-seeing trips, viewing nature's beauty and loveliness in this grand mountainous section. It has been a joy to welcome all guests and visitors, and we highly esteem them as Cragmont friends. We shall welcome their return at any time, along with many others.

Rev. J. E. Floyd, pastor of The First Free Will Baptist Church of Marion, North

PART TIME JOB NOT ALLOWED

Erich Brandeis

BECAUSE he had to take a part-time job as a baker, the Rev. R. Wesley Himing was forced to resign his pastorate in Chaltenham, England. He took the extra job to support his wife and their expected child. He now works as a clerk, a position which pays him more than he made as a minister.

"Oh, well," you may say, "this happened in England. Things are much better over here." Are they? It just so happened that a few days ago we met the pastor of a nearby church whose salary was \$200 a month plus a parsonage. Since he too had a family to support, he worked part time as a common laborer in a local factory. Fortunately he was not forced to quit his job. On the contrary, his congregation honored him for it and boasted of how smart and energetic their pastor was. However, that selfsame congregation never thought of raising his salary. And, unfortunately, grocers and butchers can't accept honors in lieu of cash.

Some time ago a minister was approached concerning taking a church, on full time, for a meager salary. The minister told the congregation that the salary was not sufficient. The official committee reasoned with the minister that he should accept the position and trust the Lord for the rest. The minister's reply was, "I can trust the Lord, but I cannot trust you to do that which you are not willing to do."

Carolina, is busily engaged in building his cottage on one of the Cragmont lease lots. His is the first to be erected on the lots, and he hopes to have it ready for occupancy soon. We invite anyone who may be concerned about the lease project to make contact for information.

Greetings from your hostess: Gee! how nice it is to think back and remember the wonderful meetings and sweet fellowship we had with all of you during the past summer. Much of it I have to remember with regret when I think now of the things I couldn't think of then, because of the rush we seemed always to be in. I couldn't even remember to thank you for helping us paint your rooms, and so many other important things you have done for Cragmont. How regretful I am for every mistake! If you could come now and sit down and talk with us, it would be a great pleasure and blessing. I am still cooking, as we have quite a few guests most of the time. We love each of you, and this is a personal greeting to everyone. Pray for us, and God bless you.—Mrs. Wooten

How do you think a minister feels when he has to take a job on the side to come up at least half way to normal standards and then gets fired or pitied. If everyone who goes to church would only put one extra dollar, for the minister, in the collection plate each Sunday. What a difference that would make!

Be a Bit of Sunshine

Work a little, sing a little

Whistle and be gay;

Read a little, play a little,

Busy every day;

Talk a little, laugh a little,

Don't forget to pray;

Be a bit of merry sunshine

All the blessed way.

—The Herald and Presbyter.

"If human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn
To feel a friend so nigh,
Oh! shall not warmer accents tell
The gratitude we owe
To Him who died our fears to quell,
By bearing all our woe."

—Choice Gleanings.

Thoughts While Crocheting

Mrs. Ollie Phipps
Arapahoe, North Carolina

MY hobby is crocheting. One day as I sat crocheting the thought came to me that crocheting is a lot like choosing a way of life. Before I begin to crochet I must make a decision. What do I want to make? Will it be a toy to gladden some child, a gift to make some sick friend smile, some booties to keep baby warm, or a love gift for someone. I must make the decision; no one can make it for me. Each one of us must make a decision—will we accept Christ or reject Him? Joshua 24:15 tells us to “. . . choose you this day whom ye will serve; . . .”

After choosing my pattern, I read and study the instructions very carefully. Christians should read and study God's Word. “Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me” (John 5:39). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15). “Seek ye out of the book of the LORD, and read: . . .” (Isaiah 34:16).

I start crocheting by making the foundation called the chain stitch. I make the number of chain stitches called for in the pattern by counting them very carefully. Too many or too few will not do for the pattern will not work out right—these stitches are the foundation. In life we must choose the right foundation—nothing can be added or taken from it. “For other foundation can no man lay than that is laid, which is Jesus Christ” (2 Corinthians 3:11).

After working a few rows or rounds with ease, I find a place in the instructions that try as hard as I may I just can't understand. I worry and fret awhile then I remember a friend who can and will help me if I only ask her. It is the same way in life; our lives may run smoothly for awhile, then comes the storm. Through death we may have felt the loss of a loved one, or someone we love may have slipped and fallen, refusing our offer of help. May-

be we are asked to be a Sunday school teacher, secretary or some other officer, and we feel that we just can't. Maybe there is a friend or neighbor that the Holy Spirit prompts us to talk with and point him to Christ. We are afraid; we don't know how to approach him. Let us ask for wisdom in faith. We read in James 1:5, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matthew 21:22). Many times I have received help in understanding my Bible through my pastor, listening to the radio, studying and reading at home, and going to Sunday school.

Sometimes I make a mistake in my crochet work. Maybe I leave some stitches out or make the wrong stitches. If I want it to be right, I must undo these stitches and start again. In my daily living I also make mistakes by not taking enough time to study God's Word—sometimes I'm too busy listening to the radio or television, reading and doing daily tasks. I think of the sick friend I planned to visit and didn't because I was too busy, the card I planned to send to a shut-in to help bring cheer and forgot, the encouraging word I didn't say to help someone along the way, the hand clasp I failed to give to one bowed down in grief.

At my father's funeral my heart was too full for words. One of my dearest friends clasped my hand in hers; I saw tears of sympathy in her eyes. She didn't speak but I knew she understood. In the days that followed I felt she was praying for me and it brought comfort to my sad heart. When I think of that I ask myself, “Why didn't I remember and help someone as she helped me?” I can only pray for the Lord to forgive me and help me live as I pray. Maybe I have wounded some soul by an unkind word or some unkind deed. Has some act of mine caused some foot to go astray?

Have I walked in my own willful way and given no thought to others? If I have been hard or cold and turned from want or pain, if I have sought the easy task while others toil and strain, again I cry, “Forgive me, Lord, I pray.”

When I unravel the wrong stitches and begin once more, sometimes the thread becomes tangled and has to be broken or cut and tied together again before continuing the work. We can never recall angry words spoken or undo the unkind deed; but we can go to the one we have wronged and ask for forgiveness, thereby righting the wrong we have done and tying the thread of friendship together again.

I can never recall the time spent making the wrong stitches because I didn't take time to study and understand instructions. Never can I recall the sins and mistakes by doing the wrong things or failing to do the right things because I failed to read and study God's Word as I should. We read in Acts 17:11, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” They didn't search the Scriptures just on Sunday or once in awhile, but *daily*.

My crochet work is made of many stitches, but I can only make one at a time; each stitch, round or row I complete makes the next one easier. Our lives are made of seconds, minutes, hours, days, weeks and years. We live one second at a time. Yesterday is gone; tomorrow may never come. We have only today and may not have all of it; we may die before the day is done. Each victory will help us to win others.

The beauty of my crochet is not how large or how small it is or if it is made of fine or heavy thread, but if I have followed the directions correctly. It is not how many or how few years I live that count, but how closely I have followed my Lord. Sometimes my crochet work becomes soiled and has to be washed with soap and water. My heart needs daily cleansing to keep it pure, to wash away every evil thought, and to renew within me the right spirit.

Sometimes I use a heavy starch and a hot iron to give the work the stiffness it needs. Many times my courage fails; doubts and fears enter my heart. It is then that my heart needs to be made stiff or given courage. “Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD” (Psalm 31:22). When my task seems too heavy for me and I am weighted down with my burdens, again I hear Him say, “. . . My grace is sufficient for thee: for my strength is made perfect in weakness. . . .” (2 Corinthians 12:9). In Matthew 11:28 He says, “Come unto me, all ye that labour and are heavy laden.

and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Finally the last stitch has been made. My work has been washed clean, starched stiff, and ironed slick. Am I satisfied? My answer is "No." Although I have been crocheting a long time and made many things, I have never made a perfect piece of crochet work yet. When I have done my last work on earth and lived my last day, I shall be far from perfect. But one thing I know: All my sins and mistakes will be blotted out by the blood of Christ if I trust and obey Him and if I am faithful to the end.

PRICELESS REVERIE

Albert M. Ezell, Searcy, Arkansas

INEVITABLY there comes into every life a time when things that were deemed of little or no importance suddenly assume a place of inestimable value, and are reckoned as our most priceless possession.

Suddenly you find yourself very near the foot of the hill of life; all seems so quiet. Where are all the familiar voices that were once such a predominant part of this journey? Where are the familiar faces in which you saw mirrored the reflections of all the complexities of life, love, hope, courage, defeat and faith.

Suddenly you find that the idealistic and the visionary have given way to the more somber colors of fact and realism. The iridescent rainbow hues have at last and alas given place to the twilight shadows. You find yourself grasping vainly to bring back even one of the golden hours of make-believe that have slipped into the eternity of yesterdays. You find yourself listening intently for the voices of yore that were so filled with love, hope and a sympathetic understanding for the times you tried your best and failed—an understanding love that knew better than all others when remorse and disappointment were wringing your heart.

Through this train of nostalgic memories you reverently recall the immortal words from Abraham Lincoln's favorite song:

Backward, turn backward,
O time in your flight,
Make me a child again
Just for tonight.

You see clearly a picture of the old homestead; you all but reach out to see if it is real. You see the great trees shading the spacious green lawn. You see again the

I have many crocheting patterns, needles and thread, but if I never use them what good will they be to me. My Bible has many wonderful books in it filled with loving messages for all of us. These messages bring us peace that no man can give. A friend of mine begged me to learn to crochet many years ago, giving me my first needle and helping me learn to use it. I have spent many happy hours since my friend taught me how to crochet. I have taught others and it has brought joy to me, but this joy cannot be compared to the joy of reading and hearing God's Word, the Bible. I beg all Christians to read and study their Bibles. Do not put them on the shelf to gather dust. You can have this joy if you will only search the Scriptures.

woodbine, a bower of green and scarlet over the old garden gate. You recall how the house wrens nested there from year to year; you relive the joy you felt in sharing their happiness as they sang their cherry song of thanksgiving.

You see again the great brownstone chimneys. You remember, that despite the cold icy winds and the driving snow howling outside, still within there was a predominant air of warmth, love and security. You recall with humble reverence the ones who shared that love, that warmth and that security with you. Again you realize that all of these things which hold such a prominent place in your book of memories and such a special place in your heart have, as have the golden moments of fantasy and make-believe, gone over the horizon of no return. Their absence and oblivion are but mute evidence of the toll of time.

Reluctantly you tear your mind from the pleasant, though sad trail of memories. You arise from the restful repose of reliving again those happy, golden days. You look ahead. You see but dimly where the yesterdays, today and the tomorrows merge to become a path to the river at the foot of the hill. The gloom deepens at the river, and you can but faintly discern the craggy banks or catch the reflection of an occasional star as it breaks briefly through the shroud of mists to be momentarily mirrored in the serene depths below.

You take one last yearning look far, far backward along this path of life—a path filled with poignant memories, strewn liberally with rough stones of experience. You see the lives that were lived, the courage that was born, the trails that were overcome, the mistakes that were made, and most of all a canopy of love and faith

that was a shelter from the burning sun of persecution and ridicule.

Passing in review before you is the living panorama of the lives that were lived, the bitter hatred of some, the enduring love of many, the numerous battles fought against seemingly impossible odds, and the ultimate victories that came to the persevering.

It is with a feeling of reluctance that you turn again to the path before you. It now seems such a short way to the river. The gloom seems to have lifted just a little, and you are able to see that the path of tomorrows does not end at the river as some would have you believe. But it continues its way on the other side, skirting hills and valleys, crossing brooks and meadows of indescribably beauty—a pastoral scene of absolute peace as it runs on and on into the immeasurable reaches of God's eternity.

Grand Rapids Sunday School Convention Marks Record First Day Registration

The second of the twin conventions sponsored by the National Sunday School Association in Grand Rapids, Michigan, marked the largest opening day registration in National Sunday School Association history, with 2,500 registered in the opening hours. Record crowds listened to the keynote address of Dr. Edward Simpson, president of National Sunday School Association. Dr. Bob Cook of Scripture Press delivered the evening address on opening day on the subject of "presenting an Available Christ."

Mayor Paul Goebel of Grand Rapids proclaimed October 27 to November 2 as Sunday School Week in Grand Rapids. The week was opened with a Sunday school parade consisting of floats representing various churches of the area.

Representatives from every major Protestant denomination and 40 states will take part in 77 different workshops and seminars to learn Sunday school methods and apply them to the needs in their own local Sunday schools. A keynote of the first day was well sounded in the words of Bob Cook, "If ever the world needed the Sunday school, it is today."

If a care is too small to be turned into a prayer, it is too small to be made into a burden.

Are you confronted with a shadow? Then get out of the way.—*The Gem*.

NEWS NOTES

Quarterly Meeting of Social Band Association

The Quarterly Meeting of the Social Band Association of Free Will Baptists of Arkansas will convene with Alice Brooks Free Will Baptist Church, Sharum, Arkansas, on December 27, 28, 1957. The following is the scheduled program for the sessions:

Friday Evening Session

- 7:00—Singing and Prayer
- 7:30—Devotions, Rev. E. L. Bibbs
- 8:00—Sermon, Rev. G. E. Hester (Alternate, Rev. H. Glenn Campbell)
- Saturday Morning Session**
- 9:00—Singing, Scripture and Prayer
- 9:30—Reading of Church Letters, Sisters Dora Waler and Alta Lee Miller
- 10:20—Welcome Address, Rev. Robert Garrett
- 10:30—Response, Sister Leora High
- 10:40—Talk on National Association, Rev. Dale Munkus
- 11:00—Sermon, Rev. Carl High (Alternate, Rev. O. D. Winfrey)

Saturday Afternoon Session

- 1:30—Devotions, Rev. J. W. Russell
- 2:00—Reports of Boards and Committees
- 3:00—Ordination Services
- 4:00—Adjournment

Second Union of N. C. Western Conference

The Second Union of the Western Conference of North Carolina held its regular meeting at Saint's Delight Church, Franklin County, on September 28, 1957. The opening hymn was "Have Thine Own Way." The devotions were conducted by Roy Colie, followed by the moderator's remarks. Lucille Sherrod responded to the welcome given by the Rev. R. E. Clegg. The ministers' roll was called with four ministers present. Visiting ministers were extended a seating in the union. Minutes of the last union were read and approved, and committees not standing were appointed. Sixteen churches responded to the roll of churches. A special collection which amounted to \$23.19 was taken for the Children's Home. The Rev. J. B. Ferrell delivered the union message.

The afternoon session was opened with the congregation singing "We'll Work Till Jesus Comes." Mrs. Paul Lee conducted the devotions. The Rev. Johnnie Eason was received into the union pending a letter from the first union. Various committees made their reports which were accepted. A rising vote of thanks was ex-

tended to Saint's Delight Church for the kind hospitality shown the union. The union was closed with praise and prayer.

Children's Home Thanksgiving Program

Thanksgiving services will be held as usual at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Thursday, November 28, 1957, with Mr. H. M. Mallard presiding. Mr. Mallard, chairman of the Children's Home Board, states: "We are planning to dedicate the chapel and furniture at our Thanksgiving services. Please plan to spend that day at your Children's Home. The staff and children will be looking forward to your coming and bringing a well-filled basket." Music will be under the direction of the Rev. J. O. Fort.

The following is the planned program for the day:

- 10:30—Organ Prelude
- Call to Worship, Children's Home Choir
- Invocation, Rev. W. E. Anderson
- Congregational Hymn
- Welcome Address, Dr. M. Hinnant
- Response, Rev. J. C. Griffin
- Recognitions and Announcement, Superintendent
- Song, Children's Home
- Offering
- Special Music, Mrs. J. C. Moyer
- Message, Rev. J. A. Evans
- Dedication Service
- Responsive Reading and Prayer of Dedication, Rev. M. L. Johnson
- Benediction
- Lunch

Home-Coming Celebration At Beaufort, N. C., Church

The reporter of the First Free Will Baptist Church of Beaufort, North Carolina, Jean Eubanks, gives the following account of the annual home-coming celebration of the church:

"The First Free Will Baptist Church of Beaufort was a busy and happy place on Sunday morning, November 3, for home-coming was being observed. This was a day which we had anxiously awaited. Many of our people were sick, but the attendance was good. Friends and relatives joined in

Coming Events—

November 27—Founders' Day, Mount Olive Junior College, Mount Olive, North Carolina.

praising God and offering thanks for His goodness.

"The morning message was brought by the Rev. Bruce Barrow, a former pastor. His message on 'Going Forward as a Church' was truly inspiring. Lunch, which was spread in the yard, was especially enjoyed because it was such a beautiful, warm day.

"During the afternoon various church groups rendered special singing. A history of the church was read and talks were made by former church officers. The Rev. Rashie Kennedy, the son of a very beloved former pastor, the Rev. Robert Kennedy, brought the afternoon message. This day will long be remembered for its glorious fellowship and communion with our Lord.

"Our church has much to thank God for, not only in the past but He is so wonderfully blessing us at the present. Perhaps His richest blessing was sending the Rev. W. A. Hales to be our pastor. Mr. Hales has put many new plans into action such as a unified treasury, church budget and church tithing plan. Results are already being felt both spiritually and financially. The membership has increased to 210, having had 57 added to the list in two years. A parsonage has been bought and redecorated this year. Revival services were recently held by the Rev. Eugene Waddell. Crowds were small because of sickness, but God richly blessed and several souls were saved.

"We wish to thank God for His blessing. We also request your prayers as we go on through another year under the leadership of one of His best servants, the Rev. W. A. Hales."

Harvest Day Sale At Mt. Zion Church

A Harvest Day Sale will be held at Mt. Zion Free Will Baptist Church near Beula-ville, North Carolina, on Thanksgiving Day, November 28. The sale, sponsored by the woman's auxiliary of the church, will begin at 10:00 a. m.

Barbecue plates will also be sold. All proceeds from this sale will go for the benefit of the church.

Home-Coming Services At Free Union Church

The Free Union Free Will Baptist Church, Sea Level, North Carolina, will observe its annual home-coming on November 28, 1957, with the Rev. Lloyd Vernon bringing the home-coming message. Services will begin at 11:00 a. m. A sea food lunch will be served at the noon hour. Special singing will be rendered in the afternoon by various singing groups. All former pastors, members and friends of the church are urged to be present.

The Rev. Lloyd Vernon will also be the

visiting evangelist for the fall revival which begins November 28, continuing through December 4 or 6. He will be assisted by the pastor, the Rev. Herbert Bryan. Services will begin each evening at 7:30. The public is cordially invited to attend both the revival and home-coming services.

Pre-Thanksgiving Week of Prayer Sponsored by Woman's Auxiliary

The Woman's Auxiliary of Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, is sponsoring a pre-Thanksgiving week of prayer on November 25-29. The services will begin at 7:00 p. m. and will consist of a spiritual devotional period by various members of the auxiliary or an invited guest. During the devotional services there will be special music and special prayers for needs at home and those of the whole world.

The theme for the week will be "Send Out Thy Light Through Our Five Senses." Following the devotional period each night, the pastor, the Rev. Willet L. Moretz, will lecture on the use of the five senses for the glory of God and the good of our fellow men.

The public is invited and urged to attend each service. A special invitation is extended to those of nearby communities, and a big welcome will be given to all who attend.

Porter Youth Rally Holds Meeting

The Porter Free Will Baptist Youth Rally was held at Hamilton Church, Oak Hill, Ohio, October 19, 1957, with the president, Mary Smith, presiding. The service was opened by singing "There Shall Be Showers of Blessing." Miss Jerry Nourse served as pianist and the Rev. James Lavender as song leader. The singing of "The Way of the Cross Leads Home" was followed by an altar prayer.

Mr. Lavender was the speaker for the evening. His subject, "I Have Overcome the World," was taken from John 16:16-33. The service was dismissed with prayer by Lowell Toland.

Due to revivals, only two churches were represented at the rally—Long Run Church and Hamilton Church. The next meeting will be held at Scioto Church.

8th Annual Home-Coming at S. C. Children's Home

The Eighth Annual Home-Coming of the Free Will Baptist Children's Home of Turbeville, South Carolina, will be held at the home on Thanksgiving Day, November 28, 1957. Friends of the home will gather at 10:00 a. m. to begin a day of activities which will include lunch with the children, singing and other services.

The Rev. H. W. Richburg, superinten-

dent of the home, urges the attendance of members of Free Will Baptist churches throughout the state and friends of all denominations. He states: "We at the children's home cannot restrain the joy which comes to our hearts when we think of the many friends that our wonderful Lord has given us. So, we join the host of God's people as together we lift our hearts in Thanksgiving.

"Thanks to those who have vision to the extent that they can see, through eyes of compassion, a little child in need. And, because of this vision, they have suffered God to purge the vision and allowed it to bring forth the fruit which these unfortunate children enjoy today. The contributions of those interested in the work, whether large or small, have aided in bringing joy where once sadness reigned.

"We know that all good gifts come from God, and we know also that your heart rejoices because God chose you as his channel of blessing to our children. Remember Matthew 25:40, '... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' May God richly bless you."

The home currently cares for 18 youngsters.

Ministers' Conference At Smithfield Church

The Cape Fear Ministers' Conference of North Carolina will meet on Monday, November 25, at the Smithfield, North Carolina, Church, beginning at 3:00 p. m. This conference is open to all ministers who pastor in the conference as well as members of the Cape Fear Conference.

The Pastors' and Deacons' Conference will meet that night at 7:30 p. m. in the Smithfield Church. Plans of activity during the conference year will be presented. The Rev. Ronald Creech, pastor of Edgemont Free Will Baptist Church in Durham, will preach.

To The Choir

You are the chosen of the Lord
To sing His highest praise;
And through the medium of song
To show His wondrous ways.
Yours is the privilege of grace;
Your words His truth express;
Through sacred music you promote
The cause of righteousness.
So lift your voice with one accord,
And let your anthems ring;
The people will be richly blessed.
And God will hear you sing.

—Copied.

The Devil's Beatitudes

1. Blessed is that church member who thinks he must be invited to attend his own church, because he is such an important member.

2. Blessed are they who cannot endure hot weather at church here; for mine will be more unbearable to them in hell.

3. Blessed are they who are too tired to go to church on Sunday; for they are my best workers.

4. Blessed is the minister who half-heartedly delivers his sermon; for he does not arouse folks, but helps me put them to sleep.

5. Blessed are they who do not attend church on Sunday evening; for they cause the world to think that the church does not care if they do go to hell.

6. Blessed are those who pledge a certain amount and pay it although they do get a double in salary. They are telling the lost men and women that salvation is of no value any way.

7. Blessed are the church pickers who are bored to death and see only the preacher's mistakes in English or his clumsy gestures. They are of no help to my enemy (God).

8. Blessed are the church deserters, those who go home directly after Sunday school; for they tell the world that the blood of Jesus Christ was poured out in vain. It is nothing to them.

9. Blessed are those of the official board who infrequently attend church and have their place on the board only for show; they are setting an example that will help us ruin the church.

10. Blessed is that man who is too busy to go to prayer meeting; for he is suffocating himself and if all the church members will follow him, I'll soon have the entire congregation on my side.—Rock of Zion Visitor.

Jesus Dealing with Sin

The Jesus who shall save His people from their sins is One who lives, who is possessed of all power. He takes them so into union with Himself that they are within the circle of His life. They are in Him as the branch in the vine. So their weakness is turned into might by the advent of His strength into their lives. The sin which strives to enslave the believer, finds that it has to deal with the believer's Lord. And by that Lord it is defeated; its power is broken.

Jesus deals with sin as our substitute, saving us from its guilt; as our righteousness, saving us from its defilement; as our indwelling Lord, saving us from its power. —Rev. George H. C. MacGregor.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: I would like for you to explain the difference in backsliding and falling from grace. I am in the dark on this subject and would like for you to give me some light.—J. M. W.

ANSWER: Webster's dictionary says that to backslide means, "To slide back; to fall behind; to deteriorate morally; esp., to abandon the faith and practice of a religion once professed." See Jeremiah 2:19; 3:6, 8-22; 5:6; 8:5; 14:7; 31:22; 40:4; Hosea 4:16; 11:7; 14:4. "The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself" (Proverbs 14:14).

Barnes' Notes renders this verse, "He who falls away from God in his heart, shall be filled with his own ways; and the good men (shall be filled) with that which belongs to him." The several verses in the Bible that describe a backslider seem to teach that such a person has been in a right relation with God but that he has let sin come into his life and turn him from following God's ways, which are found in the Bible. At the best he is not following as closely as he once did. He does not show the Christian zeal for God's law or for the salvation of lost souls that he once showed; hence, he has turned back into the old way or path of sin, the one he loved and walked in before he was saved. When a drunkard or a gambler has been saved and turns from his drinking or gambling, for him to begin drinking or gambling again would prove that he has backslidden.

When a person, whose chief vice was that of entertaining sinful thoughts before he was saved, is saved from these sinful thoughts together with what else sin has produced, and if such a Christian were to find himself given over to sinful thoughts again, it would mean that he has turned back into the old thought life and therefore that he has backslidden. God's Word teaches that he need not remain in this state. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13); "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity" (Hosea 14:1); "Let the wicked forsake his way, and the unrighteous man his thoughts:

and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

To apostatize or fall from grace one, who has been saved, must willfully turn from Christ, deny Him as Saviour, and denounce the new or Christian life as being false, the power of the blood of Christ to save and the way of holiness as being the way of sin. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Hebrews 3:12); "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall never enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief" (Hebrews 4:4-6); "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifices for sin, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:26-29).

The Schaff-Herzog Encyclopedia, Volume 1, Page 114, says: "Apostasia a fide means succession from the Christian congregation, and disowning of the name of Christ. It is allied to heresy and schism, involves both these crimes, and has always been considered a higher grade of them. The passages of Scripture on which the legal treatment of this form of apostasy is based are, Hebrews iii. 12; vi. 4-9; x. 16-29; 2 Peter ii. 15-21; 2 John ix. 11; Luke xii. 9. In the ancient church, during the epoch of persecution, this crime was, of course, much more frequently met with than now: but the ancient church made a distinction, and called only such as seceded voluntarily apostates; while those who fell from weakness, or were compelled by force, were classified as *libellatici*, *sacrificati*, *traditores*,

BROKEN THINGS

Rev. Bobby Aycock

Washington, North Carolina

IN the thinking of natural man broken things are discarded; they are worthless. However, the Bible teaches that broken things can be important.

The Bible gives several occasions on which broken things were valuable. On one occasion there was a hungry throng of people—five thousand besides women and children and there was no food with which to feed them. Jesus asked the disciples to seek for food among the crowd. The disciples found five loaves and two fishes. What is that to a crowd of over five thousand people? It would only mean that two people would get a fish each, and perhaps fifty people or less a piece of bread each. But wait, what did Jesus do? He broke the food and fed the whole multitude having twelve baskets of fragments left. Had the bread and fishes not been broken, the people could not have been fed.

While Jesus was at Simon the leper's house, there came a woman with an alabaster box of ointment of spikenard, very precious. The woman broke the box and poured the ointment on the head of Jesus. Many were angry because she had wasted the expensive ointment, but Jesus rebuked them and said that she had anointed Him for His burial. Jesus also said that "Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." If the box had not been broken she could not have anointed our Lord. (See Matthew 26:6-13.)

Just as it was necessary for the bread and fishes and the box to be broken to become a real blessing, even so our lives must be broken before God. After our lives are broken then God can take the pieces and make out of them what He desires for Himself, but not until. "The LORD is nigh unto them that are of a broken heart: . . ." (Psalm 34:18). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17).

Have you been broken before the Lord? If you have not then you should be, because it is only then that you can be a blessing to others.

Preparing for a rainy day is fine if it doesn't lead to missing the sunshine of today.

etc. All were excommunicated. . . ."

There is hope for the backslider if he repents; there is none for the person who falls from grace or apostatizes.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak" (Mark 14:38).

The Christian young person who prays earnestly, sincerely and often will live nobly. His life will not be a failure. The praying youth will make the saint and sage of old age.

The prayer life is the best life.

It is better for youth to pray than to curse. The cursing youth is the cursed youth. He blights his own life and curses and defiles others. Yes, it is far better to pray than to use profane language. Profanity corrupts and blights the lives of multitudes of our precious young people. But the youth who prays, "Keep my tongue from evil, and my lips from speaking guile," will be the man or the woman, in after life whom the world will rise up and call blessed. They are the ones who will live nobly and die triumphly. But the profane youth who never changes will miserably fail, and be a curse to the world.

It is better to pray than to gossip. Gossipers afflict nothing worth-while in life, but gossip causes trouble as long as they keep it up. It is one of the devil's best tools, for he uses it to bring division between neighbors, homes, church and communities. The youth, or anyone for that matter, who gossips, needs the love and grace of God in his or her heart and soul. The love of God in the heart stops a gossiping tongue.

It is better to pray and keep in touch with God than to keep bad company. Bad company leads to bad habits and sin. Sin shortens life and hastens judgment and hell. There is no way of telling how many lives have been destroyed by bad company. But no one can go to ruin through prayer—earnest, sincere, heart-sprung prayer. Then pray, young people, pray. Lift up your hearts daily to God in prayer. He will renew your strength as you wait upon Him. He will give you power to overcome temptations and Satan. Our text says, *Watch ye and pray, lest ye enter into temptation.*

It is better to pray than to drink whiskey and other strong drinks. Watch the youth who drinks and the youth who prays, and see the difference in their lives. Strong drink has destroyed, and is still destroying,

millions, but prayer destroys no man. Young man, young woman, pray—don't drink. By prayer you may save yourself from a drunkard's grave and a drunkard's hell.

It is better to pray than to commit adultery. This is a day of adultery and all kinds of immoral practices. Immorality is running wild in this country and the whole world. Many of our young people are cursed with this heinous sin. With the immodest fashions of this age it takes the grace of God in the heart, and a daily and hourly prayer from the heart to keep us from committing this awful sin in thought, if not in deed.

It is better to pray than to read trashy books and cheap, vile literature. Here is one of the greatest curses of our day. It accounts for much of the crime committed. The youth who spends his time with a poor kind of literature defeats his own life and soul, for he becomes a weakling both morally and spiritually, and often a total wreck.

It is better to pray than to indulge in the sinful pleasures of the world. The sinful pleasures of the world are used by the devil to keep us from praying, drawing nigh to God and serving Him.

I could go on and on, but let me close by saying that young people need to pray. You can't live the Christian life without prayer. If you don't really pray, and pray much, Satan will get you, for he is after the last one of us. Prayer is a mighty weapon with which to fight and defeat the devil. Then,

"Pray without ceasing" (1 Thessalonians 5:17).

Till You're Well Again

*"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."*
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

HE WANTED TO GET WELL

Some time ago I was called in to pray for a man who seemed to be seriously ill. As I approached him he said, "Will you pray for me that I may get well?" After trying to find out how serious his case was, I spoke a few words of comfort, then prayed as best I could for his recovery. In a few weeks I learned that he had almost completely recovered from his sickness. I also learned that while he was sick he made a definite promise to be faithful to the Lord should He allow him to recover; however, the promise was soon forgotten. It was then I realized the only thing he really wanted was to get well. I am sure that when the body is afflicted or some serious illness strikes, a person wants to get well.

I wonder if the true Christian does not want more than to get well.

There is a familiar story recorded in 2 Kings 5:1-14 where Naaman, captain of the host of the king of Syria, wanted to get well. From the attitude manifested it appears that Naaman's only concern was to get well. I believe there were several reasons for his being a leper. He needed to learn the importance of the servant of the Lord and that his task was to serve without personal favors and differences in men. Naaman occupied a high place with his master and felt that Elisha the servant of the Lord should lay aside all his other cares and come to his service. When he arrived he should listen to him and cure him on his own plan. This was not God's plan. No doubt, Elisha was a devoted servant and his first concern was to perform in the service of the Lord so as to bring dignity to His cause. The second lesson Naaman was to learn was the lesson of obedience. Often through faithful application of the things brought to attention by the servant of the Lord will work wonders in the lives of those who are allowed to suffer. Will you please note the simple steps which lead to complete recovery for Naaman? "... Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (2 Kings 5:10). "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). The third lesson which was to be learned was that patient pursuing the will of the Lord in times of sickness and testing will bring others into closer relationship with the Lord. When Naaman answered the call of obedience, "... he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: . . ." (2 Kings 5:15).

Have you ever considered why you want to get well? It may be just to enjoy health or it may be a better servant of the Lord. The sick man for whom I prayed wanted to get well in order to pursue his independent course of dishonoring the Lord. Naaman apparently wanted to get well just because he was a leper. Whatever might be the reason you want to get well, just remember that the Lord may have a purpose in your peculiar suffering, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

Will you pray with me this simple prayer—
(continued on page sixteen)

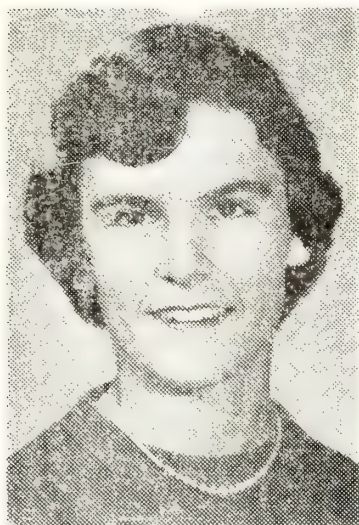
CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

College Marshalls Chosen



Miss Betty Lou McLamb

Miss Betty Lou McLamb, a sophomore at Mount Olive Junior College, Mount Olive, North Carolina, has been chosen as chief marshal of the college for the 1957-58 school year, Daniel W. Fagg, dean, announced recently.

Miss McLamb, who graduated from Newton Grove High School in 1956, last year won a scholarship at Mount Olive Junior College for making the highest scholastic average in the college during her freshman year.

After graduation from Mount Olive Junior College next June, Miss McLamb plans to continue her education in a senior college and enter the teaching profession. She is the daughter of Mr. and Mrs. Roy McLamb of Newton Grove, North Carolina, and a member of St. Paul Free Will Baptist Church in Sampson County.

Other marshalls for the college are: George Stevenson, Kinston; Gary Barefoot, Dunn; Nelda Boswell, Fremont; and Mrs. Ann Jackson, Beulaville.

College Receives Approval

Mount Olive Junior College, Mount Olive, North Carolina, which opened in 1954, has been approved by the North Carolina College Conference and the North Carolina State Department of Education,

College Student is Ordained



Rev. Edward Miles

The Rev. Edward Miles, a native of Florence County, South Carolina, and now enrolled at Mount Olive Junior College, Mount Olive, North Carolina, was recently ordained as a Free Will Baptist minister by the South Carolina Conference of Free Will Baptist Churches.

Mr. Miles is the pastor of May's Church located seven miles north of Mount Olive on the Goldsboro highway.

The Mileses have three children: Winnifred, Age 12; Gail, Age 11; and Mitchell, Age 9. Mrs. Miles is the former Bessie Floyd of Coward, South Carolina.

Before coming to Mount Olive to enroll in the college, Mr. Miles was superintendent of the Free Will Baptist Children's Home, Turbeville, South Carolina.

President W. Burkette Raper announced recently.

Approval of the junior college, given by the college conference last week in its annual meeting in Winston-Salem, means that the college is now meeting all standards of the conference and will be qualified for full membership and accreditation by the conference in 1958. (The conference requires a waiting period of one year after all other requirements are met before granting membership.)

The rapid progress made by Mount Olive Junior College virtually assures students

who entered this fall and those who will enroll in the future that their graduation will be under accredited conditions and that credits earned in Mount Olive Junior College will be accepted by other colleges.

In announcing the approval of the college, President Raper expressed confidence that the college would make even greater progress in the future. He also stated, "We are now at a much better advantage to serve the Free Will Baptist church of North Carolina which sponsor the college and the youth of eastern North Carolina."

The college also expects to enroll Free Will Baptist students from all parts of the nation. Students outside North Carolina are accepted on the basis as students from the state.

Scholarships worth \$250 are available to Free Will Baptist students who graduate from high school as valedictorians or salutatorians.

Attention! Members of Executive Committees in N. C.

The approval given Mount Olive Junior College, Mount Olive, North Carolina, last week by the North Carolina College Conference and the State Department of Education is a challenge to Free Will Baptists to improve and enlarge the college.

We are inviting you and all members of the executive committee of the state convention and the executive committees of each of the conferences to come to Mount Olive Junior College on Friday, November 22, at 10:00 a. m. The purpose of this meeting will be to discuss plans whereby we may lead the Free Will Baptists of North Carolina to increase their support of the college.

We now have a college that has received the unanimous endorsement of 44 accredited colleges of this state, and it is our responsibility to build the kind of college that will maintain and even surpass present standards. The opportunity before us was never greater.

We shall look forward to seeing you on November 22. All who attend this meeting will be guests of the college for lunch in our cafeteria.

W. Burkette Raper, President

Mount Olive College Is Example of Faith

(Editor's Note: The following article appeared as the editorial in the November 12, 1957, issue of *The Mount Olive Tribune*.)

(continued on page fourteen)

NOTES — AND — QUOTES

By J. C. Griffin



DIVINE HEALING

In Matthew 6:10 Jesus Christ taught us to pray “. . . Thy will be done in earth, as it is in heaven.” So I believe that we should include “Thy will be done” in every prayer.

It is not always the will of God to heal us and to keep us living here on earth because it is appointed for man to die. If man could have his way, millions would live always. Hebrews 9:27 tells us that “. . . it is appointed unto men once to die, but after this the judgment.” When God’s hourglass runs out, we are to go from this walk of life. There have been times when I could pray for life to go on and there have been times when I could not ask God to heal the sick person.

GOD’S WILL MUST BE CONSULTED

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 John 5:13-15).

It is not always the will of God to heal; but when it is His will, He will hear and answer our prayers. Many years ago I visited in a home where there was a sick lady; she was very ill. There was a visiting minister with me. After I had prayed for God to heal this lady so she could go back to her church and the revival that was going on, God healed her. On the way back to the car the visiting minister said, “You ought not to have prayed for the woman to be healed if it be God’s will. It is not God’s will that she should be sick.” I cited to him 1 John 5:14, but he did not understand the Scripture. When I reminded him of the fact that our Master said, “Not My will but Thine be done,” he still seemed blind to the Scripture. Although this man denounced the work of doctors and said it was not God’s will for His children to be sick, he died with doctors and nurses trying to keep him alive. Through all ages good men and evil men have died. It is not pleasure for sinners to die in their sins and go to hell, but they die. Ezekiel wrote, “Therefore I will judge

you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye” (Ezekiel 18:30-32).

In the above Scripture the Bible tells us that God has no pleasure in the death of those who are sinful and will not repent. He is talking to a disobedient people who refused to obey God’s laws. But we also have Scripture which refers to God’s pleasure in the death of His true saint. “Precious in the sight of the LORD is the death of his saints” (Psalm 116:15). This being true, we know that God is not pleased with the death of sinners, but it is appointed and man must die. On the other hand, God takes pleasure in the home going of His child. So both with the unsaved and the saved, there comes an end to this life when God says the time is up. It is foolish to ask God to prolong the days of man’s life. We should always pray, “Thy will be done.”

THE PRAYER OF FAITH

James says, “. . . the prayer of faith shall save the sick, and the Lord shall raise him up; . . .” (James 5:15). But there comes a time when I cannot have faith; for if I had faith in such a time, my faith and God’s will would conflict. Thus man dies in spite of our will and our prayers. I touched on the faith cure in our last issue, so I will not discuss the prayer of faith further than to say I cannot have faith against God’s will. Notice that James continues in Verse 15 by saying, “. . . and the Lord shall raise his up; and if he have committed sins, they shall be forgiven him.” I have seen God’s children raised and through confession have their sins forgiven, but in a short time pass on to be with the Lord.

SOME TESTIMONIES

I could give many testimonies as to God’s healing powers, but space will not allow it. I have in my congregation now a deacon, a true man of God, whose eyes were so diseased he could hardly see to read. He offered his resignation or asked that someone be selected to take his Sunday school class, an adult Bible class, but he reconsidered and asked that we anoint him with oil, which we did one Lord’s Day. He claimed the promise and testified. The next Sunday morning he said, “I prepared my message or words to that effect last week, and after the study I could retire and sleep and not have the headache. My eyes are all right.” Several Sundays have

passed and he is still teaching and testifying that his eyes are all right. God cured him when we took him to the altar, prayed for him, and placed the oil on his forehead. If you doubt this, just write to the author of “Notes and Quotes” and I will get this brother’s testimony in his own handwriting and send it to you freely.

Years ago, one of my sons, a little fellow, was taken seriously ill and cried with pains in his side. I called a doctor. The doctor examined him and said, “It is acute appendicitis; he will have to be operated on. I will make arrangements and take him to the hospital.” Then like Hezekiah I prayed and pleaded with God. I had no money for the operation and hospital expenses. So I placed my hand on the boy’s side and asked God to heal my boy. The child’s pains left him; the doctor came back and could not find any sign of appendicitis. Then he said, “He will have another attack in a few days and then it might be too late.” But I took it all again to the Lord in prayer. My boy is now more than thirty years old and has not been operated on or even had any more trouble with his appendix.

To some this may not seem possible, but God knows that it is true. I could give several other instances of God’s healing power when our prayers and the prayers of others were answered. But there have been times when we prayed and God did not heal. God had His reasons for this. Perhaps it was a weakness in our faith, or perhaps the sick man had some sin packed away in his heart that he would not confess. Yes, I believe in divine healing, but not in the so-called *divine healers*.

The Chief Thing

The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing. For if a man is to pray right, he must first be right in his motives and life. And if a man be right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God.

The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who explain about prayer; but I mean those people who take time and pray.—S. D. Gordon.

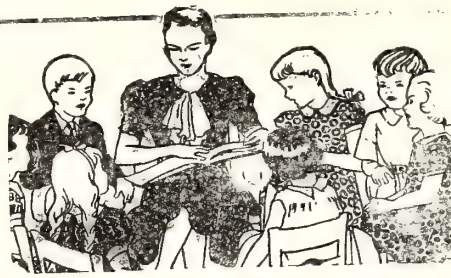
Better than counting your years is to make all your years count.

It is a solemn thing to say *tomorrow* when God says *today*.

STORIES

—FOR OUR—

BOYS and GIRLS



Gary Finds the Answer

Rhoda Howell

GOME on, Butch, you got to give me one." Gary never asked, he always demanded. "If you do not hurry and give me one I'll tell on you."

"But I only have one," Butch answered, "I only found one. Why don't you find one?"

"You give me part of that one or I'll tell on you. You'll get a spanking too," Gary pouted, "Besides I do not want to hunt for one."

"I always have to give you everything," little Butch said as he broke off half his cookie and handed it to Gary, "You big baby."

"Don't you call me a big baby or I'll slap you," Gary grabbed the cookie and stuck it in his mouth.

Then Gary walked into the kitchen and opened the icebox door. My! that cold chicken looked good. He was so hungry. He slipped a leg off the plate and into his pocket. He walked out of the kitchen and into the bedroom. He sure did not want mother to see him just now.

Butch was in the bedroom getting his color book. As Gary started to eat his chicken, he asked, "Give me a bite, will you, Gary?"

"No, I will not. You'll get yours for dinner." And Gary greedily ate the chicken leg.

Soon it was dinner time. The children all rushed to the table. They were so very hungry. They could hardly wait for Mother to return thanks. As soon as she had finished thanking God for all their food and their other blessings, she asked, "Who stole the chicken leg?"

Butch started to answer. Then Gary kicked him under the table and of course Mother did not see that.

"Did you, Gary?" she asked.

Gary's face got red. He had not thought that he was stealing. Maybe he should have asked Mother but she probably would not have let him have it.

"No," Gary answered. Oh, how heavy his heart felt when he told that lie. He knew God was displeased because he was so naughty.

Just then little brown-eyed Karen came into the room. No one had noticed when she slipped out. "I found this on Gary's bed," she said as she handed Mother the leg bone.

Gary hung his head again. "Butch must have eaten it," he said.

Mother looked at Butch, then she looked at Gary. She knew who had taken the chicken. It was easy to tell.

"Remember boys," she said kindly. She wanted to gather them in her arms, "God

THE LITTLE DOG PIN

Hannah Moor

AUNT JEAN is sick. I must go quickly." Mrs. Laking was talking to her daughter June. "Please, dear, do the dishes and then go to the Super Market. The list of groceries we need and the money are on the kitchen table. I'll be back before night."

June started washing dishes. This was fun, having full charge of the house. "Not many eleven-year-olds can look after a house all alone," she thought. "I'll make things really sparkle today."

Soon the dishes were on the shelves. "I guess I have time for one story from my Bible story book before I go for groceries."

She sat in the big armchair and began to read about the love of the Lord Jesus Christ in giving Himself that boys and girls everywhere could have their sins forgiven and have help in doing right.

The doorbell rang. "Coming out?" called Dolores.

"Come in a few minutes, Dolores, and you can go to the store with me."

As June got the money and grocery list, Dolores talked of the little dog pins on sale for just twenty-five cents at the dime store.

"They're the most darling little pins ever. And you would pay a lot more any other time. Sales are on at all the stores now."

As they walked along to the Super Market Dolores continued to talk of the little pins. "I'm going to get one tomorrow with part of my allowance. I just wish you could get one too."

June knew she couldn't count on her allowance as she had received it in advance to buy a musical jumping rope. The rope didn't seem quite so important now. If all the girls were going to wear dog pins that's what she wanted too.

Inside the store June looked along the great rows of shining tins and packages. She followed the list carefully and was glad to see that most of the things her mother needed were on sale—even seven cents were saved on sugar alone.

"Mother wrote the prices down so that I would be sure to get the right size, and I've saved twenty-nine cents on all the

things," said June, as she put a dozen oranges in the basket and headed toward the cashier.

"Oh, June, there's enough for a dog pin."

"I couldn't do that, Dolores. It wouldn't be right," June answered.

"And why not?" Dolores spoke scornfully. "Your mother will never know. Come on, let's just look at the pins."

There they were, lovely little shiny dogs with beads for eyes.

"And it says we can ever wear them as pins on our anklets—they're real smart."

June clutched the money in her jacket pocket. No. Mother wouldn't know and she could always say that someone gave it to her.

"I'll take the one with the red eyes," she told the clerk and counted out the twenty-five cents.

Somehow she didn't feel like such a good housekeeper as she trudged home with the groceries.

When Dolores left her at the door she saw that Mother was already home.

"I saved you four cents on groceries, Mother."

"You're a good girl, June, I'm so glad I can depend on you. Now where is the sales slip so I can put it in the box where I keep my accounts." Mother glanced at the slip, then stopped to look again.

June felt like running away. Why hadn't she thought of the sales slip? Mother looked so hurt that she told her of the little dog pins and how she had bought one. How sorry she felt!

"But would I be sorry if I hadn't been caught?" wondered June to herself. She thought of the Bible story and knew that she hadn't just hurt Mother, but she had grieved the heart of God.

"I am really sorry, Mother, and if you'll forgive me, I'll ask God to forgive me too. You take the money from my allowance for next week and I'll always try to remember that Jesus died for my sins and can help me to do the things that are right."—My Pleasure.

knows who took it. That is stealing. Then sneaking it out of the room is another sin and then to tell a lie is still another sin. Why not confess right now and tell God all about it?"

"All right. I took it," said Gary as he started to cry, "Nobody likes me anyway." And he stalked out of the room, then off to school.

When he came home that night he noticed Butch playing in the living room.

"Come on, Butch," he screamed, although he could not see what Butch had, "Give me some of that or I'll tell on you."

Butch went on playing just as if he had not heard.

"Come on, Butch, give me some of that," Gary screamed louder this time.

So Butch broke off a big piece and handed it to Gary.

Gary stared in surprise. For when he looked at what was in his hand he saw that it was a piece of his favorite record.

"Why did you break it?" he cried angrily, raising his arm to strike Butch.

"Gary," it was Mother's stern voice this time, "That was just what you deserved. You are getting very selfish and unkind. Jesus doesn't want you to be that way. He wants you to be like Him, always loving, kind and happy. Why don't you ask Jesus to help you be a better boy? He wants to, you know, and He's just waiting for you to ask Him?"

Gary sat down. He cried and cried. He wanted that record back.

"You can get a new record some day, when you have the money," Mother spoke again, "But you have only one life to live for Jesus."

Gary wiped the tears from his eyes. Mother was right. He would ask Jesus to forgive him. Only Jesus could make him a good boy. He would take all his troubles to Jesus and let Him have His way in his life.—My Pleasure.

amazing to hear the well-prepared programs we had each month. This must have been the reason Mr. Patrick asked us to enter the declamation contest. We have been fortunate to have three winners from our church. Elizabeth Heath represented our district Y. P. A. in the state contest in 1955. Gayle Letchworth and Barbara Patrick represented our North Carolina State Y. P. A. and G. T. A. in the national contest in 1956 and Gayle won second place. The girls all prepared their own talks and they have been very inspiring.

The girls have worked faithfully at many things to help others and raise a little money; such as collecting coupons for the orphanage, making aprons for the lunchroom workers at the orphanage, selling candy, sponges, vegetable cutters, and even washing cars on Saturday morning for a dollar. By all this, we have made donations to the orphanage, Mount Olive College, Free Will Baptist Bible College, missions, conventions, sent flowers to the sick, baskets to the needy, and brought a beautiful window for our new church. The girls had hoped to buy an outdoor bulletin for the church, but at the present time the price is a little more than the building fund treasurer is holding. However, we are looking forward to reaching this goal.

Under the direction of Mrs. Mary Ellen Shirley, the Y. P. A. invited the young boys to join us in organizing a youth choir. This has proved to be very successful. At times the choir furnishes special music at our regular church services as well as making a special program every fifth Sunday night. We all look forward to these programs, which we refer to as our community sings. Sometimes singers are invited from other churches to take part and other times the choir presents the entire program. Our visitors are always welcomed.

Since January, 1953, we have lost a few members; some have moved to other communities, and others have taken their places in the woman's auxiliary. We still have girls who are of age coming in to take their places; so the Y. P. A. is still going with its few but faithful members. At the present time there are twelve members on roll.

If you do not have a Y. P. A. in your church, organize one and encourage your young people to join. It will be surprising the many ways they can help the church and community. I believe our Y. P. A. is doing a great deal to train our Sunday school teachers and church leaders of tomorrow. Already some of the girls are assisting our teachers.

I am proud to say I have been a part of this group and surely every Christian girl would feel the same.

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON
Editor

(NOTE: Please send all news items direct to 108 Pollock Street
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

The Y. P. A. of Free Union Church

Elizabeth Heath Cunningham

THE Young People's Auxiliary of Free Union Church, Greene County, North Carolina, was organized January 24, 1953. A group of sixteen girls met at the home of Mrs. Mavis Heath, who was our first chairman, to elect our officers; although we did not know what our responsibilities would be. Mrs. Lucy Tyndall, our auxiliary president at that time, met with us and explained the importance of a Y. P. A. and told us how we could be of great service to the Lord and our church.

We elected the following officers to serve the first year: Elizabeth Heath, president; Doris Edwards, vice-president; Jean Harris, secretary; and Ruby Edwards, treasurer. Our meetings were to be on Saturday afternoon and we were to pay ten cents a month dues.

Being high school girls, as we all were, there seemed to be so little we would be able to do to help our church, but we decided that with enough effort and willing minds we could do something. We felt we needed a definite responsibility so we took it upon ourselves to clean the church grounds. It was most enjoyable getting together on Friday afternoons, after school, and working together. This may seem just

a small thing, but as time passed on we felt more and more that we had a duty and the church members were depending on us.

It was in October, 1953, when our pastor, the Rev. C. L. Patrick, met with us and asked if we could try to raise \$10.00 per member for the orphanage. This sounded like a lot of money for just high school girls to raise, but we didn't have the heart to refuse without at least making an effort. It took work and faith but we were very proud when we turned in \$139.01.

As December came along we were all very excited because of the Christmas play we had been practicing. It would be the first program we had given at church; we were so in hopes it would be good. Of all the things to happen the day of our play, Mrs. Heath came up with the mumps. It was really a let-down for the girls who were depending on her, but we knew we had to go on with our play. With God's help, Mrs. Heath struggled through the mumps and we gave a successful play.

The months passed on and we could tell that the auxiliary work had helped us in many ways. We enjoyed the fellowship of our meetings, the little ways we had been able to help, and all of us were growing spiritually.

Our year books carried only the topics of our programs, which meant the girls had to prepare the entire program. It was

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

OCTOBER REPORT

of NATIONAL HOME MISSIONS BOARD

Receipts

Cash in Bank, October 1, 1957	\$1,235.23
Woman's National Auxiliary Convention	\$ 68.29
Special Offerings	167.35
Sale of Literature	101.41
Missionary Conference Offering	180.21
Receipts from States	4,926.81

Total Receipts 5,448.32

Amount to Account For \$6,683.55

Disbursements

Missionary Maintenance	\$ 930.00
Travel and Promotion	186.65
Salaries	626.63
Postage	40.00
Station Wagon Expenses	20.56
Alaska Missions	478.15
Postage on Newsletters	22.54
Office Expenses	63.64
Merchandise for Resale	40.05
Telephone	10.31
Miscellaneous	7.00
Treasurer's Bond	50.00

Total Disbursements 2,475.53

Cash in Bank, October 31, 1957 \$4,208.02

Receipts by States

Alabama	\$ 100.91
Arizona	20.02
Arkansas	134.84
California	76.66
Florida	44.70
Georgia	95.04
Illinois	77.65
Kansas	8.88
Kentucky	44.07
Louisiana	5.86
Michigan	139.99
Maine	1.00
Mississippi	36.63
Missouri	277.62
North Carolina	2,373.94
New Mexico	22.40
Ohio	44.45
Oklahoma	242.29
South Carolina	132.29
Tennessee	491.17
Texas	189.96
Virginia	217.83

West Virginia	151.86
Washington	1.00

Balance in Whaley Account	\$1,858.35
Inbody Account	-0-
Melitino Account, Deficit	111.00

H. E. Willis

Missionary Conference Termed Successful

The Swannanoa, North Carolina, Free Will Baptist Church reports that a very successful missionary conference was held at the church November 5-10. The conference was conducted by the Rev. Raymond Riggs, promotional secretary-treasurer of the National Foreign Mission Board, and the Rev. Dave Franks, missionary candidate to Brazil.

There were 16 young people who dedicated themselves for foreign mission work. The church pledge for foreign mission work for the next year, over and above its support to the Cooperative Plan, was \$1,521.00. The church adopted the Rev. Dave Franks as its missionary and plans to underwrite his expenses.

Simultaneous Missionary Conferences

The St. Mary's Free Will Baptist Church of New Bern, North Carolina, and the Pine Level Free Will Baptist Church of Johnston County, North Carolina, are having missionary conferences at the same time, November 19-24, and are using the same speakers. Three speakers are being alternated between the two churches. These are the Reverends Raymond Riggs, promotional secretary-treasurer of the National Foreign Mission Department; Dave Franks, missionary candidate for Brazil; and Thomas H. Willey Sr., our senior missionary to Cuba who has just returned from a survey trip of South America seeking out new fields of endeavor for Free Will Baptist missions.

Services will begin at 7:30 p. m. at each church, and St. Mary's Woman's Auxiliary is also sponsoring morning services at their church. Several missionary films are being shown.

The pastors, the Rev. Cecil Campbell and the Rev. Herbert Waid, extend an invitation to those in each area who are

interested in world-wide evangelism (which is in essence being faithful to our Lord's final command) to come and lift up your eyes, and look on the fields.

Mount Olive College Is Example of Faith

(continued from page ten)

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

This quotation from the letter to the Hebrews has seen no better example of its application in human life in this section than that presented by Mount Olive College faculty, leaders and supporters.

Since its beginning in 1954 faith has been the watchword, the outstanding characteristic of all connected with the college. Today that faith has been fully justified in the acceptance of the school by the North Carolina College Conference, on a one-year probationary period, as an accredited junior college. Everyone's faith is stronger still that the probationary period will be passed with flying colors.

Faith, however, has not been the only tool used in reaching this very important plateau in the school's history. Hard work, ingenuity, sacrifice of self in service, these and many more tangible properties have been poured into the college by its dedicated president, W. B. Raper, and each member of its growing faculty.

But faith was the foundation on which rested their dedication—faith in the need of such an institution, faith in their institution's ability to fill that need, faith in the support that would come from Mount Olive and surrounding communities, and faith in the lives of all who would drink from its fountain of knowledge.

With mankind's capacity for faith, his need for faith, and the wonderful changes wrought in his life by faith, all being a testimony to the wisdom of God, surely the future of Mount Olive College looms brighter than ever as, one by one, "the substance of things hoped for, the evidence of things not seen" become realities.

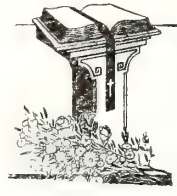
Congratulations and every good wish for the future stem from the heart of us all for our Mount Olive College!—C. B.

No Chatter—The reason the Ten Commandments are short and clear is that they were handed down direct, not through several committees.—Gospel Herald.

The man who wakes up and finds himself famous hasn't been asleep.

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Boldness in Christian Witnessing

(Lesson for December 1)

Lesson: Philippians 1:1-21.

Golden Text: Philippians 1:21.

I. INTRODUCTION

Paul's letter to the Philippians is one full of tender affection and unfeigned joy. In a sense, it was his best-loved church, for it seemed to understand and sympathize with the sufferings of Paul. He looks upon its members as his personal friends and writes to them with a feeling of great joy.

Paul had founded the Philippian Church on his second missionary journey (Acts 16:9-40). A vision came to him while at Traos which induced him, along with Silas, Timothy and Luke, to cross over into Europe to make his way to the city of Philippi. The beginning of the work was small among a few women at the riverside. Lydia, a seller of purple, was the first convert, and she was soon joined by the Philippian jailer and his family. These, and perhaps a few others, became the nucleus of the church. Paul returned through Philippi on his third missionary journey.

Philippians is one of Paul's prison epistles. He was imprisoned at Rome, and from there he wrote the letter, sending it by Epaphroditus who was about to return to Philippi (Philippians 2:28).

It is amazing to read and study the letter of Paul to the Philippians. Although Paul was imprisoned, he could write to those he loved and rejoiced amidst the persecution that he was faced with. In this lesson we should seek to learn the secret of what it means to be a witness for Christ, and, regardless of the circumstance, determine to promote the cause of Christ and the church through Christian witnessing. —*The Bible Student* (F. W. B.).

II. HELPFUL HINTS

1. The things that happen unto us as Christians may all turn out for the furtherance of the gospel (Philippians 1:12).

2. The Christian may be bound but even his bonds will bear witness of his ministry for Christ (Vs. 13).

3. The courage and boldness of one who is suffering for Christ tends to make others bold also (Vs. 14).

4. It is possible to preach Christ because we are envious of gospel preachers and missionaries (Vs. 15).

5. To preach Christ out of envy will add to the burden of affliction which another is already bearing (Vs. 16).

6. If we preach out of envy our ministry will not be "set for the defence of the gospel" (Vs. 17).

7. True Christians will try to lessen, not increase, the burdens of a brother.

8. It should be our chief ambition to magnify Christ in our bodies by whatever means He chooses (Vs. 20).

9. No circumstances whatsoever should be permitted to silence our witness for Christ (Vs. 20).

10. Only the one who can truly say that for him to live is Christ is able to say that to die would for him be gain (Vs. 21). —*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. After a prayer of remembrance (3-11), Paul opens his heart to the saints and their church leaders, the bishops and deacons. Although Paul was sentenced to die, he did not complain as he awaited the executioner. Instead, he saw all human circumstances related to the plan and purpose of God in his life. No accidental happenings had brought this situation to be. He saw that duties were his, but events were God's. God was working in everything (Romans 8:28), and the end was good.

2. Bonds become blessings in this light. Persecution was now a means to spread the gospel. John Bunyan imprisoned wrote *Pilgrim's Progress*. Samuel Rutherford in prison gave us letters of gold and love. John Milton in his blindness produced his epics of "Paradise Lost" and "Paradise Regained." It was he who said: "They also serve who only stand and wait."

Many of God's choicest saints shut in or handicapped have given to the church rich and enduring hymns of praise. Thus the furtherance of the gospel is indicated in this way—*Gist of the Lesson*.

3. True men were encouraged to preach Jesus by Paul's bonds, and evil men tried to add afflictions to his burdens by their efforts to create strife through false doctrines in Christ's name. "Some indeed preach Christ even of envy and strife; and some also of good will" (Vs. 15). Those who preached Jesus for envy and strife were

men that sought to inject Jewish ceremony and ritual into Christianity. They were jealous of Paul's great success and tried to elevate themselves through attacks upon him and his gospel of faith in Jesus' atonement. They preached Christ, but in their presentation of Him he was merely a figurehead who had to be accompanied by the works of the law to make His salvation effective. Therefore, their preaching of Jesus was not in sincerity, since they taught that Jesus alone was not sufficient. To Paul Jesus as the Redeemer of lost men never stood in need of anything, for He was all sufficient and He is still all sufficient, today. The brethren who were encouraged to speak for Jesus in boldness because of Paul's courage, faith and hope as a prisoner for Jesus, preached Jesus, alone, in the good will of God. These men preached in love for God and for Paul, for they knew that Paul was a prisoner because of his defense of the gospel of Christ. —*The Bible Teacher* (F. W. B.).

4. Paul was both courageous and ever ready with suitable words of defense. And so was Dr. Louis F. Esselstyn, a missionary in Iran, known everywhere as "the minister with the long red beard." Once when arrested by order of the chief "mullah" for selling Scriptures and preaching on the streets of Kashan, he was brought before the Moslem leaders and told: "You were found preaching a religion other than Islam and selling books of that religion on the streets of our sacred city. According to the laws of Islam you are worthy of death. What have you to say for yourself?"

Calmly Dr. Esselstyn asked his question, "Do you dye your beard red?" In that day all devout Moslems did this in order to be like their prophet, who according to tradition had a red beard. So the "mullah" replied, "Certainly!" Dr. Esselstyn stroked his own beard and said, "God dyed my beard red." There was a ripple of merriment. Again he asked his inquisitor, "Do you shave your head?" Because Mohammed was reputed to be bald, his followers ordinarily shaved their heads. So again the "mullah" replied, "Certainly!" Then Dr. Esselstyn raised his hat, which he had kept on his head according to Persian rules of politeness, revealing a head entirely bald. Solemnly he said, "It was God who shaved my head." The laughter that followed made it impossible for the Moslem leader to deal as severely with the missionary as he had evidently intended, so Dr. Esselstyn was dismissed with a grave injunction not to sell a book or preach anything not approved by Moslem leaders. —*Charles R. Murray in Unforgettable Disciples*, condensed.

WOMAN'S AUXILIARY

(continued from page thirteen)

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Free Will Baptist Church held its regular monthly meeting at the home of Mrs. Blanche Hawkins on Tuesday, November 5. The meeting opened with the group singing "Revive Us Again." Mrs. Loretta Canupps led the opening prayer, followed by the devotions by Mrs. A. F. Lawter. The topic for the evening was "Send Out Thy Light to Mexico." Those participating were Mrs. Grady Brannon, Mrs. Loretta Canupps and Mrs. Effie Taylor.

During the business period, projects were discussed. The auxiliary, along with the league, is going to furnish cement floors for three classrooms in the church. Each year the auxiliary sends gifts to the Turbeville Children's Home. This year the auxiliary plans to send blankets which are much needed at the home. The group has also sent \$25 to home missions.

There were 23 members present at the meeting. Mrs. Leverne Childers dismissed the group. Afterwards delicious refreshments were served by the hostess.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Church met Tuesday afternoon, November 5, at the home of Mrs. Cecil Furlough. Ten members and one visitor, who joined during the meeting, were present. The president, Mrs. Lonnie Davenport, called the meeting to order by singing "Does Jesus Care?" She then read the Scripture lesson, with Mrs. Alton Furlough leading in the opening prayer.

Those taking part in the program were Mrs. D. H. Furlough, Mrs. Iris Jean Ambrose and Mrs. Eleanor Moore. The offering taken amounted to \$20.51. The group is still working for new pews for the church. It was decided that a Christmas program would be given at the next meeting. Mrs. Lonnie Davenport dismissed the group in prayer. The December meeting will be held with Mrs. Earl Furlough.

Till You're Well Again

(continued from page nine)

er for strength and recovery? Lord, if it is Your will for me to suffer, make me willing to bear my lot. If I can better serve Thee by being sick or afflicted give me

strength to bear it. If I can reach one more soul by being an example in suffering, make me to know my lot for Thee. Amen.

Remember, Jesus said, "... My meat is to do the will of him that sent me, ..." (John 4:34). Everything works out much better if we find ourselves striving for His will to be done in all things.

Now I Lay Me

There is a touching story told of a little girl who was to undergo an operation. The physician said to her, as he was about to place her on the operating table: "Before we can make you well, we must put you to sleep." The little girl looked up, and smilingly said: "Oh, if you are going to put me to sleep, I must say my prayers first." Then she knelt down beside the table and said:

"Now I lay me down to sleep;
I pray Thee, Lord my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time for thirty years. This little girl was only about her Father's business, as Christ was when He was listening and asking questions. No one is so small but he can attend to the business of prayer. Thank God that there are little prayers, little burdens, little words, deeds, and songs adapted to little children; for shall they not lead us?—The Quiver.

One evidence of the value of the Bible is the character of those who oppose it.

A dew drop does the will of God as much as a thunderstorm.

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



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AYDEN, NORTH CAROLINA

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 27, 1957

Thankful Hearts

We plow the field and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts
And, what Thou most desirest,
Our humble, thankful hearts.



EDITORIAL

JESUS AND ANXIETY

The three essentials in the maintenance of life are food, clothing and shelter. Man's worries and concerns stems from one or more of these. In Matthew 6:25-34 Jesus deals with the first two and evidently considered them to be foremost in the concern of man for the preservation of life. It was quite appropriate and meaningful for Jesus to speak about the matter as recorded in the Sermon on the Mount. He had called twelve men who had left all to follow Him and there was no promise of a place to lay their heads. Neither was there promise of abundant food and raiment, as some would have it to be. Many who had been following turned back when the path became difficult and uncertain. In this passage Christ is warning His disciples against being over anxious concerning the things of this life.

WHY BE ANXIOUS

Anxiety is defined as "painful uneasiness of mind" (Websters Dictionary). Jesus knew that man could not be happy as a Christian if their hearts and minds were cluttered with distracting cares and dreads. Jesus said, "... Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment? (Vs. 25).

In Verses 26-30 Jesus makes two simple requests. He requests the disciples to do two things to overcome anxiety. How wonderful it would be if all Christians had the faith in God as illustrated in this passage.

(1) We are asked to "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are you not much better than they?" (Vs. 26). God provides for the most insignificant of His creations. Look upon the fowls and learn to trust God for food, and be not apprehensive as to what ye shall eat. Let us not forget the providence of God in caring for those He loves. The way may grow dark with no insight into the needs of tomorrow but take courage and trust in God who knows our needs better than we could ever know them. God cares for us above all His creations.

In verse 27 Christ reveals the foolishness of anxiety. No one can change his stature or lengthen his life, as the verse also implies.

(2) We are asked to "... Consider the lilies of the field, how they grow; they toil not, neither do they spin" (Vs. 28). So many people today are sacrificing necessities for luxuries, and are bypassing the all-sufficient hand of God in caring for their needs. Consider the lilies and we will behold a very beautiful flower. God makes it beautiful by His creative hand. It is believed to have been in bloom at the time of the Sermon on the Mount. Look upon the lily and learn to trust God for raiment. Solomon is known as the man who received more splendor and glory than any man ever has, but even all his glory can not measure up to the glory of the lilies. He asked for wisdom and God gave him riches, and he still could not be compared to this flower of the field. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Vs. 30). Let man, who is made for God and eternity, learn from a flower how low the providence of God stoops for man's benefits.

Our concern for these things should be intrusted into the hand of God. The ungodly are concerned with sensuous living and sees little, if any, need of trusting God. We are admonished to take no thought about our basic needs for God knows that we need these

things (Vv. 31, 32). To live without consulting the will of God is to live as a heathen. Such a life is characteristic of the worldly man who desires all the material things that is possible for him to possess. Such an attitude can be found in Luke 12:16-21. This man was overanxious for material things, and it cost him his soul!

SEEK GOD FIRST

When a young man made an open profession of the gospel, his father, greatly offended, gave him this advice: "James, you should first get yourself established in a good trade, and then think of and determine about religion."

"Father," said the son, "Christ advises me differently; He says, 'Seek ye first the kingdom of God.'"

The young man as illustrated above had first things first, for God desires first place in our lives. "But seek ye first the kingdom of God) and His righteousness; and all these things shall be added unto you" (Vs. 33). There would be no worry (therefore fewer ulcer patients) about life's work if God could gain first place. There would be few unpaid debts, or mortgaged homes if God were given the predominant place in our hearts. However, man is not admonished to seek God alone, but to seek His righteousness which is found in Christ Jesus. To seek and find the kingdom of God is to receive Christ, and in like manner a perfect righteousness through the Son of God.

In conclusion Jesus said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Vs. 34). Next week and next year shall take care of themselves and it is folly to be apprehensive as to what either one will bring. In this present day and age it would be very easy to become overanxious and to become worried and perplexed as to what might happen, and this is exactly what Christ is warning against. This present day has troubles enough and we need not accumulate burdens by anticipating more, or borrow perplexities from tomorrow's evils to add to those of today. We are to live as a man carrying a lantern on a dark night who can only see a few steps ahead, but with faith and confidence enough to never fear of not reaching his destination.

Said Livingstone, "I'd rather be in the heart of Africa in the will of God than upon the throne of England out of the will of God!"

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Let Every Heart Give Thanks

Dr. George Wells Arms

AFTER all, that is where real thanks comes from. Thanks from the head or lips may be polite; but it is the heartfelt thanks that rings true and warms the heart that receives it.

Moreover, gratitude is the test of character. Shakespeare tells us that the winter wind is not so unkind as man's ingratitude. The wind may chill the body, but ingratitude chills the soul.

Of course there may be some who say, "I have nothing for which to be thankful." Such a one is poor indeed. These words flow only from a poverty stricken heart—unhappy, bitter, jealous, covetous. Did you ever notice that it is the poor who are often more thankful than the rich? The reason is that they count their blessings. They have God's sun and air, health and life, and loved ones—the things that make life rich indeed. Thanks is not measured by the amount of our possessions. It's the man with a thankless heart who is poor, and it's the man with a thankful heart who is rich.

When we are offered a gift, and then snatch it out of the hand of the giver and say, "That's mine; it belongs to me anyway," there is no gratitude there. How often a child does that, and a *thankless child is sharper than a serpent's tooth*. Yet that is what countless thousands do toward their heavenly Father counting every earthly blessing plus all the beauty of this world as theirs by right.

Dr. Robert E. Speer tells of a boy raised in a Christian home where family worship and grace at meals were the common order. On being invited to a pal's house for dinner where everyone pitched in and ate, the lad looked up and said, "Around at our house we always give thanks and then eat. But you are just like my dog, Fido. He just eats!" How many there are who live on the animal level.

Once again our nation is summoned to observe its national day of Thanksgiving. We do not thank a thing, nor a law of nature, nor luck; we thank a Person. We do not thank America; we thank God for America. Whether it is on the bleak New England shores of the Pilgrims, or in the dark days of the Civil War when Abraham

Lincoln called our nations to give thanks, or today; how much there is to be thankful for to Him! Yet when our God looks down upon this nation which we want Him to bless, I wonder if He sees us snatching everything out of His hand, boasting of our own sufficiency, or does He see us in His courts giving thanks? How much do we warm His heart? How much can we expect His mercy and blessing?

Then above all this we hear the clear call, "Thanks be unto God for his unspeakable gift," (2 Corinthians 9:15), referring to His Son, the Lord Jesus Christ. We can't be thankful for that which we refuse to accept. Our hearts will never know the thrill of that joy if we have not accepted Him. Christ has come, the Gift of God's love, freely offered to all, and, if our hearts are not warmed with gratitude, it is because we have not received Him. The gift

of \$100,000 does not rejoice you, if you turn it down; moreover, it is not yours for which to be thankful until you take it.

If you have not done so, then do it now. Get down on your knees and accept Christ as your Saviour from your sins, and as the Lord of your life. When a gift is offered, all that we can do is accept it. A gift is not to be worked for, nor paid for, but just received. So it is with God's unspeakable Gift, eternal life in His Son. Join that great company who sing from the heart, "Praise God from whom all blessings flow!" Unite in their shout of triumph,

"... thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

"... thanks be unto God, which always causeth us to triumph in Christ, ..." (2 Corinthians 2:14).

Move from Grumble Street to Thanksgiving Street, not just for a day, but forever, to the praise of the Glory of His Grace.—*American Tract Society.*

It isn't what you have in your pocket that makes you thankful but what you have in your heart.

The ability to speak several languages is valuable, but the art of keeping silent in one is precious.

Give Up Now!

MR. ANDREW BONAR told me, says D. L. Moody, how, in the High-



The Good Shepherd

lands of Scotland, sheep would often wander off into the rocks and get into places that they could not get out of. The grass on these mountains is very sweet and the sheep like it, and they will jump down ten or twelve feet, and then they cannot jump back again, and the shepherd hears them bleating in distress. They may be there for days, until they have eaten all the grass. The shepherd will wait until they are so faint they cannot stand, and then he will put a rope around them, and he will go over and pull that sheep up out of the jaws of death.

"Why don't they go down there when the sheep first gets there?" I asked.

"Ah!" he said, "they are so foolish they would dash right over the precipice and be killed if they did!"

And that is the way with men; they will not go to God till they have no friends and have lost everything. If you are a wanderer I tell you that the Good Shepherd will bring you back the moment you have given up trying to save yourself and are willing to let Him save you His own way.—*Selected.*

Thanksgiving at Martha's

HAD I better kill the turkey this morning?" Henry Davis paused uncertainly at the door, and his mild blue eyes looked inquiringly at his sister Martha sitting idle in the creaky old rocking chair. And it was the morning before Thanksgiving! Never since Henry could remember had anyone sat idle in that kitchen on the day before Thanksgiving; not in the long ago when their mother had done the cooking, helped by Martha until she left for a home of her own, nor yet in the last sixteen years, since John died and Martha and the children came back to the old farm. "Do you think I had?" he asked again.

"I don't know what you would kill the turkey for," Martha answered shortly.

Henry stared at her. "Why, for Thanksgiving!"

The lines about Martha's mouth grew sharper. "There isn't going to be any Thanksgiving here."

"Why, Martha!" It was all Henry could say. The old, established order of things seemed crumbling about him. He stood staring at Martha's set face with bewildered eyes for a moment, then turned and went softly out-of-doors.

Martha sat still, the last letter from the children, Alice and Mary and David clasped tightly in her hands. It was a homesick letter. None of them had ever been away from home before; and the college, half the width of their broad state away, seemed very far from the old farm. Money for the fare to and from home could not be spared for the short vacation at Thanksgiving.

But that was not all. The letter said: "We think we had better stay here through the Christmas holidays. We can get work in the library, repairing old books and cataloging new ones. It will help pay expenses next term. But oh, it doesn't seem as if we could stay away from home so long!"

"I just can't get a Thanksgiving dinner, and the children not here to eat it," Martha told herself. "Every mouthful would choke me. I don't know why I should feel thankful, anyway. We've all worked hard all our lives, but we're so poor the children can't even come home Christmas. I suppose the Browns have killed their turkey. They have plenty of money, so their children can come Thanksgiving." She looked half-resentfully across the road at the prosperous-looking house on the other side, then took the corner of her apron to wipe away the tears. At last she could bear the house no longer; and, catching up her shawl, she went slowly across to the house on the other side. It

would hurt to see the Thanksgiving preparations and to hear about the children's coming home, but her restlessness drove her.

Without stopping to knock she walked in as usual. The kitchen was in confusion, but it was not a Thanksgiving confusion. Mrs. Brown was very busy cleaning the cupboard. Martha watched her almost in silence. She knew that that cupboard was in spotless order the day before. Mrs. Brown seemed to have little to say, either.

"When do you expect the children?" She could not help the question.

Mrs. Brown rubbed energetically at an already shining silver mug. "They aren't coming home this time," she said holding her voice very level. "There is an enter-

tainment in town they want to hear."

Martha could not think of anything to say. She was so afraid that she would seem to understand. There was plenty of money; the children could come home. And they did not care about coming! They had rather go to an entertainment. Fifty entertainments would not keep Alice and Mary and David if there was a chance to get home. Her heart swelled with thanksgiving at the thought. How wicked she had been when she thought that she had nothing to be thankful for!

As quickly as she could she slipped away, and ran back across the road. All the way her heart whispered: "O Father, You have been so good to me! I thank Thee! I thank Thee!"

"Henry," she called briskly from the back door. "Henry, you will kill that turkey right away."

Henry looked up from the wood that he was chopping, then without a word went



in search of the turkey. All was as it should be once more.

Once inside the kitchen, Martha quickly tied on the big gingham apron, and went to work. The oven was heated; the molding board and the mixing bowl came out. Soon there was a delightful medley on the kitchen table: Sugar and spices, eggs and butter and cream, mince meat and golden pumpkin, raisins and currants, cranberries and nuts and apples. In an hour the room was full of good old Thanksgiving smells. Martha bustled about, her capable hands keeping three or four things going at once, singing the Doxology over and over.

She never stopped to consider that she and Harry could not possibly eat a tenth part of the good things she was making. Her heart was full of thanksgiving, and this seemed to be the only fitting way to express it.

She was up early the next morning, working and singing. The snow was flying wildly outside. She had been so busy the day before that she had hardly noticed the storm when it began; but now there was quite a blizzard, and the snow was drifted before the door.

"I hope all the people who are going home for Thanksgiving have got there safely," she thought, pausing a moment to look out at the whirling whiteness on her way to the oven with the turkey.

In the middle of the forenoon Henry came in with the news that the accommodation train was stuck in a drift in the hollow just below the house. "They can't get either way," he explained. "They won't get out of there today."

Martha looked up quickly from the oven door, where she was basting the turkey. "Oh! and there'll be Thanksgiving people on it," she exclaimed tragically. "Henry, you go straight and bring them over here. They aren't going to get cheated out of a Thanksgiving dinner, anyway."

Henry went plowing through the drifts, and was soon lost to sight in the storm. Martha ran to put fresh fuel on the fire in the sitting room; and, when she got back to the window, he was returning, and behind him was a line that was lost in the flying snow. She threw the door wide open, and in they came.

It was not so merry a group as usually crowded into a house for a Thanksgiving dinner. Martha caught glimpses of suspiciously red eyes while wraps were being disposed of, and her motherly heart went out to the disappointed ones. What if Alice and Mary and David had started home, and were blocked somewhere in the snow. For more than half of the score of passengers were young people on their way home from school and work for Thanksgiving.

"Why didn't you bring the trainmen, Henry?" Martha suddenly remembered.

"You don't suppose they want to spend Thanksgiving Day in that empty car, do you? You go right back and get them."

She hurried back to the kitchen, followed by all the young people. Everybody wanted to work, and there seemed to be a work for every one. Martha was a general who made good use of her forces. Some were sent down to the cellar after great pans of vegetables; some of the boys were sent out to catch and kill a couple of chickens to help out the turkey; some washed and pared vegetables; some chopped cabbage; some made salads; some dressed the chickens; some began to set the table; and others went to work manufacturing another long table out of boards. They had resolved themselves into one big family.

After dinner the young people insisted on washing the dishes, and Martha went into the sitting room to see whether the fire was all right. She found one of the men, a prosperous-looking, gray-haired, hard-faced, keen-eyed businessman, standing looking at the children's picture.

"Those your children?" he asked abruptly.

Martha's heart swelled with pride as she answered, "Yes."

"Why aren't they home?" His voice was sharp, accusing.

"They are not coming home because they can't spare the money."

"Coming Christmas?" His voice was still abrupt.

"No, they are not! They're going to work." Martha answered shortly, and went on, her patience exhausted.

The afternoon went quickly. The young people popped corn and cracked nuts. Then they gathered around the old organ and sang, first college songs, then the good old hymns in which everyone could join. Before six o'clock there came the whistle of a snowplow that was making its way through the drifts to their rescue, and there was a rush for wraps.

They crowded about Martha, thanking her and saying so many nice things that she could not listen to any of them, and then they were gone. She watched them until they were out of sight, then turned back to the empty room.

She busied herself putting things in order. "I must straighten out that cupboard, or it will take me all the forenoon to get breakfast," she told herself, and moved the dishes swiftly into their accustomed places. "That sugarbowl will need filling." She took off the cover, then peered curiously in. There was a folded paper there. It took several minutes to hunt up her glasses; then she read: "Fill these blanks out, and send them in. Those children should come home. There were a good many years I didn't go home Thanksgiving or Christmas. I wish I had. It's too late now. John Dale."

Underneath it was an envelope, stamped and addressed to the superintendent of road. In it was an outline of an order for three passes, signed "John Dale."

Martha dropped down into the nearest chair, and tried to take in the meaning of it. It must be the man who asked the questions about the children, and he must be president of the road, or something. Martha's mind was hazy as to just what. But why had he done it? She looked at the paper again, and reread its queer, abrupt sentences. Dimly understanding came to her. Her heart went out to the mother who had watched for her boy those many Thanksgivings and Christmases, but whose memory was still with him.

She picked up the order for the passes again, and allowed herself to realize, "The children are coming home!" It sang itself over and over in a glad little song in her mind: "They are coming home! They are coming home!"

"Why Martha, what's the matter? I've asked you three times where the milk pail is," Henry Davis said with concern.

Martha jumped up to get the pail. "I didn't hear you. Nothing is the matter, only I'm so thankful. God is so good, and it's only four weeks to Christmas," she explained incoherently. —*The Gospel Herald*.

A Happy Thanksgiving Rule

"... neither will I offer ... unto the LORD my God of that which doth cost me nothing" (2 Samuel 24:24).

Do you want to know how to have a happy Thanksgiving Day? Follow the rule of David in your thanksgiving offerings, and thank the Lord mostly for the costly trials and problems which He has asked you to face the past year.

Of course, we need to thank the Lord for all free gifts received, but let us go much further than this in our thanks. Let us thank the Lord for trials that humbled us until we took special time to pray and wait upon God, both for ourselves and for a needy world that is dying for want of the Christian's prayers.

Let us thank the Lord for humiliating experiences that have brought us nearer to the Lord, and Him nearer to us. If the Lord has made us more prayerful by allowing heavy clouds and extremely dark shadows to hang over us, and over our world horizon, let us thank Him and praise His holy name.

In every thing give thanks. Let us especially thank the Lord for that which has cost us most, and let us bring a costly offering and come into His courts.—*Selected*.

NEWS NOTES

South Carolina State Association Meets

The South Carolina State Association of Free Will Baptists met November 14 with Happy Home Church and November 15 with Williams Hill Church. The Rev. A. F. Jernigan of Olanta was renamed president of the state body. Other officers are: the Rev. A. F. Lawter of Lockhart, first vice-president; the Rev. J. A. Hucks of Conway, second vice-president; the Rev. H. L. Player of Darlington, corresponding secretary; the Rev. Rufus Coffey of Florence, recording secretary; Joe Lynch of Route 1, Scranton, treasurer; R. C. Baggett of Manning, reading clerk.

The following is quoted from a South Carolina newspaper: "At the State Association of Free Will Baptists near Hemingway, the segregation issue was handled somewhat more bluntly than at the sister church session in Charleston—the State Baptist Convention of Southern Baptists . . .

"The Original Free Will Baptists, their official title, however strongly backed a resolution stating 'that we of the Original Free Will Baptist Church in the South Carolina State Convention are opposed to the mixing of Negro and white people in our churches, schools, colleges and seminaries.

"Little discussion was made of the resolution, which was lengthy in its giving Biblical reasons for segregation and stated in the outset that the church in this state does not 'hold any malice or ill will against our Southern colored people, their religious leaders . . .'

"It further praised the Negro race in the South for its strides in advancement and urged that race not to 'allow themselves to be used as a tool in the hands of a few political leaders and thereby invite Southern wrath down upon their own heads.' "

Organization of Mizpah Church

The Rev. Hubert Burrese, secretary-treasurer of the \$5.00 Builders' Club of the Central Conference of North Carolina, reports the following:

"On August 15, 1957, the Mizpah Free Will Baptist Church was organized at Washington, North Carolina, with 31 charter members. We thank the Lord for this new Church and pray God's richest blessings on it.

"This is the fifth church that has been organized since the \$5.00 Builders' Club was organized and this is our chance to share in building another house for the

Lord. All members are requested to have their \$5.00 in by December 28, 1957. We want to present Mizpah Free Will Baptist Church our check as soon as possible."

All members of the club should send their gift of \$5.00 to the Rev. Hubert Burrese, Pinetops, North Carolina.

Ministers and Wives of South Carolina Meet

On Friday night, October 25, 1957, the South Carolina Free Will Baptist ministers and their wives met at Johnsonville, South Carolina, High School Cafeteria. The ministers and their wives met separately for their programs, but joined together for dinner.

There were ten ministers present with three deacons and Evangelist Bobby Jackson visiting. After a brief period of business, the group spent the evening in a discussion on "Improving Our Church Property."

Miss Shirley Graves Now Serving Ruth's Chapel

Miss Shirley Graves, daughter of Mr. and Mrs. Roy Graves of Snow Hill, North Carolina, is now working full time with Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina.

She is doing work in child evangelism at Ruth's Chapel Church, conducting six Bible classes each week with children ranging in age from three to thirteen. The average attendance of these classes per week is approximately 85. Miss Graves is also serving as secretary to the pastor, the Rev. J. C. Griffin, in whose home she resides.

Annual Report of The Free Will Baptist Home for Children, Turbeville, S. C.

The Rev. H. W. Richburg, superintendent, submits the following annual report from the Free Will Baptist Home for Children, Turbeville, South Carolina.

The home especially wants to express thanks to the following individuals and firms: the citizens of Turbeville and community for making life at the home so pleasant for those of the home as they served in the community; Doctor J. D. Whitehead, Doctor E. H. Tomason and Doctor H. L. Singletary for service rendered during the year; the Big Brick Ware-

house for no charges on the sale of tobacco; Thomlinson and McWhite for feed for cows; Plowden Tractor Company for giving a Ford Tractor; the Lions Club for keeping the children's glasses; Black River Church for the contribution of a freezer.

DONATIONS FROM ASSOCIATIONS

	Gen. Fund	Commodities
Beaver Creek Association:		
Arcadia	\$ 39.50	\$ 52.25
Beaver Dam	61.50	13.05
Chester	175.33	94.95
Clover	16.47	6.81
Enoree	13.50	
High Point	60.00	27.33
Lockhart	403.98	96.15
Una	38.19	
Valley Falls	83.70	
Whitney	92.00	22.65
Beaver Creek Woman's Auxiliary	52.00	
Total	\$1,036.17	
Central Association:		
Central Union	\$223.13	
Little Bethel	28.15	15.00
Little Star	136.20	24.00
Oak Grove	23.00	
Central Sunday School Convention	32.43	
West Side	35.00	
Total	\$ 477.91	
Eastern Association:		
Eastern Union	\$ 80.00	
Happy Home	66.41	
New Prospect	424.30	
Eastern Sunday School Convention	226.05	
Williams Hill	230.00	
Total	\$1,026.76	
South Carolina Conference:		
Beulah	\$491.84	259.63
Bethany	599.10	410.24
Black River	340.00	10.00
Bay Branch	111.75	10.00
Camp Branch	205.00	70.20
First Church, Charleston	22.00	
First Church, Darlington	20.00	25.57
East Side	96.58	16.00
First Church, Florence	178.73	72.36
Gilead	116.00	109.82
High Hill	375.00	207.24
Horse Branch	647.92	209.28
Hill Side	86.01	15.55
Lebanon	91.26	
Liberty	182.84	114.33
Manning	139.17	10.00
Mt. Elon	306.07	135.17
New Town	206.26	30.00
Popular Hill	133.00	25.00
Piny Planes	35.43	
Sand Hill	277.61	57.10
Salem	403.51	215.00
St. John, Patrick	106.21	

South Side, Darlington	50.00	
Tabernacle	432.16	305.30
Lancaster	105.65	
First Quarterly Conference	58.80	
Second Quarterly Conference	79.31	
Sunday School Convention	260.00	
Total	\$6,153.21	

MISCELLANEOUS RECEIPTS

Children's Home Singing Convention	\$ 102.31
Farm Sales, Corn and Hogs	1,579.21
Tenant Children's Social Security	120.00
League Camp Transportation	4.00
Earmarked for League Camp	16.00
Tobacco Only	4,942.16
Cotton Only	847.94
House Rent	50.00
In the Name of Our Lord	8.00
Total	\$7,687.62

INDIVIDUAL DONATIONS AND ORGANIZATIONS

Mrs. Cecil Barrineau	\$ 5.00
Mrs. Pauline Bell	20.00
Mr. Fred R. Cannon	25.00
Mrs. Elizabeth Carter	2.00
Mr. N. P. Coker	49.00
Mr. Randolph Coker	5.00
Mr. Melton W. Coker	26.71
Mr. H. E. Carroway	10.00
Mr. William Henry Carroway	10.00
Mrs. M. F. Creel	5.00
Rev. Ronald Creech	25.00
Rev. Bobby Davis	5.00
Mr. Lawrence Driggers	5.00
Mr. J. S. Dixon	15.00
Mr. and Mrs. T. B. Eadon	2.00
Mr. and Mrs. Edward	3.00
Mr. Spigner Eaddy	10.00
Mr. Clifton Evans	100.00
Mr. Euston Green	15.00
Mr. N. C. Gibbons	10.00
Mr. Van Green	10.00
Mr. George E. Galloway	3.00
Mr. Jessie Hicks	5.00
Mr. L. B. Hanna	2.86
Mr. Linwood Hayes	5.00
Mrs. L. O. Holloway	10.00
Kelly Motor Lines, Employees	10.89
Lions Club, Lake City	10.00
Manning	3.00
Mr. Walker Miles	12.16
Mr. E. Maxwell McNaul	5.00
Mr. W. A. Matthews	5.00
Mr. R. T. Mellette	100.00
Morris Funeral Home	25.00
Manning Baptist Training Union	3.00
Mrs. Isoline L. Norton	25.00
Mr. Samuel Pope	10.00
Mr. Cecil Pope	10.00
Rev. Fred Powers	200.00
Mr. Weldon Poston	3.84

Mr. and Mrs. Olin Phillips	2.00
Rev. H. W. Richburg	40.00
Mr. E. D. Roberson	10.00
Dr. H. L. Singletary	100.00
Spiritual Life Conference	16.01
Mr. C. D. Stone	75.19
Mr. H. H. Sellers	1.00
Mr. A. C. Shorter	25.00
Scranton Elementary Children	11.00
Santee Electric Co-Op	50.00
Mr. Herman Taylor	10.00
Telephone Company	25.43
Mr. B. M. Thomas	5.00
Mr. H. C. Thomlinson	10.00
Rev. J. B. Vause	3.84
Unknown Donor	100.00
Unknown Donor, Manning	5.00
Mrs. Alma Weatherford	37.05
Mr. Earl B. Windham	27.00
Mr. C. U. Ward	3.84
Mr. S. R. Webster Sr.	37.50
Mrs. C. V. Ward	15.00
Mr. Earl Wise	.50
Mr. James E. White	10.00
Mr. Winslow Yarbough	10.00

Total \$1,710.03

INDIVIDUALS GIVING COMMODITIES

Mr. Wilmont Truluck	\$ 5.00
A. & P. Store, Manning	48.00
Collins Dept. Store	88.29
Henry McElveen & Friends	138.16
Dr. J. D. Whitehead	259.95
Methodist Youth Fellowship	202.00
S. C. Leach	1.50
Mr. Harry Welch	3.78
Mr. C. V. Ward	8.00
Mr. A. J. Graham	22.40
Dr. P. C. Heiden	110.00
Mr. J. M. Cussac	9.60
Rev. Miller Mellette	26.88
Mr. T. M. Matthews	33.60
Mr. Murray McLendon	108.00
Mr. S. J. Matthews	11.20
Mr. Elwood Weaver	27.00
Mrs. N. E. Green	20.00
Mrs. J. L. Godwin	6.00
Drayton Cleaners, Manning	134.65
Mr. J. D. Hicks	19.00
Mr. C. L. Philips	12.00
Mrs. Pearl Walters	7.00
Rev. Monroe Harrell	4.50
Mr. Carl McElveen	9.00
Mr. Norman Epps	34.00
Mrs. Odell Powell	5.00
Sheriff's Department	19.00
D. L. Yarbough	15.00
Mr. M. W. Thigpen	8.00
Mrs. Charlie Gibbons	5.00

DISBURSEMENTS

Groceries	\$1,745.16
Clothes and Dry Cleaning	403.96
House Supplies	631.27
Doctor and Drugs	161.64
Lights and Fuel	987.76

School Supplies	288.87
Office Supplies	492.58
Gas, Oil, Repair to Car, and Truck	997.64
Salaries	3,940.00
Feed	434.46
General Repairs	258.97
Fire Insurance	116.84
Farm Expenses	1,549.54
Kitchen Equipment	11.12
Tractor Repairs	207.34
Children's Allowance	259.07
Travel Expense	32.76
Veternarian	101.50
Freezer Locker	40.50
New Fence	304.05
Farm Expense	77.10
House Furniture	129.23
Labor Hired	109.45
Superintendent Bond	62.16
Deposit Box	3.30
New Bathroom	865.71
Farm Note	1,000.00
Interest	150.00
Miscellaneous	38.06
Seed	74.70
Liability Insurance	11.45
Stoves for Barn	185.00
Repair on Drain Field	74.94
Oil for Barns	269.44
New Farm Equipment	242.50

Total Disbursements \$16,307.89

AMOUNT IN THE FUNDS SEPTEMBER 30, 1957

General Fund	\$4,561.85
Farm Fund	643.00
Building Fund	1,640.09

A Story With a Moral

"All who would like to go to heaven, hold up your hand," said the faithful Sunday school teacher to her class of four-year-olds.

All but one little boy eagerly raised their hands.

"Johnny," asked the teacher anxiously, "don't you want to go to heaven?"

"I can't 'cause Mama and Daddy told me to come home after Sunday school."

The tragic truth is that many Johnnys and Marys will never go to heaven just beacuse Mother or Daddy said, "Come home after Sunday school."

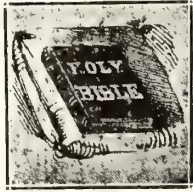
I was saved at a preaching service, weren't you? Oh, I thank God my parents didn't say, "Come home after Sunday school." I shudder to think where I'd be today.

It is just that important!

We pray you, Mother and Daddy, take your children to preaching services, too. They may have to say on the judgment day, "I can't come to heaven, Lord. Mother said, 'Come home after Sunday school.'"

—L. Jack Gray.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: A young pastor, who is a very conscientious person and a good personal friend of mine, disturbed me recently when he told of a married couple, the wife of which has been married and divorced before their marriage. This young couple has come forward in his church and also visited him at his house in an effort to conform to the gospel call and be saved, but this friend told them that there was no chance left for them. What would have been the right course of action for my friend? Did he do right by telling them they had no opportunity? I thought that only those who have committed the unpardonable sin are of the class that have no other opportunity to be saved. Please explain this.—D. Sexton, Virginia.

ANSWER: You are right in assuming that the Bible teaches that there is only one unpardonable sin. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matthew 12:31). The Bible teaches that a murderer as such cannot enter the Kingdom of heaven, but it also teaches that one who has been a murderer and has repented may go to heaven. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15); "Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

According to my understanding of the teaching of the Bible on the subject of divorce, marriage and adultery, this young couple with whom your friend has been dealing have only met the requirement of the laws of the country. When they consummated their so-called marriage and did not meet the Lord's requirements, assuming that everything else was in line, this young man was eligible to be married, but the woman he lives with was not. This does not say that they both may not repent and be saved, meet God's requirements, and live normal happy Christian

lives. The first thing for this young minister to have done would have been to lead them into a saving knowledge of Christ and then point them to the Word of God for instructions on how to straighten up the domestic tangle into which this off-color marriage has brought them. I have heard of the Lord's showing people who were in similar tangles that they should separate and live apart until such a time as their lives were free of marital irregularities before they lived together again. Whatever these may have lacked in being in line with the Bible's teaching before they did so when they came forward weeping over their sins and desirous of being saved, right then they had met the first requirement asked for in the Bible and should have been helped as such. When they were saved would have been the time to have dealt with them regarding their Christian walk, church membership, domestic relations, etc.

See Mark 10:1-12; Romans 7:1-3; 1 Corinthians 7:10, 11. These and other New Testament Scriptures seem to teach that fornication would be the only justifiable cause for a Christian man to divorce his wife or a Christian woman to divorce her husband. The teaching of the Scriptures seems also to indicate that if one of an unsaved couple be saved without the other's finding the Lord, then it is the duty of the Christians that they remain married to the ones to whom he or she were married before the saving grace of God divided the household so that the saved companion might be a means in God's hands of winning to Christ the unsaved partner. But if the unsaved partner will not live with the saved while he or she carries out the Christian obligations required in the Bible, but rather on these grounds leaves the Christian, then the Christian is obliged to remain single until the unsaved partner is reconciled to God and then to the one to whom he is married.

The young pastor of whom you speak should go to this couple and show them that the first step for them to take is that they accept Christ as Saviour and then Lord of their lives. Such passages as Isaiah 1:18; Matthew 11:28-30 indicate that God is ready, waiting and willing to receive such.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

Mr. H. G. Watson

We, the members of Kenly, North Carolina, Free Will Baptist Church, pause to pay a tribute of love and respect to one of our most faithful members, Mr. H. G. Watson. Although his sudden passing brought great sadness to our hearts, we feel he is at rest with his heavenly Father whom he served and trusted here on earth. We feel that he is not only missed by his family, but by everyone who knew and lived near him. He was very faithful to his church and all its activities.

We give thanks to Almighty God for his life, his service and his noble influence upon all of us. We extend to his family our deepest love and sympathy in the loss of their husband and father.

Respectfully submitted,
Mrs. Millard Snipes
Mrs. Richard Oliver
Mrs. A. G. Askew

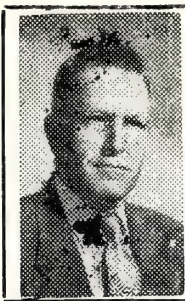
Mrs. Essie Lee Owens

On Tuesday, May 14, 1957, the death angel visited our home and took from us our dear mother, Mrs. Essie Lee Gay Owens. God allowed her to live on this earth for forty-six years and ten months. Now God has called her to be with Him, where she will live eternally. Although we miss her greatly, we believe she is at rest from her pains and worries and present with her Lord, whom she trusted and served here on earth. She was a member of the Aspen Grove Free Will Baptist Church, Fountain, North Carolina, for over ten years.

Funeral services, conducted by her pastor, the Rev. M. E. Godwin, assisted by the Rev. L. B. Manning, were held on Wednesday afternoon from the home. Following the services, her body was laid to rest beneath a beautiful mound of flowers in the Queen Anne Cemetery near Fountain, North Carolina.

Mother was the daughter of Lela O. Gay of Fountain, North Carolina, and the late Benjamin Franklin Gay. Besides her mother, she left to mourn her passing, her husband, Floyd Curtis Owens; two daughters, Mrs. Marvin Langley, Route 1, Fountain; Hilda Faye Owens, a student at East Carolina, Greenville, North Carolina; two sons, Lenwood Curtis Owens of Fountain and

(continued on page sixteen)



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"By him there let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

How can our young people best show their gratitude to God as we once again approach and go through the Thanksgiving season, and on to enjoy the great and holy time set aside as the birthday of our Lord and Saviour? I am more particularly interested in the spiritual aspects of these special seasons when our thoughts and our hearts should be centered on the blessings of God instead of on our material gains.

As a free people we have the opportunity to develop to the fullest extent all the powers of our bodies, minds and souls, and of that which stands out above both body and mind—of character.

In times of prosperity there is grave danger that we will forget God, and give Him no place in our daily living and thinking, so it behooves us to beseech the giver of all things we enjoy that we may not fall into the love of ease and luxury, that we may never lose our sense of moral responsibility, that we may not forget our duty to God, and to our neighbor, and that there may dwell within a keen sense of righteousness and justice. Let our prayers and our efforts be that this spirit of righteousness and justice may grow in the hearts of each of us; that our souls may ever be inclined toward the virtues that tell for gentleness, for lovingkindness and for forbearance toward one another. For it is only by love and patience, courage and fortitude, and above all else, gratitude to God, that we can rise to the level of true greatness. Let us then as Christians, especially young Christians, set our faces and our hearts resolutely against every evil, and with an ever broadening charity, with kindness and good will toward all, but with unflinching determination of all our faculties to smite down the wrongs about us, and may we strive with all the strength that is given to us for righteousness in both public and private life; not forgetting to thank God that it is our responsibility to fight wickedness and to uphold and promote godliness. Is it not for these things that we are called upon in the Bible to give praise and thanksgiving to God? Or have the many material blessings received

caused us to forget God?

How then shall we meet the call which invites us to give thanks today to God for His goodness? Perhaps the answer is to be found in the following poem by Isaac Watts:

"O God, our help in ages past
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home!

"Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

"A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before this rising sun.

"O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home."

Only by acknowledging God as our help in ages past and in times to come, can we face the things ahead in the knowledge that we can stand faithfully and come through victoriously when being tried in the fires of persecution and the trials of the devil, with adequate grace and hope for the years to come. For these spiritual bounties, which are so constantly enjoyed, we are so prone to forget the source from which they came. But if we but stop and soberly consider, they cannot fail to penetrate and soften the heart, which is habitually insensible to the ever-watchful providence of Almighty God.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the most high God, who, while with us in anger for our sins, hath nevertheless remembered mercy."—*From the National Thanksgiving Proclamation of Abraham Lincoln, October 3, 1863.*

"Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chronicles 29:13).

Till You're Well Again

"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

WHAT IS YOUR LIFE?

"... For what is your life? It is even a vapour, that appeareth for a little time, and vanisheth away" (James 4:14). It appears that James allowed his mind to drift and for a moment ponder what life could have been without interference by the evil one. With all the beauty and perfection of Eden

it appeared that man was in possession of a perfect future. Understanding, power and prosperity were in abundance. God lived with man and his voice could be heard as He walked among the beauties of the garden. Man was endowed with understanding to the extent that he was able to call creatures by name according to species. He had power over all created things. He had knowledge to till Eden and dress it. Life in Eden with all that God had to offer must have been grand. Adam must have been able to sit by the sea and call all the fish of the sea, all the animals of the forest and all the fowls of the air to himself and listen to their music while the echo of God sounded approval in the background. It must have been a wonderful life. Not knowing anything but good, there was a family enjoying all that the good Lord had to offer to make his children happy.

Something happened. In heaven, the place where God lived together with His Holy Trinity and all the created beings, there was confusion. Lucifer, the angel that sinned, was cast out of heaven (Revelation 12:7-9; Luke 10:18). He came into the world below at enmity with the Lord. The result was the world brought under sin and condemnation. The power, personality and deceiving nature of Satan caused man to sin.

In the midst of a fallen world there is no need for God's children to be discouraged because of the defects of physical life. Man was driven out of the Eden which God prepared in mercy in order not to live in a sinful world forever. The nature of sin and suffering is evident in the family of Adam (Genesis 4) where Cain rose up against his brother and slew him. It appears that man was to die an outcast but this is not so.

The Lord loves man and has given him power to make out of life what he will. He gives all the enlightenment necessary for success. In order to receive this light one must be interested in the things which He desires and shape his broken life accordingly. God's mercy and love is extended amidst a broken law. Your personality may be marred by sin. Your physical life may be blighted by the weakness of the physical body. Your hopes for success may have tumbled because of your physical health. Just remember that life does not have to be long to be successful. Neither does one have to be blessed with a physical body which possesses normality to be successful. The Lord desires us to put our trust in Him regardless of the circumstances. For life to be a victory just remember that you can serve Him as you are. "... For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this, or that" (James 4:14-15). The

(continued on page sixteen)

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mt. Olive Junior College Must Find More Money

(Editor's note: The following article appeared as the editorial in the November 12 issue of the *Goldsboro News-Argus*. The editor of the newspaper is Mr. Henry Belk.)

The North Carolina College Council has placed Mount Olive Junior College on its tentatively approved list. The action came after careful investigation and a report showed that Mount Olive College is now meeting full requirements for standard certification. The college will remain on the tentative list for a year. If at the end of that time the council has information that it has continued its standards at the highest level, then the institution will be admitted into full certified membership.

This is no small accomplishment for Mount Olive College in such a short few years. Many a new college has struggled along years on end without reaching standards that entitle it to recognition and standing on the approved level.

The accreditation of Mount Olive College insures that work satisfactorily passed by students at the college will be recognized for transfer for other purpose by all members of the council. In other words the action means that the courses taught at Mount Olive are of equal rank with courses taught in the first two years of college anywhere.

The action gives Mount Olive full recognition and standing among junior college institutions.

But there is a new challenge to the college and its supporters. It cannot fall back in the high quality of its work. It cannot reduce its faculty beyond needed requirements. It cannot fall back in library or laboratory. If it does, the council at the end of the year would fail, as is right, to place the college on the permanently approved list.

To reach so soon this high place among junior colleges, Mount Olive has had to extend itself financially. No college pays its way, at least no institution serving the general public. Students pay in their tuition only a fraction of the cost of their education. Foundations, gifts, endowments, churches or other friends must make up difference.

With an enrollment of 87, Mount Olive this year has costs which have risen on a per student basis. This means it has the problem of financing.

The town of Mount Olive, the city of Goldsboro and many friends in Wayne County have shown their faith and confidence in the college and in its administration and future. We are informed that payment of pledges made in the campaign is continuing at an average rate. All of us who made pledges need to remind ourselves of this. We have given a true obligation and the college is depending upon that.

The town of Mount Olive stands to reap most immediate gain from the college. The people of Mount Olive have shown a commendable spirit of cooperation and support of the institution. Its business and professional men have interested themselves financially in the effort.

That is greatly to the credit of the civic consciousness of Mount Olive. The response to date has been so gratifying that there is a good foundation for widening and increasing the work of the town for the college.

The Free Will Baptist churches have the first obligation. The college is their college. It is owned and directed by the Free Will Baptists. For the first time this denomination has in this section an institution to which its own young people can look as they look to this own. But ownership and responsibility carries with it the responsibility of paying the bills. The churches have shown they appreciate the opportunity that is theirs, that they recognize the great need that the college fills. They have pledged financial aid. But this aid must be increased. It must be on a regular basis and a continuing basis. Every Free Will church should include in its budget funds for the college.

The college officers can't carry this burden on their own. They can build here an institution which will add to its record of pride each year only if the town, the county and the churches come forward to help.

Mt. Olive Junior College Treasurer's Report

The following is the October report of

the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina:

Balance, October 1, 1957 \$13,505.95

Receipts

Gifts:

Eastern Conference	\$1,912.15
Central Conference	1,325.15
Western Conference	1,060.78
Cape Fear Conference	585.05
Albemarle Conference	84.33
Blue Ridge Association	15.62
Pee Dee Association	139.49
French Broad Association	3.97
Piedmont Association	15.00

Mount Olive and Community 1,078.00

Goldsboro and Community 470.00

Other Communities 5.00

Virginia 105.00

Other Income:

General Fees 355.00

Activity Fees 35.00

Room Rent 236.25

Board 490.12

Tuition 522.05

Music 50.00

Bookstore 464.25

Refund 18.50

Mimeograph and Sec-

retarial Service 4.00

Miscellaneous 3.00

Total Receipts 8,977.71

Total to Account For \$22,483.66

Disbursements

Salaries \$6,352.72

Social Security Tax 142.93

Office Supplies and Ex-

penses 74.68

Bookstore Purchases 1,133.32

Printing and Promo-

tion 183.74

Food 1,070.11

Travel 181.76

Utilities 83.43

Household and Kitchen

Supplies 194.53

Library 31.41

Refund 50.00

Rent 300.00

Repairs 221.38

North Carolina Sales Tax 57.38

Miscellaneous 7.90

Capital Outlay:

Real Estate 8,000.00

Equipment 2,072.56

Property Improvement 616.06

Total Disbursements 20,733.91

Balance, October 31, 1957 \$1,709.75

NOTES — A N D — QUOTES

By J. C. Griffin



THANKSGIVING

According to our calendar, November 28 is Thanksgiving Day. This is the last Thursday in the month. Our forefathers set apart a day for thanksgiving—giving thanks for the harvest. We have so much to give thanks for and just reasons to return thanks to Almighty God for all His benefits, so let us proclaim with the psalmist and say from the depths of our hearts: "O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy" (Psalm 107:1, 2).

WHO CAN SAY SO?

The *redeemed of the Lord* are the only people in the world who can honestly say from the depths of their hearts, "O give thanks unto the Lord." It is easy to say, "Good morning, neighbor," but to say, "O give thanks unto the Lord," one must know the Lord and know Him in the light of real salvation. We can have a form of saying, "Thank the Lord," but real thanks must come from the depths of the heart. We must be empowered by the person of the Holy Ghost and so perfectly yielded to the Lord that the words, "O give thanks unto the Lord," will just burst forth from our lips out of the abundance of the heart.

SOME THINGS FOR WHICH WE SHOULD BE THANKFUL

We cannot find time or space to thank the Lord for every blessings of the past year or past years. The benefits of the Lord are so much and His blessings so rich that we could never enumerate them, but we can say from the depths of our hearts, "O give thanks unto the Lord." Let us notice the following things for which we should be thankful:

(1) We should be thankful for the blessing of living in America where we can worship the Lord according to the dictates of our conscience. There are people living in countries where their religious privileges are limited. They may have the spirit of missionary labor; they may desire to go out and win souls to the Lord. There are places where Protestants cannot do missionary work. If they desire to, they can worship God in their homes and even in places set apart for worship. Let us thank God that our privilege of worship is yet in liberty.

However, I do see and know of powers that are working, politically, to destroy the liberty of worship.

(2) As a denomination, Free Will Baptist have much to thank God for. We should praise God that so many quarter-time churches have gone on half time, and half-time churches on full time. Then, too, so many of the full-time churches have parsonages where their pastors can live right in the community among their people and administer to them as a real under-shepherd, visiting and praying for them when they are sick or in trouble.

(3) We should be thankful for the young people who, year by year, are dedicating their lives to full-time Christian service. Many of these are preparing to go to foreign mission fields and home mission fields. A host of young men are answering the call to the ministry. Young women are preparing for full-time church administration services such as child evangelism, secretarial work, Bible teaching, etc.

(4) Then we should thank the Lord for beautiful church edifices. Those open, cold, uncomfortable and inadequate places of worship of the past have been replaced with beautiful, modern buildings and educational buildings with several classrooms. Sunday schools that had but very little system are now regulated with well-arranged classes that are fast becoming standard Sunday schools.

(5) We should be thankful for the well-trained teachers and executives in our Sunday schools and churches. In general there is a spirit of progressiveness manifest.

(6) A few years ago we, as Free Will Baptist, were hardly recognized as a people who believed in Christian education; but thanks be to God for His grace that opened our eyes. We should be thankful for our eyes. We should be thankful for our Bible College in Nashville, Tennessee, which is recognized as a worthy college in the field of its administration. We should be very proud and thankful for Mount Olive Junior College, Mount Olive, North Carolina, which has made a great step toward being recognized as an accredited junior college. Accreditation will assure students completing two years of study at Mount Olive Junior College of being able to transfer to institutions of higher learning with full credits.

(7) We as Free Will Baptist have good literature—in fact the best, as we see it, of any denomination anywhere. Our church papers and Sunday school and league literature is as good as any. For this we should say, "Thank the Lord!" Let the redeemed of the Lord say so.

SATISFYING GRACE

"Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! For he satis-

fied the longing soul, and filleth the hungry soul with goodness" (Psalm 107:8, 9).

We are a nation of plenty. There are a very small number of people in our nation that suffer for the necessities of life. Certainly a few in every section may, but in general we have a plenty to eat and to wear. If there are needs, we have churches that are on the alert to see that those in need are supplied with those needful things. (At least this is true in the section where I live). Along with the churches, we have other organizations that are continually helping the unfortunate. So it is good to live in a nation where charity abounds and where, in a measure, we realize that we are our brother's keeper.

As true Americans, we ought to appreciate the work and sacrifices of our forefathers who suffered many hardships to give us a nation of liberty and freedom beyond that of any other country. May we say again with the psalmist, "What shall I render unto the LORD for all his benefits toward me?" (Psalm 116:12). May we give the same answer that the psalmist did: "I will pay my vows unto the LORD now in the presence of all his people" (Psalm 146:1). "Praise ye the LORD. Praise the LORD, O my soul" (Psalm 146:1).

OUR PERSONAL PRAISE

As an individual, I have so much to give thanks for. When I think of the poor way I have shown my thankfulness to God for His blessings, I am ashamed of my littleness. In fact I find myself destitute of the language to give thanks unto my wonderful Lord Jesus for all He has done for me. He has given me 78 years and 5 months here on this earth. I was born in a log cabin, the son of a land renter or share cropper. I was reared by consecrated Christian parents and taught that the only life worth-while was the life of Jesus in the soul of man.

Although poor in this world's goods, I have never suffered for the want of food or clothing. The greatest thing to give thanks for is the salvation that Jesus Christ purchased on the Cross of Calvary. Praise His holy name, one day I accepted that which Christ did for us all and I can say, "Thank God for this Thanksgiving and praise His name for salvation and that I am physically able to do His work in His church." My reader, can you thank God for salvation?

To hate people only makes people hate you. To love people makes people love you for what you do.—Selected.

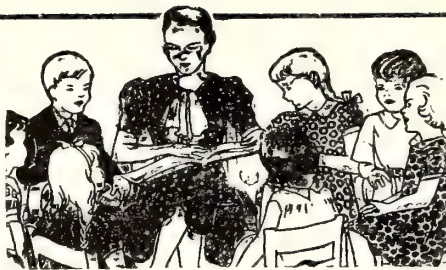
We may not know what the day holds but we know who holds the day.

If Christ is the center of our lives the circumference will adjust itself.

STORIES

—FOR OUR—

BOYS and GIRLS



The Twins Give Thanks

YIPPEE!" the twins yelled as they dashed into the house. "School's out. Tomorrow is Thanksgiving and we are going to the country to eat turkey at Grandmother's."

"I can hardly wait to get there, so we can feed the calves!" Phil exclaimed.

"And we can take Buster to help us bring in the cows tomorrow night," Fran said as they ran through the house to the kitchen where they usually found their mother when they came home from school. But tonight no delicious odors came from the kitchen.

"I wonder where Mom is?" Francis wondered, and the twins hurried to the bedroom where they found Mrs. Adams looking very serious, while she put a few clothes into a small suitcase.

"What's up, Mom?" Phil asked anxiously.

"I received word that your grandmother had a bad fall today and broke her hip. Your father and I are driving out to Elmhurst to the hospital to see her right away. We won't be able to get back for Thanksgiving dinner here, so I called your Aunt Mabel and she said she would be glad to have you eat Thanksgiving dinner with them."

The twin's faces fell. They were disappointed. Plenty disappointed. Why, they had been counting on that trip to Grandmother's for days. It wouldn't be nearly as much fun to go to Aunt Mabel's. She and Uncle Harry weren't even Christians, and there wouldn't be any children there except Bobby, and he was only six.

The twins watched their mother finish packing, then they moped into the front room and perched on the arms of the divan, where they watched out the window for their father to come home from work.

"Thanksgiving won't be any fun at all," Phil said.

"No, we won't have hardly anything to be thankful for. But poor Grandmother, we're better off than she is—she won't have a very good time. Mother said a broken hip hurts a lot."

When Mr. Adams came they took the twins to their aunt's home. Just as Mr. and Mrs. Adams pulled out of the driveway Mrs. Adams called, "Pray for Grand-

mother, and don't forget 'In everything give thanks.'"

The next day the twins sat down to a table loaded with good things to eat. They waited for Uncle Harry to pray or to call on someone, but instead he began passing the turkey. Phil looked at Fran and Fran looked at Phil. Each knew what the other was thinking. Someone had to pray. They couldn't think of eating without thanking the Lord for the food.

Fran said timidly, "Aren't we going to thank the Lord for this good meal?"

"Do as you like," Uncle Harry said gruffly.

Fran swallowed hard and looked at Phil. Uncle Harry looked displeased. Maybe she shouldn't have said anything. Everyone around the table was so quiet. Then she saw Phil bow his head, so she bowed hers, too. Phil began to pray.

"Dear Lord, Fran and I want to thank You for this food. Thank You for giving us so many good things. Bless those who don't have much, and make Grandmother well in a hurry. Amen."

That afternoon the twins were playing with Bobby when he looked at Phil and said, "Who were you talking to with your eyes shut at dinner?"

"I was praying, Bobby—talking to the Lord."

"Who's He? I didn't see anyone but us."

"The Lord Jesus lives up in heaven now. But a long, long time ago He came to live on earth. He made sick people well, and made bad people good, and He even let some wicked men kill Him because He loved everybody so much. But He didn't stay dead, 'cause God, who's His Father and made the world, made Jesus come back to life again. Then He went back to heaven to live and now if we love Him, He will make us good, and help us not to be naughty."

"And Jesus gives us all the good things we have," Fran chimed in. "That's the reason we bow our heads and thank Him for them. He can hear us wherever we are."

"Is He like superman?" Bobby demanded.

"No, Jesus can do bigger things than superman ever thought of doing. Besides

Jesus is real, and superman is just make-believe."

"Did your Daddy and Mommy tell you about Jesus?" Bobby asked.

"Yes, and we go to church and Sunday school and hear about Him too."

"I guess my Daddy and Mommy don't know about Jesus. They never close their eyes and talk to Him. I've never been to Sunday school either."

"Maybe they'll bring you to our house some Saturday night, then you can go with us on Sunday morning," Fran said.

Later when Fran and Phil were by themselves, Fran said, "I guess we have a lot to be thankful for, after all. Just think, Bobby didn't even know who Jesus is. Wouldn't that be terrible? People who don't know about Jesus miss out on a lot."

"Boy, they sure do. I guess it's not as important to have fun on Thanksgiving as it is to give other folks something to be thankful about."

"Even if Uncle Harry and Aunt Mabel won't go to church, maybe they would listen to us if we would tell them how Jesus died for them. At least we can try," Fran decided.—*Junior Trails.*

A Prayer Of Thanksgiving

Blanche E. Herbert

THANK Thee for the blue of the sky, the sunshine and the sweetness of the air. I thank Thee for the dark days and the storms, for they heighten my appreciation of the sunshine, the calm and the peace when they are mine.

I thank Thee for work that keeps me wholesomely occupied from morning until night. I thank Thee for comforts and joys; and I pray Thee to help me to make the most of them while they are mine.

I thank Thee for disappointments, for they make me thoughtful, and through them I am led to understand what are the real values and essentials of life. I thank Thee for sorrow, for from the depths of woe I have learned to cry unto Thee—a blessing which I might have missed had I always been happy. I thank Thee for pain, failure and want, for through them I am cleansed of self, my mind and heart are enlarged, my insight is deepened, and I am thus enabled to be a more discerning and sympathetic friend and neighbor. These everyday blessings and experiences—they are all mine.

I pray Thee to increase my power to suffer in silence that I may not add to the woes of others, and to help me to smile and carry a cheerful voice that I may add a few more rays of sunshine to the brightness of the day.—*Boyhood Life.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Quarterly Workshop At Macedonia Church

The first quarterly workshop of the Midway Woman's Auxiliary Convention of Georgia will be held at Macedonia Free Will Baptist Church on December 5, 1957. The theme for the workshop will be "Study." The following is the planned program for the workshop:

Morning Session

- 10:00—Opening Hymn, "We're Marching to Zion"
—Devotions, "Importance of Study in Auxiliary Work," Mrs. O. B. Everson
10:20—Welcome, Mrs. S. T. Shutes
—Response, Mrs. Margie Hudson
10:30—Learning Who's Present
10:45—Study Period
11:15—Congregational Song, "Saviour Like a Shepherd Lead Us"
11:20—Message, "The Need of Study Today," Rev. S. T. Shutes
11:55—Closing Hymn, "Standing on the Promises"
—Adjourn for Lunch

Afternoon Session

- 1:00—Hymn, "Stand Up, Stand Up for Jesus"
—Devotions, "Why Study," Mrs. Ida Tabb
1:15—"Place of Study in Field Secretary's Work," Mrs. Edith Shiver
1:30—Study Period
2:15—Reports of Standing District Officers:
Mrs. O. B. Everson, President
Mrs. Wynell Clower, Vice-President
Mrs. Betty Day, Recording Secretary
Mrs. W. T. Hudson, Assistant Recording Secretary
Mrs. Grace Houston, Corresponding Secretary
Mrs. L. R. Curtis, Treasurer
Mrs. Edith Shiver, Field Secretary
Mrs. O. L. Houston, Youth Chairman
Mrs. S. T. Dunning, Study Course Chairman
Mrs. Roy Lanier, Stewardship-Prayer Chariman
Mrs. Nancy Johnson, Personal Service Chairman
2:45—Open Discussion, Led by Mrs. O.

B. Everson, President
3:00—Announcements
—Benediction

Fountain, N. C.—The Woman's Auxiliary of King's Cross Roads Church met on Wednesday night, November 6, 1957, in the home of Mrs. Walter Corbett. The meeting was opened by the president who read the evening Scriptures. Prayer followed by Blanche Tugwell.

The topic for discussion was "Send Out Thy Light to Mexico." Those taking part on the program were Lillie May Harris, Rubelle Manning, Blanche Tugwell and Nellie Bland. The 24 members present were dismissed with prayer. Refreshments were then served by the hostess, Mrs. Corbett.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its last general meeting of the year on Monday night, November 18, at 8:45 at the church. There were 31 members present. The president, Mrs. Ralph Beamon, led the devotions.

Officers elected for the coming year were: President, Mrs. Herman Hersey; Vice-president, Miss Myrtle Garris; secretary-treasurer, Mrs. Emerson Woodall; youth chairman, Mrs. Norwood Talton; stewardship chairman, Mrs. George Howell; personal service chairman, Mrs. C. T. May; prayer chairman Mrs. Reuben Jones; study course chairman, Mrs. Albert Woodard; corresponding secretary, Mrs. Lawrence Garris; nominating committee chairman, Mrs. Jack Davis.

Circle chairmen were chosen as follows: Evelyn Hersey Circle, Mrs. Ralph Beamon; Mabel Willey Circle, Mrs. Walter Davis; Laura Belle Barnard Circle, Mrs. Leland Batten; Margaret Merkh Circle, Mrs. Ruth Hersey.

The auxiliary states that it had a good year in work for the Lord and that its prayer is that 1958 will be an even greater year.

After being dismissed in prayer by Mrs. Mary Wall, the ladies were served refreshments with the Laura Belle Barnard Circle acting as hostess.

Newton Grove, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church met Monday evening, November 11, at the home of Mrs. Albert Lewis for the dual purpose of bestowing a special honor on its only octogenarian member and of holding the regular monthly meeting.

The president, Mrs. Felton Godwin, opened the meeting and led the group in singing "Happy Birthday" to four members who have birthdays in November. They are as follows: Mrs. Annie McPhail, Mrs. Leo Bass, Mrs. Winslow Tart and Mrs. Ira Warren.

Taking the scripture from Isaiah, Chapter 55, Verses 6-9, the president gave a most inspirational devotional, concluding it with the story of a red rose, which she used to illustrate the noble and fervent life of the honoree, Mrs. Annie McPhail, who was observing her eighty-sixth birthday. As a gift from the auxiliary, Mrs. Godwin, at that time, pinned a corsage of red roses on the honoree.

The devotional then culminated in an impressive ceremony in which Mrs. McPhail's name was given to the auxiliary as a special tribute for her many years of unexcelled service and devotion to Oak Grove Church and its auxiliary.

After receiving a special birthday kiss from the president, Mrs. McPhail, looking youthful and radiant and definitely belying her eighty-six years, graciously thanked the auxiliary for the great honor. She also expressed an earnest desire for continued life in order to help repay the many kindnesses and honors which she had received.

As a further tribute to the honoree, the president and Mrs. Carl Warren sang a duet, entitled "Our Best." They were accompanied at the piano by Miss Judy Rose.

At the conclusion of the business part of the meeting, the program chairman, Mrs. Albert Lewis, presented Mrs. Ray Warwick, who taught the auxiliary lesson which was entitled "Send Out Thy Light to Mexico." Mrs. Warwick concluded the lesson by showing Mexican souvenirs which she had purchased in Juarez, Mexico.

Following the lesson, Dixie Lewis and Judy Rose conducted two interesting Bible contests.

The hostess, Mrs. Lewis, then invited everyone into the dining room for refreshments. The dining table was covered with a lace cloth and centered with an arrangement of white chrysanthemums flanked by crystal candelabra holding burning pink tapers.

Mrs. Ira Warren served the two-tiered birthday cake, which was exquisitely decorated for Mrs. McPhail's birthday, while Mrs. N. R. Lewis served lime punch. An assortment of mints and nuts completed the delights.

Twenty-eight members and five guests went away wishing for Mrs. McPhail many more happy birthdays and at the same time thanking Mrs. Lewis for her gracious hospitality to the Annie McPhail Auxiliary.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Financial Statement

BOARD OF FOREIGN MISSIONS

October, 1957

Cash in Bank, October 1, 1957 \$25,984.87
Receipts 11,856.78

Total to Account For \$37,841.78
Disbursements 9,550.19

Balance in Bank,
November 1, 1957 \$28,291.46

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 2,800	\$ 2,727.10	\$ 72.90
Arkansas	2,800	2,466.30	333.70
California	2,800	1,035.92	1,764.08
Florida	1,800	1,604.09	195.91
Georgia	3,700	3,464.33	235.67
Illinois	4,000	3,767.57	232.43
Kentucky	2,100	850.64	1,249.36
Maine	300	150.00	150.00
Michigan	14,300	11,637.72	2,662.28
Mississippi	1,700	1,177.70	522.30
Missouri	10,300	6,916.36	3,383.64
Nebraska	100		100.00
New Mexico	200	281.76	
N. Carolina	20,250	28,059.08	
Ohio	2,900	3,125.56	
Oklahoma	6,500	4,532.88	1,967.12
S. Carolina	4,100	5,091.96	
Tennessee	9,100	7,643.07	1,456.93
Texas	3,600	3,105.89	494.11
Virginia	3,600	5,275.38	
W. Virginia	2,700	1,229.60	1,470.40
Misc.	3,565	3,598.53	

\$103,215 \$97,741.44 \$16,290.83

Prayer and Praise Letter

November 1, 1957

Dear Fellow-worker,

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

This particular admonition from God's Word seems to be very appropriate for our department at this season of the year.

WE ARE THANKFUL:

1. For the supplying of all our needs.
2. For the health of our missionaries.
3. For successful missionary conferences.
4. For the safe return of the Willeys from Brazil.
5. For the new baby born to the Herseys in Japan.
6. For the safe arrival of Miss Wilson

to India.

7. For the new school in India.

8. For the response to the new field in Africa.

9. For the hearts crying for revival.

10. For each of you who have prayed.

We could go on and on adding to this list of praiseworthy items, and there would be no end. Suppose that you sit down and start numbering the things for which you are thankful. In so doing you will, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).
WE NEED TO PRAY!

1. For safety in travel for the Hannas. They are scheduled to arrive in St. Louis on November 5.

2. For Miss Volena Wilson as she assumes the responsibility of the South India station after Miss Barnard leaves.

3. For safety in travel for Miss Barnard who plans to leave India on November 15.

4. For Dave Franks who plans to leave December 27 for language study in Brazil.

5. For Lonnie and Anita Sparks as they finish their language study in Switzerland, and transfer to Africa to study the "Twi" language.

6. For Rev. Gordon Timyan as he continues to negotiate for us regarding the land grants in Africa. There is still some opposition.

7. For the missionary candidates as they continue their preparations.

8. For the national workers on each of our fields.

9. For the divine guidance in choosing a field in Brazil, and perhaps in Argentina.

10. For missionary conferences scheduled for this month: Swannanoa Free Will Baptist Church, Edgemont, Shady Grove, St. Mary's and Pine Level all in North Carolina.

A BIG STEP FORWARD

We believe that it was a step forward when we accepted the opportunity and challenge to enter French West Africa with our missionary program. It was also a big step forward when we sent missionaries to Japan. And now we are taking a big step forward by sending missionaries to South America. This means that we must "step up" our praying and giving for foreign missions. We are involved in eternal issues. Everything we do in our foreign mission work is connected with the eternal purposes of God and affects the well-being of

countless lives. If our methods are untouched by the Spirit of God we cannot hope to succeed. Will you please pray that as we continue to step forward, we may do so under the warm direction of the Holy Spirit.

AN UNUSUAL EXPERIENCE:

The man had been admitted to the hospital and it was soon discovered that he was very ill. He was loosing his life's blood faster than the transfusions could replace it. He was immediately prepared for surgery. We were in the room with him and had just engaged in prayer on his behalf. He was losing the color from his face, yet he was calm and confident and had no fear. After the doctor and nurse had left the room he beckoned for us (his pastor, a deacon and I) to come near his bed. He had something he wanted us to know. His voice was low, yet steady and distinct. He said, "I may not live through this operation. Whatever happens, however, will be all right. I am ready to go. I have made my will, and everything I have will be given to my church. I only ask that you take enough money out for my funeral and burial expenses. I want the Lord to have the rest." At this time the door opened and the orderly entered with a wheel-stretcher and he was soon ushered out of his room into the hall and off toward the operating room. As he passed by me in the hall, covered with a white sheet, a white cap on his head, and with blood dripping hurriedly into his veins from four suspended vessels, I thought to myself, "Surely, he is taking a big step." The doctor spent over nine hours with this man in the operating room. He survived the operation and lived for several days but on October 28, 1957, he made the big step forward, and went home to be with the Lord.

This man's estate will perhaps be several thousand dollars that will be utilized for the work of the Lord. Would that others might be challenged by this brother's example in leaving his worldly goods for the cause of Christ. No greater investment could be made. It would be a big step forward. The man to whom I refer is Brother Carl Brown of the Highland Park Free Will Baptist Church, Highland Park, Michigan.

WHAT IS YOUR LIFE PURPOSE?

No life can signify much unless it is joined to a high purpose. To belong to a purpose makes it possible to steer straight through life's shifting, confusing circumstances. When asked, "What will be the sign of thy coming, and of the end of the world?" Jesus said: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Yet again, "Go ye into all the world and preach the gospel to every
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



What Christ Means To The Christian

(Lesson for December 8)

Lesson: Philippians 3:1-21

Golden Text: Philippians 3:8

I. INTRODUCTION

Many songs have been written to describe what Christ means to the person that knows Him as Saviour. Perhaps one of the greatest is the song, "I'd Rather Have Jesus." In this beautiful song we are made to realize that Christ means much more than houses, lands, silver, gold, men's applause, etc. He is all that one needs in finding peace, joy and contentment in a world filled with unrest and dissatisfaction. To the Christian who loves Him, there can be nothing to take His place. The joy of the Christian is to be full, and this fullness comes through dependence upon Christ. The purpose of this lesson is to help us realize our need of Christ. This will happen when we understand what He means to the Christian.

As we studied our last lesson we found that the Philippian Church was faithful and flourishing, and one which Paul loved. However, it seems that it was disturbed by the Judaizing teachers who endeavored to keep up the law of Moses and mix the observances of it with the doctrine of Christ and His institutions. In our lesson today, Paul seeks to separate the law from Christ completely, and bring the Philippians to see that He alone is the One to trust in. He begins this chapter with warnings against these seducers.

—*The Bible Student* (F. W. B.)

II. HELPFUL HINTS

1. Even those with the best of reasons for having confidence in the flesh will find that this is insufficient in the end (Philippians 3:4).

2. Outward ceremonies and a strict adherence to the letter of the law are not sufficient to make one righteous before God (Vs. 5).

3. Even if it were possible for a man to walk perfectly within the law, this would not justify him before God (Vs. 6).

4. In the light of eternity the Christian learns to make a proper evaluation of what is gain and what is loss (Vv. 7, 8).

5. The perfect robe of Christ's right-

cousness alone will make us acceptable before God (Vs. 9).

6. When we really know Christ we will know something of the power of His resurrection, but also the fellowship of His sufferings (Vs. 10).

—*The Bible Student* (F. W. B.).

7. The fact that we are complete in Christ's righteousness does not absolve us from pressing forward toward the mark of the prize of the high calling of God (Vv. 12-14).

8. He who claims to have apprehended all spiritual truth to perfection thereby reveals that he does not understand spiritual truth (Vv. 13, 14).

III. ADDITIONAL TRUTHS

1. Paul was not a convert from the degradation of sinful living. He was not a "down and outer" but an "up and outer." By family and training he rated high level recognition. He had added to his reputation among the Jews by his ardent persecution of these whom he regarded as heretics.

Then he met Christ and an entirely different viewpoint became his. It was then that he made the great decision to renounce it all that he might truly follow the Lord. Under different circumstances, this is just what happens to every believer. Christ becomes the center of life and "the things of earth . . . grow strangely dim in the light of His glory and grace." —*Moody Monthly*.

2. of the stock of Israel . . . an Hebrew of the Hebrews. Thus it was that Paul identified himself with God's specially-chosen people, Israel. There was no arrogance in Paul to make him thus speak, for he went on to say, "But what things were gain to me, those I counted loss for Christ" (Philippians 3:7). Though Paul was a Jew by birth, he was a Christian by grace. We have yet to meet a Jew, Christian, or non-Christian, who was ashamed of his "Jewishness" or racial background. There is much about his race of which the Jew can speak with glowing and justifiable pride and gratitude.

When some members of the British House of Commons taunted Benjamin Disraeli about his being a Jew, he replied, "It is true that I am a Jew, but I would like the honorable members to know that when their ancestors were living in the woods their bodies painted, little better than savages, my ancestors were writing the Book of Psalms and building Solomon's Temple!"

That was a truthful reply.

—W. B. Knight, D. D.

3. After listing his privileges, favors and achievements as so many things that he had sacrificed for Christ, he widened his scope to include the loss of all things for the knowledge of Christ Jesus. To the apostle nothing else was worthy to be called good in comparison with the one highest good. Jesus, like the sun, overwhelms and hides all lesser lights or good to those who trust Him. —*The Advanced Quarterly* (F.W.B.).

4. Paul's early experience of being caught up into paradise and seeing the glories of the heavenly world no doubt had a profound effect upon his whole subsequent life, as did also his vision of Christ. After such experiences, all that this world had to offer would seem small in comparison with the glory of the future state. Inevitably there would be an intense longing to attain to such a condition of bliss. Eternal life in the glory world was the great prize set before him, to gain which he was willing to sacrifice his all. No labor was too arduous and no requirement of God was too great to dampen his enthusiasm or to impede his progress toward the heavenly goal. Instead of unfitting him for life in this world, this future prospect furnished inspiration for his unceasing efforts in winning others to Christ. The hope of heaven should likewise be a strong motive for Godly living and for useful living on our part. By and by we're going to meet the King, and how glorious it will be to receive this approval and a reward that will never end!

—*Selected*.

5. You've heard of the dog that chased a freight train, and when he caught it didn't know what to do with it. All his effort ended in disappointment. It would have been a tale with a different ending if he had gone after a rabbit; but he spent his precious energy chasing an iron horse that couldn't reward him with a single juicy bone.

It is a good thing to take stock of life now and again, and to ask; "What am I chasing? What are the objectives of my life?" I can't help wondering whether that dog took a good look before he streaked off after that train. Maybe his hound nature made him chase it just because it moved. He didn't stop to ask whether the effort was worth-while.

Too many lives are being spent in the pursuit of unworthy things, which will issue at last in bitter disillusionment. Only as we "set our affection on things above" can we be sure of avoiding disappointment. To reach the borders of eternity, and then to realize that we have been "chasing freight trains" and ignoring the priceless blessings which are offered in Jesus Christ will be the greatest tragedy of all.

—R. G. LeTourneau.

MISSIONS

(continued from page fourteen)

creature." Thus the Christian's life purpose is defined: *to preach the gospel to every creature.*

Thank offering envelope is enclosed with this letter. As we offer our thanks this Thanksgiving month, may we be thankful that we were not born in a heathen land and may we give as we are able, that those in foreign lands may hear of our wonderful Lord. It would certainly be a *big step forward*, if every one who received this letter would return the enclosed envelope with a thank offering for foreign missions.

Prayerfully submitted,
Raymond Riggs
Promotional Secretary-Treas.

OBITUARIES

(continued from page eight)

Guy Franklin Owens, a student at the Free Will Baptist Bible College in Nashville, Tennessee; one sister, Mrs. Clifton Galloway, Wilson; five brothers, Lloyd, Tony, Lester, Daniel Gay, all of Route 1, Fountain, and Allen Gay of Norfolk, Virginia; two grandchildren, Lenny Owens and Faith Langley; and a host of friends.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." She fought a good fight; she finished her course; she kept the faith, and for her there is laid up in heaven a crown of righteousness.

Though we don't have you here by our side, We've cherished memories of you, our guide.

Your place is vacant; it cannot be filled,
But we'll all be so deeply thrilled
When we meet you in heaven, on that beautiful shore.

We shall praise God together—separated no more.

Lovingly submitted,
The Children

Till You're Well Again

(continued from page nine)

apostle, Paul, said, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour . . . For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Philippians 1:21-24).

Unrecognized Blessings

SOME time ago, after years of absence, a man returned to his native home in Central Pennsylvania. There he met a man who had been a friend of his boyhood and who had also come back to visit the home of his youth. They fell to talking of the years gone by; and this friend, an eminent minister, spoke of his boyhood days. He had lived on a farm, and he and his brothers had had to work hard. They had had their holidays, but they were rare. While other boys were driving about the country, they were toiling in their father's fields. "We often complained," said he, "of the hard lot we had." Yet that father was most faithful in the training of his children. His discipline, though strict, was loving and tender. He provided carefully, and at sacrifice, for the

education of his children. He sent all his sons to college and they became useful and honorable men. And said this man: "I have never ceased to be thankful for the way I was brought up in my fathers house."

There are some whose hearts will be heavy, perhaps bitter, on Thanksgiving Day. Misfortune, suffering, bereavement has been their lot. Let them remember that we are all in our Father's house. We may think that we have been hardly dealt with and may complain of our lot. Some day, we, too, shall be thankful for the way in which we were brought up in our Father's house. "Thanks and praise be unto Thee for Thy Fatherly hand ever upon us in sickness and in health, in joy and in sorrow, in life and in death; yea, Lord, for that there is nothing for which we may not bless and thank Thee."—*Reformed Church Messenger.*

CHRISTMAS AND SPECIAL OCCASION CARDS (WITH SCRIPTURE TEXT)

This year we have selected a Christmas assortment designed exclusively for you who love Christmas and understand its true meaning. It is not an assortment created just to sell, but one designed also to put the true Christmas thought first and foremost.



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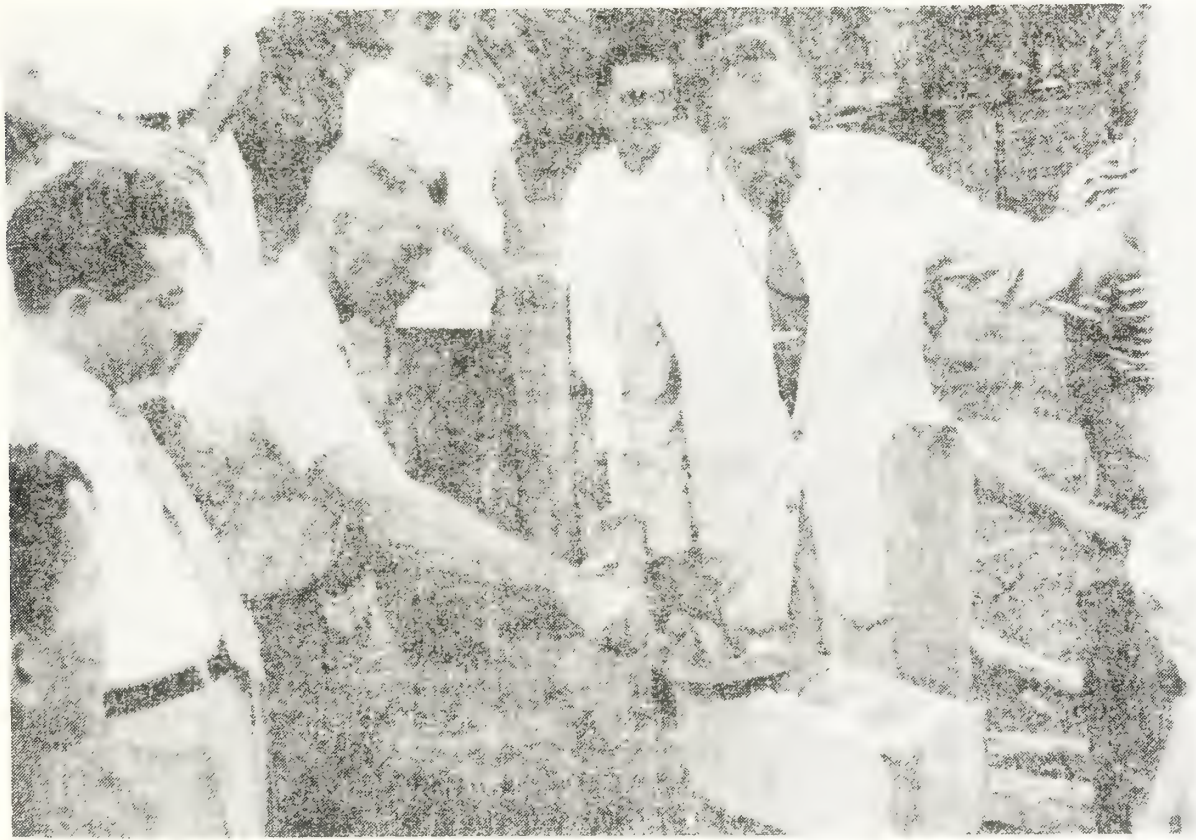
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 4, 1957

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LAYING CORNERSTONE FOR MATAHAMBRE CHAPEL



Pictured above is the Rev. Antonio Echevarria, pastor of the Matahambre Chapel, Cuba, laying the cornerstone for the new chapel. In the center is the mine geologist, Robert Grantham, representing Mr. Nelson in laying the cornerstone. Rev. Willey prayerfully observed this important and historical event. The man behind Mr. Willey made the contribution of the land.

EDITORIAL

JESUS ANSWERS HIS ENEMIES

In this issue we are beginning a series of editorials on the response of Christ in reaction to His enemies as they openly opposed Him. Our study will come in part from the four gospels. In Luke 11: 14-23 we read a most amazing account and interesting of the opposition against Christ by the Jewish leaders. However, this is not the only time in which Christ was faced with the critical and unbelieving Jews. The most amazing truth is that they were never able to bring a true accusation against Him. In this text Christ answers His enemies as they question the source of His power to perform miracles.

CHRIST'S POWER MISREPRESENTED

In this passage Christ gives proof of His divine mission, by proving His power over Satan. This He did in casting the dumb spirit out of the man (Vs. 14). As in every instance of some miraculous act of the Son of God, the reaction of the people varied. One thing was most certain; the pharisees, sadducees, etc. were always there and never failed to seize an opportunity in carrying out their wicked purposes.

When the dumb began to speak some of the people wondered. Perhaps they gave the miracle some serious consideration, but they did not believe. Similar words are recorded by Saint Mark, such as, *they were astonished or they were amazed*. Never had a man spoke as Christ and never had anyone performed such miracles. *"But some of them said, He casteth our devils through Beelzebub the chief of the devils"* (Vs. 15). Beelzebub was the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits. —*Peloubet's Bible Dictionary*. This being true we can readily see the reason for the misrepresentation that was given to Christ's power. *"And others, tempting him, sought of him a sign from heaven"* (Vs. 16). The Jews believed in signs and they wanted Christ's authority proven by a sign from heaven, as they perhaps remembered that God had a sign on Mount Sinai when the law was given. Jesus does not immediately answer them concerning the sign but first deals thoroughly with the misrepresentation.

JESUS APPEALS TO LOGIC

"But he, knowing their thoughts, said unto them, Every Kingdom divided against itself is brought to desolation; and a house fall-eth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub" (Vv. 17, 18). It is not logical to suppose that Satan, being the subtle person which he is, would ever agree to measures that would tend to his own overthrow and yet, this is the picture as Christ appeals to their reasoning.

Surely the reaction of these people was without thought. They had not taken time to test the authority of Christ and when they did they did not believe. In the same respect today many are always ready and anxious to question the authority of Christ. It may be through a minister, or a Godly teacher that the authority is felt and proclaimed. Even so, Christ, knowing our thoughts, can convict us by the use of our own words and actions, if we are honest with ourselves.

What these people accused Christ of they upheld in others of their own people. *"And if I by Beelzebub cast out devils, by whom do your son cast them out? therefore shall they be your judges"* (Vs. 19). Some of their kindred had undertaken, in the name of the God of Israel, to cast out devils, and they were never charged with such an accusation as was Christ. In opposing the convic-

tions of this miracle, they were enemies to themselves by refusing to receive the kingdom of God in Christ Jesus (Vs. 20). Christ speaks of *the finger of God*. It could be that He wished to express how easily he could conquer Satan. This He did throughout His ministry in casting out demons and even in His own victory over temptation.

A STRONG MAN ARMED

Satan is a strong man armed. No one can truthfully deny the power of Satan. He is described as the prince of this world and his influence is far-reaching. He guards his house well; his goods are protected. *"When a strong man armed keepeth his palace, his goods are in peace"* (Vs. 21). The devil can possess the individual's heart and mind, and this he does for he is a cunning and crafty fiend. *"But when a stronger than he shall upon him, and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his spoils"* (Vs. 22). This is fulfilled each time a soul is converted. Christ comes in and Satan flees from His eternal presence and when Christ forces Satan out the soul is set at liberty.

In conclusion, Christ said *"He that is not with me is against me; and he that gathereth not with me scattereth"* (Vs. 23). "The whole drift of his (Christ's) doctrine and miracles was to break the power of the devil, that great enemy. It was the duty of all to join with him and to follow His guidance, to receive His gospel and come heartily into the interests of it; for otherwise they would be reckoned as siding with the enemy." —*Matthew Henry's Commentary*.

Neutrality is impossible in religion and yet this is what many Christians seek after. In failing to be on Christ's side is to be against Him; not to be marching with his pilgrims to heaven is to be marching with His enemies to hell. There is no middle course. Christ is the answer to the evils of our day just as He was the answer to the evil forces within the heart of the man in our text. May all learn to trust in Him.

CONVERSION

A little girl was asked to give her experience of conversion. *"I don't know that I have any experience. All I know is that Jesus said, 'Come unto Me,' and I came. He said, 'And I will give you rest,' and He gave me rest." Believe and receive now the Gift of eternal life. —Tract.*

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What Think Ye of Christ?

Herbert Bryan
Sea Level, North Carolina

STARTLING as it may seem, all normal people think constantly, while awake, and the percentage that think seriously about Christ, and who He is, is small.

In Matthew 16:13-16 Christ posed two great questions: Verse 13, "... Whom do men say that I the Son of man am?"; Verse 15 "He saith unto them, But whom say ye that I am?" The former was a general question; the latter a very personal one. The latter was one that every normal person will one day answer.

It is interesting to note the testimony of some ancient men as to who He (Christ) was and is. Isaiah said, "... His name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, and The Prince of Peace" (Isaiah 9:6).

It is recorded in The Song of Solomon 2:1, "I am the rose of Sharon and the lily of the valleys." Matthew said, "His name shall be called Emmanuel." In Mark He was called Son of the Blessed. Luke called Him the Son of the Highest. The author of Hebrews said He was the Captain of Salvation. John said He was Alpha and Omega, the First and the Last, the King of kings and the Lord of lords. Peter said He was the Christ.

Very interesting indeed is the contrast between the testimonies concerning Christ. Other men of Jesus' day gave their opinion. Some said He was John the Baptist risen from the dead. Some said Elias, some Jere-

miah, some a prophet; and Nicodemus said He was a teacher.

We also have the testimony of the Scripture. The Bible says He was virgin born, lived a perfect life, was crucified, buried, and resurrected, ascended into heaven and is coming again.

Regardless of what Isaiah, Matthew, Mark, Luke or John may have said about Him, that was their say. The main point in question is "Whom do ye say that Christ is and what will ye do with Him?" The latter question is just as inevitable as death itself. Just as sure as death comes to all, then the matter of doing something with Jesus is facing all. To everyone He is Lord or mere man. There is no neutral ground. For one to try to be neutral is to be against Christ.

Mohammed, Buddha, Confucius and the other so called great men and their deeds may pass by unnoticed, but not the Son of God!

Every person is on one side of the fence or the other; lost or saved and it's not the decision of ancient men but it's "Whom do ye say that Christ is?" What a person thinks of and does with Christ in this life will determine where he will spend eternity. Whom do ye say that Christ is and what have ye done with Him? Just as He was on Pilate's hand and he had to set Him free or deliver Him to the mob, so He is on our hands to accept or reject. Will you accept Him and live?

Thanks for Everything

Dorothy C. Haskin

THE little seven-year-old girl bowed her head and in a low voice prayed, "Dear Lord, thank You for the food. We appreciate it. In Jesus' name. Amen."

Her mother bit her lip and patiently poured the milk in Carol's oatmeal. There had been a tug at her heart when her daughter had used the word *appreciate*. Such a long word for such a little girl! There was only one reason why she had used it: she had heard her mother say it often. And Carol's mother recognized that without conscious effort she was teaching her little girl not only words, but also attitudes.

How important it is that we Christians train ourselves to be thankful. How frequently we are encouraged in the Lord

(Psalm 105:1). And how much there is for which to be thankful at each stage of our children's lives.

My neighbor was going to have her second child, and I asked her, "What do you want this time, a girl or a boy?"

"I don't care which," she replied with a happy smile. "I'll be thankful so long as the baby's normal."

The baby was. And the mother was thankful. In this day when there is so much stir to accept and help those children who are not normal, a mother should be especially thankful when her children are healthy. In the great design of God, He has decreed that some should have the extra grace of accepting situations that are

not normal. Therefore, there should be an extra thankfulness when one does not have to adjust to the difficult situation, but can say, "Thank You, Lord, for giving my child standard equipment."

All of Flora's five children were normal, and for that she was thankful, but they weren't average. That is, they didn't receive average grades in school. They were always at or near the end of the class. Flora was ambitious for her children. She hadn't been allowed to go to college, neither had her husband, and so she determined that her children should go. However, none of them received grades that showed them up to college standard. That was because their talents lay in other lines. One boy became a wizard in radio, another as a carpenter, one girl became a gym teacher, and the other two daughters were "born mothers."

It took Flora many years and many hours of prayer to be thankful that her children filled their own places in the world. They didn't fill the places she coveted for them, but she learned to say, "Thank You, Lord, that You have given each one his own talent."

And there was Millie. She, like many another mother, wanted her only son, Tom, to marry a girl with both beauty and brains. Tom met Jocelyn at college. She worked in one of the offices. She was a plain girl but he was attracted to her. Only Millie's deep love for her son made her consent to the marriage. Five years after the wedding, Tom was afflicted with an incurable disease and Jocelyn nursed him devotedly. Millie learned to be grateful for her daughter-in-law. Both beauty and brains might have been discontented with a man tied to a wheel chair, but Jocelyn's love did not vary with his physical condition. Millie learned to say, "Thank You, Lord, for a plain girl with a beautiful heart."

Look the situation over carefully and you will find that you can "In everything give thanks" (1 Thessalonians 5:18).—Copyright ERA, 1957.

Christian, look on past failures only as God's signposts pointing to a better tomorrow.—*The Gem*.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted" (Isaiah 66:13).

"It should always be our desire to shelter from slander and evil accusations those who are dear to us."

Mode and Purpose

Baptism

THE first thing that behooves an individual in studying baptism is to get acquainted with the real meaning of the word. The meaning of baptism according to Greek lexicographers is as follows:

Thayer, probably the greatest authority on New Testament Greek, says that baptizo: to dip, dip under, immerse; Sophocles, baptizo: to dip, to immerse, to sink; Liddell and Scott, baptizo: to dip, dip under; Cremer, baptizo: To immerse, to submerge.

DESIGN OF BAPTISM

Every divine institution has its own specific design. This is, of course, true about baptism. God has not committed men to be baptized and left in ignorance as to the reason for their obedience to this ordinance. As the New Testament clearly gives information about the element and action of baptism, so it also presents the design with the same clarity and simplicity.

There is the assumption widely extant in the religious world that baptism is not very essential. This lays the charge before God that He expects man to do things in religion which are unnecessary; but when God commands anything, it is positively necessary and essential that men obey Him. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21); "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46); "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3); "Seeing ye have purified your souls in obeying the truth . . ." (1 Peter 1:22).

ARISE AND BE BAPTISED

"And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Baptism is an ordinance of the new dispensation. It was not a shadow of something yet to come as were the ordinances of the Old Testament, but is instead a great memorial, testifying to the fact that Christ's sacrifice on Calvary has been made and that the participant in the ordinance believes this sacrifice to be the assurance of his acceptance with God.

"Know ye not, that so many of us as

Roby D. Hollis

were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him" (Romans 6:3-8).

Baptism represents two outstanding events: (1) Christ's death, burial and resurrection; a death to sin, a burial of the old nature, and a spiritual resurrection on the part of those accepting Christ. We are baptized unto His death; we are buried with Him by baptism; we shall be in the likeness of His resurrection.

Conversion not only brings a new birth experience to the sinner, but also a definite death to the old life of sin. He must not only turn to something new, but he must turn away from and repudiate something old. The old man of sin must be put to death. Not only does the individual become a new creature, but it is just as true that old things are passed away.

Paul speaks on this experience with great clarity, "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:24, 25). The old man is crucified; henceforth the individual is not to serve sin (Romans 6:6).

From the time of conversion, the individual is to live a changed life. The things he once loved and cherished are now to be forsaken and forgotten. The flesh is crucified with the affections and lusts. He no longer loves sin and the ways of wickedness. All things have become new. Thus baptism has for the twice-born man a double signif-

icance. It not only becomes a means by which he can express his faith in the sacrificial death of his Saviour for his sins; it also testifies to a personal experience through which he passes in becoming a child of God.

Just as Christ died for men's sins, was buried, and three days later was resurrected; so the repentant sinner dies a spiritual death to sin, buries the old life in water baptism, and arises again in the likeness of His resurrection. He has been baptized into Christ. With him all things have become new.

BAPTISM, A REQUIRED ORDINANCE

When Jesus gave the great gospel commission to His church, He bade them "Go ye therefore and teach all nations, baptizing them in the name of Father and of the Son, and of the Holy Ghost" (Matthew 28:19). Mark's gospel quotes Jesus thus: "He that believeth and is baptized shall be saved" (Mark 16:16).

Surely such language as this would never have been used by Jesus in speaking of an ordinance that had little or no meaning or that was not essential to our Christian life.

True, the performance of the ordinance of baptism alone will not save a person from his sins, but it serves as a symbol of a spiritual cleansing. Every child of God knows that the blood of Jesus Christ cleanses from all sins.

But when Paul of Tarsus was converted, God's servant, Ananias, admonished him to be baptized and wash away his sins. Yet the blood is the cleansing element. This is the fountain that has been opened for sin and uncleanness. The sinner has redemption through His blood (Ephesians 1:7). His stained robes of sin have been washed and made clean in the blood of the Lamb (Revelation 7:14). But just as it was necessary for those under the old dispensation to have an ordinance through which they could express their faith in the atoning blood, so it is needful for those who live this side of the Cross. They did it by shedding the blood of a lamb; modern Christians do it by passing through the watery grave by baptism.

To this agrees the testimony of Peter where he declares, "The like figure whereunto even baptism doth also now save us

(Not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21).

BAPTIZED INTO CHRIST

In Romans 6:3, as in other Scriptures, it is stated that when the repentant sinner is baptized, he is baptized into Jesus Christ. Professor Sauter, an authority on New Testament Greek, tells us that certain old papyrus manuscripts show that wherever this expression occurs in the New Testament, the person baptized becomes the property of the divine person indicated. Thus baptism serves not only as a testimony that the individual has renounced his old life of sin, but also from henceforth he is the personal property of his Redeemer. His allegiance has been changed. He has manifested this to the world through the ordinance of baptism.

PREREQUISITES TO BAPTISM

The prerequisites to the ordinance of baptism are faith, repentance and a full acceptance of Jesus Christ as a personal Saviour. Jesus said, "He that believeth and is baptized shall be saved." Without faith in God and in Christ just going through the mere motion of baptism would avail nothing: it would become a dead form, only as a sounding brass and a tinkling symbol.

Infant baptism is not Scriptural. Before this ordinance is administered to a child, he should be old enough to comprehend its meaning. He should be mature enough to understand his personal responsibility to God. He should be old enough to fully understand what sin is, and his need of a personal Saviour. "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrew 11:6). Only those who have reached the age at which faith becomes possible are eligible to take part in this important and meaningful ordinance.

In defining the word, *baptizo*, we found that the authority given at the beginning rendered *baptizo* to dip, dip under and immerse. This was the manner in which Jesus was baptized. At that time John the Baptist was baptizing converts in the river of Jordan. Hundreds were flocking from Jerusalem, Judaea and the regions round about to be baptized of him. Jesus came from Galilee to Jordan to be baptized of John, but John forbid him, saying, "I have need to be baptized of thee and comest thou to me?" But Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

"And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a

dove, and lightning upon him: And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased" (Matthew 3:16, 17).

Let's see some of the interesting facts brought out in this Scripture: First, He was baptized in Jordan. He journeyed all the way, from Jerusalem to Jordan to find a suitable place to baptize. Secondly, when he was baptized He went up straightway out of the water. This clearly indicates that our Saviour was immersed since He had gone into the water to be baptized. Then God set His approval on what was done and a voice from heaven was heard which exclaimed, "This is my beloved Son in whom I am well pleased."

Thus Jesus who is the example in all things passed through the watery grave of baptism being immersed, thereby illustrating His death, His burial and His resurrection which were soon to be experienced for man's salvation.

Let's see how the Ethiopian eunuch was baptized. After Philip was convinced of the eunuch's sincerity and faith, he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch and he baptized him. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (Acts 8:39).

John the Baptist was also baptized in Aenon near to Salem because there was much water there.

Sprinkling or pouring for baptism was not introduced into the church for hundreds of years after the early Christian Church passed off the stage of action. Therefore, these forms for baptism have no basis either in Scriptural teaching or in the example of Christ and His followers. They are among the errors that crept into the church during the period known as the Dark Ages that resulted from the great apostasy foretold by the apostle, Paul, in 2 Thessalonians 2:3, 4, 7.

Baptism may well be likened unto a marriage ceremony. A young man and woman indicate their desire to become wed. They have come to love each other. Their hearts are already united. They have decided that they desire each one's companionship for life. They agree to each other that they will forsake all others and cling to each other as long as life shall last. The spiritual bond of matrimony has already been formed, but they must publicly pledge their troth to each other. But to make their marriage legal there must be a wedding ceremony. It must be understood by society, and a record of their union must go on the records of the county or state.

Just so it is with baptism. A sinner hears the voice of Jesus calling, "Give Me thy heart." He soon finds himself drawn

to Christ by the cords of love. He learns to love Jesus because He first loved him, and gave His life a ransom for him. Jesus offers him pardon, cleansing, a new heart, and the gift of immortality—all this without money or cost.

"Come now," pleads the voice of Jesus, "let us reason together, . . . though your sins be as scarlet, they shall be white as snow" (Isaiah 1:18). "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Revelation 3:20).

The sinner now surrenders his life and heart to Jesus. Nothing shall be able to separate them because Jesus has keeping power as well as saving power and nothing will separate them as long as he is faithful to his Saviour.

He must now announce to the world his changed allegiance. He must make a public confession of Christ before men. (See Matthew 10:32.) Then he will in the very fact become the property of Christ just as the husband and wife are the property of each other.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will ever betroth thee unto me in faithfulness; and thou shalt know the LORD" (Hosea 2:19, 20).

"For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). They constitute His bride. To them He grants that they should be arrayed in fine linen, white and clean, which is the righteousness of the saints. They have become candidates for heaven, and if through His grace, they remain true and faithful to the baptismal vow, His promise is that they will walk with Him in white in His kingdom.

May God's love so abound in us that whatever Jesus has said for us to do, that we will do, and not get it into our minds that some other way will do. For in vain do they worship me, teaching for doctrine the commandments of men is the words of our Saviour. So study the Scriptures and follow in His footsteps. Then your reward will be with the faithful.

Wholly for God

Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God and every request for fellowship with Him be accompanied by a new, very definite and entire surrender to Him to work in you. — Andrew Murray.

NEWS NOTES

NAE Plans Universal Week of Prayer in January

A nation-wide observance of Universal Week of Prayer is being planned by the National Association of Evangelicals for its constituent churches January 5 through 11, 1958. Sponsored by the association's Spiritual Life Commission, the week of prayer is being promoted for the second consecutive year among evangelical churches.

Explaining the program, George T. Ford, executive director of NAE said: "Universal Week of Prayer began in England over 100 years ago under the then budding World Evangelical Alliance. Observance there is by communities with the people coming together in a different church each day of the week. Since beginning the observance has spread to other countries, but only recently has a widespread attempt been made to introduce it into American church life. A folder with the prayer themes scheduled or special church services and in family and private devotions."

The Spiritual Life Commission of the National Association of Evangelicals is under the direction of the Rev. Armin Gesswein, who is known for his encouragement of prayer by holding revival prayer confer-

ences throughout the country. The commission is also active in promoting World Day of Prayer which is planned for February 21, 1958.

Missionary Conference At Edgemont Church

We quote from *The Challenger* the following concerning the recent missionary conference which was held at the Edgemont Free Will Baptist Church, Durham, North Carolina:

"God gave us a wonderful missionary conference this year for which we are indeed grateful.

"Our theme this year was *The Word of God for the World of Men*. I think our speakers did a splendid job in convincing us that God intends the world to have the Word.

"Our five speakers: Brother Raymond Riggs, Dave Franks, Mr. and Mrs. Willey

Coming Events—

December 25—Christmas Day

January 1—New Year's Day

January 5-11—Universal Week of Prayer

January 27—Second semester begins, Mount Olive Junior College

February 21—World Day of Prayer

and Eula Mae Martin, were busy all the time they were here.

"The Shady Grove Church and ours planned these conferences for our own churches, but God worked it out so in the end Sherron Acres, Calvary and Fellowship Churches were having our speakers for some services too. We thank God for the way He works.

"Our attendance held up good a period of a week with 192 on Monday night to begin with and 325 Sunday night, the close. Our average for the week was 186. Our lowest attendance was Saturday night with 129.

"God saved some souls during the conference. When we obey God in getting people saved across the sea, God saves some here. Praise His wonderful name! There were seven saved and four who rededicated their lives to Him. There were several who responded to a complete consecration appeal on two nights.

"I was somewhat disappointed, yet not too much discouraged with our pledges this year. They were not as large, of course, as they should have been. Even when we do our best we are still unprofitable servants.

"Our regular pledges this year amounted to \$8,546.03. We have \$3,400.00 appropriated in the budget this year for foreign missions (\$1,600.00 regular budget giving and \$1,800.00 toward the Dan Merkh's salary). This makes a grand total of \$11,646.03 that our church proposes to give to foreign missions next year.

"The following cablegram was received

A LETTER TO THE PUBLIC

(Editor's Note: This is a copy of the letter that has been mailed to all persons we have the addresses of. If you failed to receive a letter, we invite you to read this.)

Dear Fellow Laborer for Christ:

Please consider this a personal vote of thanks to you from The Free Will Baptist Press, Ayden, North Carolina, for your loyal support and patronage throughout the years. Your orders for literature, including Sunday school, league and church supplies, have enabled the Press to maintain an ever-expanding literature program for our beloved denomination.

Did you know that for around fifty years The Free Will Baptist Press, Ayden, North Carolina, has been the source of Free Will Baptist Sunday school literature? Over these years, other agencies have come into existence only to fold up and fail later; but The Free Will Baptist Press has continued, by sacrifice and good business practices, to offer Free Will Baptist literature to our churches. At the present time, the Press has the largest and best program of Sunday school literature in the entire history of the denomination. We offer sound, fundamental literature for every age group and department. These publications are written, edited and published by devout Free Will Baptists of outstanding faith and educational qualifications.

Since the organization of the Free Will Baptist League, we have published the league literature in cooperation with the league board.

We published literature for use in daily vacation Bible schools in the summer of 1957 and are in the process of publishing such literature for 1958. All the writers of these publications, as in the case of others mentioned above, are devout Free Will Baptists.

Since the last session of the National Association of Free Will Baptists in July, 1957, the National Sunday School Board, Nashville, Tennessee, has severed its relationships with The Free Will Baptist Press and is initiating its Sunday school program in competition to that of the Free Will Baptist Press. According to the publicity just sent out by the National Sunday School Board of Nashville, Tennessee, the greater portion of the literature offered for sale by them is not Free Will Baptist but is literature from an interdenominational publishing house.

In giving this information, we are assuring you and all others that you may continue to order Sunday school literature from The Free Will Baptist Press, Ayden, North Carolina, knowing that you will be getting literature written by Free Will Baptist for Free Will Baptist. We are enclosing an order blank for your convenience.

Yours in Christ,
J. O. Fort

from the Mercks during our conference: 'Our earnest prayers and sincere Christian love; trusting conference will be greatest in history of church.' "

Following are quotations from several of the conference speakers:

"The supreme task of the church is the evangelization of the world."

"God doesn't love a country because of its size or population; God loves the World."

"The Toronto, Canada, People's Church, gave last year seven times more for missions than for local expenses (local, \$39,000.00; missions, \$287,000.00)."

"The Park Street Church in Boston gave \$255,000.00 to missions last year."

—Mabel Willey.

"On this survey trip, Brazil told us, in essence, to put up money or shut up."

—T. H. Willey

"You must go, let go (give sons and daughters) or help go (pray and give) to preach the gospel to every creature."

—Eula Mac Martin.

"Brazil is the most promising mission field in the world." —Dave Franks.

"The mission board has authorized me to accompany the truck, trailer and equipment for Africa when it is shipped and to help establish our first station there. We need your prayers." —Raymond Riggs.

Youth for Christ Rally Mosley's Creek Church

Mosley's Creek Free Will Baptist Church will be host to the youth for Christ rally to be held Saturday night, December 7, at 7:30 o'clock. The speaker for the rally will be the Rev. J. C. Griffin, pastor of Ruth Chapel Church, New Bern, North Carolina.

East Alabama Association Accepted Into State Association

When the Alabama State Association convened in November, the newly formed East Alabama Association was accepted into the state association. The officers for the East Alabama Association are as follows: Moredator, Walter Jones, Phenix City, Alabama; assistant moderator, Odell Harris, Opelika, Alabama; treasurer, Charlie Jones, Phenix City, Alabama; clerk, R. R. Pratt, Opelika, Alabama.

Group from Beulah Church Visits S. C. Children's Home

Fifteen of the young people, along with their pastor and his wife, from Beulah Free Will Baptist Church, Pamplico, South Carolina, visited the Free Will Baptist Children's Home at Turbeville, South Carolina, Friday night, November 22, 1957. Each one carried sandwiches and cookies which were served to the family at the home and all the visitors present. Then the group

joined together in a time of chorus singing and giving testimonies of thanks and praises for each blessing of life.

At the close of the service the Rev. H. Rickburg, superintendent of the home, expressed his appreciation to the group for their thoughtfulness and kindness and invited them to come again. Gifts of bed linens were also taken along and presented to the home.

Mount Olive College Offers Free Bulletin Service

Free Bulletin service is offered by Mount Olive Junior College to union meetings, Sunday school conventions, auxiliary conventions, conferences and any other special gathering of Free Will Baptists. The college both prints and furnishes bulletins for these occasions.

The college would like to receive not later than December 16 the programs for meetings on the fifth weekend in December.

Christmas Play

Mrs. J. W. Arnold and Mrs. Bill Jones

(This play calls for about twelve young people or adults. There will be Biblical costumes for Joseph, Mary, wise men and shepherds. For the angel scene, you may have one or more angels. Susan and her mother will be dressed as though they were in their own living room. They will be to the left of the stage allowing stage to be free for pantomimes.)

Susan: Christmas is the best time of the year; I just love everything about it. The Christmas carols are so thrilling for they tell the story of the birth of our Lord. Just think, our Lord was welcomed by a host of the heavenly angels, and then by the shepherds and the wise men. And still today, nearly two thousand years ago since His marvelous birth, we who know Him as our Saviour and Redeemer are also rejoicing because He came to the earth to become our Saviour.

Mother: Susan, would you like to hear the story of our Lord? I think it is so wonderful how God was willing to give the greatest gift ever given after sin was pronounced upon all mankind because of Adam's sin. An angel appeared to Mary, a young Jewish maiden, and told her she was to become the mother of the promised Messiah. Mary was betrothed to a fine Christian man named Joseph. God revealed to Joseph how that Mary had been overshadowed by the Holy Ghost, and that Jesus was to be born.

SCENE I

(Joseph on stage and God speaking to him. Narrator reads Matthew 1:20:25.

Curtain.)

Mother: Then as we continue this story, so old but yet so sweet, we find that Joseph takes Mary to Bethlehem to register as was the custom in those days. But when they got to Bethlehem, Joseph could not find a room to take Mary to, as there were so many who had come to Bethlehem for the same purpose as Joseph and Mary.

SCENE II

(Before the scene, "O Little Town of Bethlehem," is sung. Joseph and Mary in Bethlehem appear at an inn. Narrator reads Luke 2:1-7. Curtain.)

Mother: Yes, Susan, but something else happened. God showed what had happened in Bethlehem to some shepherds, and also how to find the Baby Jesus.

SCENE III

(The narrator reads Luke 2:8-14 before the scene begins. As curtains go up, the carol, "While Shepherds Watch Their Flocks," is sung. Then an angel appears on the scene and "Hark, the Herald Angels Sing" is sung. Curtain.)

Susan: Oh, Mother, such a beautiful story, but weren't there some wise men who were called kings who also saw the star?"

Mother: Yes, Susan, that is right. The wise men know the Scriptures and knew when the star appeared that it would take them to the Christ Child. So they followed the star until it came and stood over the place where the young Child lay."

SCENE IV

(Wise men. The carol, "We Three Kings," is sung. Narrator reads Matthew 2:1-11. Curtain.)

SCENE V

(Manger scene and all the cast if desired. The carol, "Silent Night," is sung. Curtain.)

Congregation stand and sing "Joy to the World."

It is when we forget ourselves that we do things that are remembered.

Unless you are equally grateful for obligations and opportunities, you are living out of the will of God.—Selected.

How often it turns out that your really best friends are your most critical ones.—The Gem.

Men are like steel—of little use when they lose their temper.

When we are in the wrong place our right place is empty.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: Are these nations or individuals that are to be judged? "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats" (Matthew 25:32). I have some interesting messages on Matthew 25:31-46 by men in whom I have confidence. Some of them said these were nations; others, that they were all the people of all the nations.—W.J.

ANSWER: The first messages I can remember hearing on this passage of Scripture dealt with those judged as being individuals and with all people of all ages as being included in this judgment. When I began studying under Brother R. F. Pittman, the late professor of Bible at the Free Will Baptist Seminary, Ayden, North Carolina, he taught that this judgment was distinguished from some of the other judgments mentioned in the Bible because it was the one in which the nations of the earth would be judged following the battle of Armageddon. Here he said the false prophet and antichrist would be judged together with the national leaders that would follow the antichrist in persecuting the Jews during the tribulation. The teaching that I received at Moody coincided with this quite closely. Of late, however, I have heard teachings in public addresses and have read from men who were both considered orthodox and scholarly that hold the view that this judgment will deal with individuals and not with nations as a unit. Some one, of course, is mistaken in his view. The question then is; are those right who say that each individual concerned will at this time be judged and placed eternally in his position of doom if he is on the goat's side and in his eternal abode with the blessed if he is classed among or as a sheep, or are those right that regard this as being a national judgment at which time judgment on a national scale will be executed to each nation that has just gone through the great tribulation according to how it has acted toward the Jews during the great tribulation? There is a sense in which God dealt with Judah as a nation and punished her by allowing Babylon to come in and take her ruling family and other important persons into captivity while the working class, the majority of the people, stayed and served under Babylon. Then when God had finished with Babylon as

His chastening rod, He allowed Medo-Persia to come to Babylon, destroy her as a nation, and set up the Medo-Persian government or rule over the common people that were left. During the reign of Cyrus, the Persian king, God used him as a means to let Judah go back to Palestine. Neither all the individuals of Judah nor all of those of Babylon were destroyed; but instead in each they entered into the new kingdom. It seems to me that this judgment in Matthew 25 might be similar in that it deals favorably with each nation who has a ruling class with policies in line with and favoring Christ and His kingdom; whereas, it will deal unfavorably with the ruling class in each nation that shows lack of sympathy to the remnant of the tribulation Jews that preach during the great tribulation. The individuals are most likely judged, and each of them that are unsaved will be cast into the bottomless pit and the saved will be citizens in the kingdom and under Christ's rule probably in one of several units or national groups. There are to be rewards bestowed upon each person according to his faithful use of all that is given him which he is to use while here on this earth. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16:27); "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:21); see Verse 23; "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities" (Luke 19: 16-19).

Among the rewards that one may earn after he is saved then appears to be the power and privilege of exercising authority in the kingdom after this judgment. It also appears to me that the judgment follows the battle of Armageddon and precedes the thousand years reign of Christ upon the earth.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

Mrs. Rosie Spell

In the early morning hours of November 15, 1957, while everything was quiet and serene, God looked down upon Mrs. Rosie Spell of Dunn, North Carolina, and said, "It's enough. Thou hast been a faithful and just steward, and I have prepared for thee a mansion, enter thou into the joys of the Lord."

It was a blessing to everyone's heart to know her and to share her fellowship. She was a wonderful companion, mother, sister and friend. God has richly blessed by giving us such a guide, and we know her memories will help fill the vacancy that her physical life has made.

May her family be led by that Great Light that guided her pathway day and night, until the time when we, too, hear the Master's call to come up higher and there meet around the Great White Throne where there will be no heartaches, no disappointments, and best of all, no good-byes.

Mrs. Sulie Spell

In Memory

The Missouri State Association of Free Will Baptists which convened in its forty-fourth session at Monett, Missouri, August 20-23, 1957, unanimously voted that an article of appreciation be written in behalf of the late Reverends George W. Scott and T. C. Ferguson for their sacrificial labor and contribution to their denomination.

Our finite minds are unable to comprehend the unmeasurable good that Rev. Scott and Rev. Ferguson contributed to the work of their Lord and their church, but in appreciation and honor of them, this and succeeding generations of Free Will Baptists will rise up and call them blessed, for the Apostle John write: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

The normal state of a Christian is to be abnormally sold out to God.—*The Gem*.

Some never make any mistakes or anything else. They never do anything.



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOA, N. C.

"... Who are those with thee? And he said, The children which God hath graciously given thy servant" (Genesis 33:5).

Are young people important?

The above text is taken out of the story of the meeting of Jacob and Esau as Jacob returned from Laban. It gives us in no uncertain terms the value of the youth of my land. Children are the gift of God, and should be nurtured and trained as such.

The greatest wealth of a country is not to be found in its broad, fertile acres of land and wonderful crops, live stock, industrial enterprizes, rich mines, great banks, fine highways, rich cities, fine houses and mansions, wonderful schools, colleges and universities, massive libraries, or even in its wonderful, sublime church edifices. All these are great and needed parts of a great nation, which everyone must admit, but there is something greater and far more important. A country's greatest wealth, its most important asset, is its people. Its young people, therefore, are of great importance, because they are the ones who will be called upon to guide its destinies tomorrow.

It is my deep conviction that we ought to be tremendously interested in the children and the youth of our country and give them every encouragement and help possible in preparing themselves for the tasks they must soon assume. They are of far greater value than all our money and the billions of dollars worth of property. They need our care—our tenderest care, our protection, our advice, caution, warning and instruction. They need the best examples we can set before them. The Bible sets forth that they should be brought up in the nurture and admonition of the Lord. That involves the best training possible, the greatest precaution against the destructive powers of sin that we can possibly give them, our earnest, sincere prayers, and a helping hand always. They need to be brought into the saving relationship of Christ, taught to live righteous lives, educated for God's service and trained for a noble future for God and man. What a tremendous task that is! No parent can afford to sleep on the job, or be negligent. No minister or Sunday school teacher should close his eyes to this greatest of tasks. No Christian church leader should feel free of responsibility to them. The responsibility rests upon all our shoulders.

ers. God has placed it there, and may He help us all to do our best.

For some time now I have been writing these messages to, and for, the young people, and I hope to continue for several weeks or months yet. I am writing these messages with two aims in mind which I hope and pray are having, and will continue to have, their effects. First of all, I want to impress upon the young people themselves their importance and their responsibilities to God and to their country. And, secondly, the responsibility of parents and adult Christians of the God-given and God-commanded tasks with regard to the young people, for they will soon have to take our places. We sin against our young people when we neglect and ignore them. How many precious boys and girls are driven deeper into sin, and to final destruction, by the critical, abusive attitudes, actions and words of some self-righteous, pharisaical men or women, who have long since forgotten their own youth? Boys and girls are not helped, lifted up and encouraged to a better life by forever magnifying their wrongs and keeping before them and the world their mistakes. We have never seen a time when more evil, destructive forces were at work to wreck, ruin, defeat and damn our children and youth than today. Something must be done or our church and the country are doomed. A vast part of the responsibility of doing it is ours. May the Lord lay it upon our hearts to get about the task before it is too late.

Are young people important? Hear the words of the psalmist:

"Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth" (Psalm 127:2, 4).

Till You're Well Again

"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

TO WHOM SHALL WE GO?

In John, the sixth chapter, Jesus spoke to His disciples concerning being taken up from the earth to occupy the place from which He had been taken. *"From that time many of his disciples went back and walked no more with him"* (Vs. 66). Then Jesus turned and said, *"... unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life"* (Vv. 67-68). He made it clear that should the twelve go away they would not have another to go to for strength and encouragement in time of great need.

Each person has friends he can go to with many of his troubles and sorrows and receive strength, but often in time of sickness friends fail to supply the necessary comfort. Burdens continue to mount. Nothing seems to be sufficient to trust upon for security. Just remember that Simon settled the question beyond the shadow of a doubt that Christ was the answer to the problems of life. Then Jesus, our sympathetic Saviour, says, *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light"* (Matthew 11:28-30).

GOD'S CALL TO SHUT-INS

Gertrude Dugan

If the shut-ins all united
In one voice of common prayer,
What a ceaseless shower of blessing
Would be falling everywhere.

Though so weak, and oft times helpless,
They can wield a mighty power,
Lifting up their soul's petitions
To the Saviour, hour by hour.

They can importune the Father
From the secret place, and then
In the quiet and the stillness
They can hear Him speak to them.

Never soldier in fierce conflict
Could a higher honor bring,
Than the shut-in who's performing
Secret service for the King.

Working and Praying

Two little girls had been brought up to believe in prayer, and to pray whenever they were in any need. One morning on the way to school they suddenly found that they were behind time. In their distress one said, "Let's kneel down and ask God to help us to get there in time."

"No," said the other little girl, "let's run as fast as we can, and pray as we run."

The second little girl had the right idea. We should always do our best to help ourselves, and then we may be sure that God will help us to succeed, for as the old proverb says, "God helps those that help themselves." —Unknown.

I have heard some people say: "Oh, I don't like revivals, they don't last." Well, neither does a bath.

—First Church, Savannah, Ga.

"In hell he lifted up his eyes." From where will your eyes be lifted?—The Gem.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Why Mount Olive Junior College?

Mount Olive Junior College, chartered in 1951 by the Free Will Baptists Churches of North Carolina, believes that it has a unique opportunity to contribute to the cause of higher education in North Carolina.

From a denominational viewpoint, there are an estimated 500 Free Will Baptist Students currently enrolled in the colleges of North Carolina; by 1970 this number will reach 1,000. Furthermore, because North Carolina is the only state in the denomination that sponsors a liberal arts college, Mount Olive Junior College can expect an increasing number of Free Will Baptist students from other states to enroll here.

From a community viewpoint, the college can make educational opportunities available to many students who might otherwise be denied a college education. Students from Wayne, Duplin, Sampson, Lenoir and

Johnston counties are within easy commuting distances of the college and thus form a large reservoir of day students. The schools in these counties graduate more than 1,600 students annually.

A LOOK AHEAD

Since Mount Olive Junior College began operation in Mount Olive, North Carolina, in the fall of 1954, the student body has increased 400 percent. With an eye to the future the college has purchased fifty acres of land near its present site for growth and expansion. Plans call for a building program, beginning with a dormitory for girls, to be launched as soon as funds are available.

OBJECTIVES OF THE COLLEGE

Mount Olive Junior College is a particular kind of college. Its fundamental role is to provide two years of liberal arts study as preparation for vocational and professional training. Instruction is based upon the belief that the primary function of the liberal arts is to aid the student in the understanding of himself and the world in which he lives. The belief of the college is that

such understanding is possible only when men acknowledge God as the author of all truth. The college feels that an individual who is trained rigorously in science, language, history and mathematics and whose religious faith is a living force will be a free and rational person.

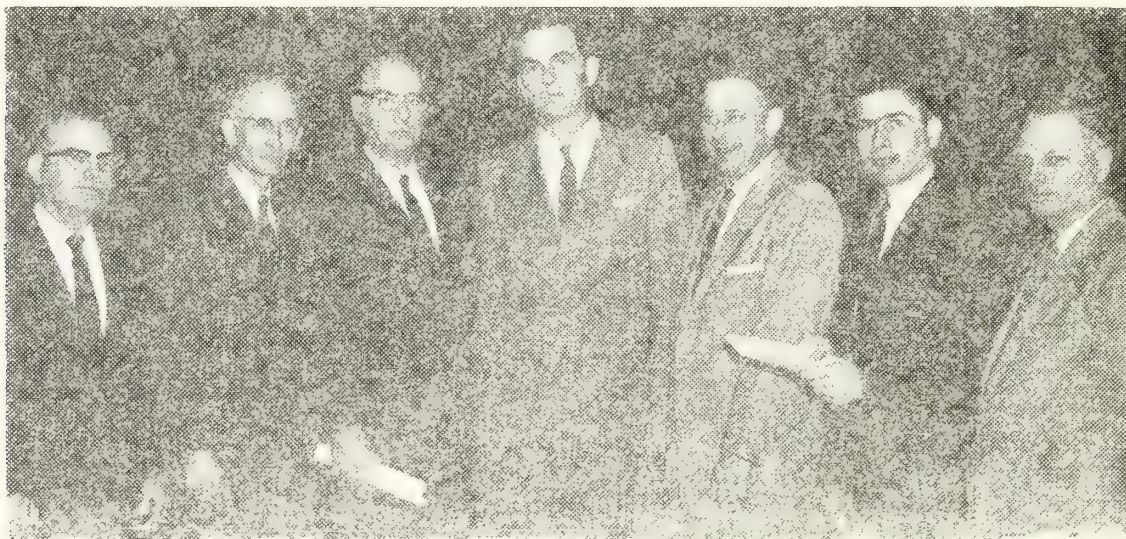
With equal conviction, the college believes that knowledge and understanding are incomplete without the love of God. The college was founded upon the conviction that intelligent and trained men and women committed to Jesus Christ are the greatest need of the church and nation.

Resolution to Improve Mount Olive College

A resolution calling for a special session of the North Carolina State Conference of Free Will Baptist churches to consider improving and enlarging Mount Olive Junior College, Mount Olive, North Carolina, was unanimously approved last week by a group of denominational officers who met at the college at the call of the Reverend N. Bruce Barrow of Lucama, president of the convention.

The Executive Committee of the convention will meet at the college on December 10, to consider the resolution for the special session, and if the committee endorses the resolution, the convention will (continued on page sixteen)

SPECIAL SESSION OF NORTH CAROLINA STATE CONVENTION



Free Will Baptist leaders from North Carolina met recently at Mount Olive Junior College, Mount Olive, North Carolina, and after hearing a report on the opportunities now open to the college, recommended that a special session of the State Convention of Free Will Baptist Churches be called

to discuss plans for strengthening and enlarging the institution.

Left to right, J. R. Davidson of Goldsboro, moderator of the Cape Fear Conference; David W. Hansley of Kinston, moderator of the Eastern Conference; Henry Melvin of Winterville, moderator of the

Central Conference; Carey Cheshire of Bladenboro, moderator of the Pee Dee Conference; M. L. Johnson, business manager and moderator of the Western Conference; W. Burkette Raper, president of Mount Olive Junior College; and N. Bruce Barrow of Lucama, president of the North Carolina State Convention.

NOTES — AND — QUOTES

By J. C. Griffin



THE GIFTS OF HEALING

In the nine gifts spoken of in the twelfth chapter of 1 Corinthians, the gifts of healing are in Verse 9. The verse reads, "To another faith by the same Spirit; to another the gifts of healing by the same Spirit." In this instance we notice that the apostle says "gifts" in connection with the healing. Thus to me it seems that there are more than one way for the manifestation of the workings of the Spirit in the healing of the sick. As stated in a former issue, we wrote and commented on the writings of James in regards of the sick and the afflicted, which we repeat for emphasis and in connection with gifts as stated by Paul. James says, "Is any among you afflicted, let him pray . . ." (James 5:13). We notice again that he says, "Among you." This letter is written to the Christian Jews and is said to be the first epistle written to Christians. So as there is no difference between Jews and Greeks, and since all nations who believe in and accept the Lord Jesus Christ as the Son of God and the Saviour of all who call upon Him are to be governed by one Spirit and to share in the same blessings, we believe that the writings of James are for all Christians. Thus in the study of James 5:13-20 are stated the means as to how the afflicted and the sick may be healed and forgiven of sins. First prayer is to be made. Confessions of sins, if any, must be confessed. Anointing oil must be observed. Oil is an emblem of the Holy Spirit. "And the prayer of faith shall save the sick . . ." (Vs. 15).

BY THE SPIRIT

Since the various gifts are given by one Spirit, I believe that the person praying and applying the oil must be filled with the Holy Spirit. Not only filled with the Holy Spirit, but must believe absolutely that prayer and obedience to God will give the desired affect; then it works.

In 1944, when I lost the use of my left arm and my mouth was drawn around to one side, I sent for three of my brethren in the ministry, all of whom are now gone to their rewards. One of the brethren, Brother J. R. Bennett, after reading of James' message of healing, said, "Brother Griffin, do you believe that Scripture?" I assured him that I did, and then they preceeded to carry out the work as prescribed by James, and while one of them was praying, I felt

a cold feeling on my shoulder, as cold as ice, seemingly, and that feeling went down to the end of my fingers, and the use of that arm was immediately restored. By the next morning I could talk as good as ever and I began to sing "Amazing Grace." Oh, how God blessed and I was so happy. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

I have known instances of healing when no oil was used. It was the prayer of faith that did the work. I have known it to work when several of God's children were together with one accord praying for the healing of an individual. Thus as we see it the gifts as described by Paul worked.

GOD'S WILL MUST BE CONSULTED

This is somewhat a repetition but as we stated before, our prayers must be in keeping with the will of God. We must be willing for God to have his way. "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). It is not always the will of God that we get well. So we should be perfectly willing for God's will to be done, thus being perfectly fixed in the will of God. It is good for God's child to die—the Spirit taken from the body and go to be with the Lord. Paul thought it best to depart from this life, and he was willing, I believe, for it to be. He said, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. How he that hath wrought us for the selfsame thing is God, who hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:4-8). Thus Paul was willing for God's will to be done and could leave it with the Lord. Again Paul says, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith" (Philippians 1:23-25).

Mortality must be swallowed up of life, thus it is not always for our good, nor the good of others for our afflictions and sickness to be healed; but rather let us rejoice. "For our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory" (2 Corinthians 4:17).

" . . . it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). So in spite of all our doctors, prayers and work we are all going to our long home some day. If we are God's child, born again of water and of the Spirit (John 3:5), we will go home to be with the Lord. And if we are not God's child it will be a sad event when we hear the Lord say, "I never knew you."

The Bible Speaks Today

J. B. Narron

MANY people have the idea that the Bible speaks, that it spoke during Biblical days. I believe that the Bible speaks today. Why does the Bible speak today? First, the Bible is a record of God's revelation of Himself. He revealed Himself as the Supreme Creator and Sustainer for all generations. He is seen as a holy and righteous Father. Yes, the Bible speaks today because the Bible is a record of the experience of the relation of God and man. Therefore the Bible can and does speak today because the experiences of the Bible are applicable for man in this generation. Secondly, the Bible speaks today because of the content of its message. The message is a testimony of God Himself and also gives God's purpose for life. His is a great movement of redemption. This message is vital for today. The Bible contains a living message that meets the needs of people in all generations. It has an answer for the man who has a problem of loneliness, insecurity, etc. The nature of the message of the Bible is such that its principles will be guides for lives in the future. Why not let the Bible speak to you today? It has a message for you.

The Prodigal

The father charged him with none of his wanderings. He just received him. His wretchedness was a recommendation to that father's love. Oh, that father's kiss! How shall I describe the love of God? Give me a plummet which will fathom this sea. Give me a ladder to scale this height. Give me words with which I can describe this love. The apostle says in one place, "unsearchable"; in another, "past finding out." God so loved the world. He loves you.

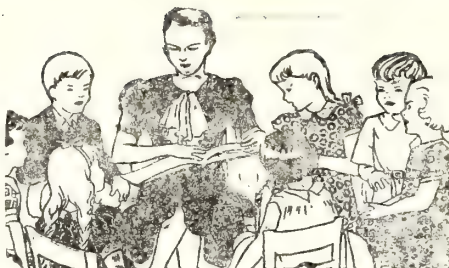
—Talmage.

"There is no substitute for the preaching of Christ crucified in the work of evangelism."—Gospel Herald.

STORIES

—FOR OUR—

BOYS and GIRLS



EDDIE FINDS A FRIEND

Frederic Howell

THE Holy Spirit, Jim knew, had led him to Eddie Price. Oh, not to the Eddie Price praised as Lincoln Junior High School's finest tackle; or Eddie Price, the most popular fellow in school; but Eddie Price the unsaved.

At first Jim didn't know what the Lord's will was for him and his friend. Since he moved to Belleville last summer, the Lord had thrown the two of them together at every turn, yet they were opposites both in outlook and in physical appearance. Jim was tall, slender and thoughtful while Eddie was round, boisterous and seemingly quite well liked by everyone.

Then one day Jim found out what the Lord wanted him to do. He and Eddie were on their way home from baseball practice when he asked, "Eddie, my dad's taking me to a father and son banquet at our church tonight. How about it, would you like to come along?"

Eddie forced a laugh. "You know the roof would fall in if I came to church," he said.

"Don't you know the Lord loves you and wants you?"

"No one really loves a fat fellow, Jim."

Eddie's words came out in dead earnest and it struck Jim as rather odd that such a happy fellow as he would say a thing like that.

"Well," smiled Jim, "am I seeing a different Eddie today?"

"Not different, Jim," Eddie said seriously, "I'm just the same fat kid I always was. You know, the kid everyone expects to crack jokes. Really though you're the only true friend I believe I have."

"You could have a truer Friend, Eddie, if you would let Him."

Eddie was engrossed in his thoughts and didn't appear to hear Jim.

"When I was in grade school," he confided further, "the kids all used to laugh and call me fatty. I was the butt of a good many bad jokes and I had to learn to laugh them off. Now though, I want people to like me for what I am. I've worked hard at my studies and in sports, but all the other kids see is the one side of me."

"But, that's just the point, Eddie, Christ wants you. The real you."

"I hear what you say, Jim, but I simply cannot understand how anyone but parents can really love a fat boy."

"All right," said Jim abruptly, "if I can prove that the Lord loves you personally, will you start going to church with me and accept him as your Saviour?"

"Yes-s, I guess so," agreed Eddie haltingly.

"Okay then, I've a Scripture verse in mind that applies directly to you. I can't think of the exact wording or its place in the Bible right now, but I'll find it and call you when I get home."

As they parted Eddie was puzzled and Jim was flushed with excitement.

"Hi Mom!" greeted Jim, as he dashed for the stairs. He took the steps three at a time and then from the top landing he yelled, "I'll be down in a minute, Mom, but first there's something I want to look up in my Bible."

"All right, dear, but hurry. Your father is hungry and he's all ready to go," Her voice trailed off behind him.

In his room he reached for his favorite Book and thumbed quickly through the pages, but with no success. Disappointed, he flew downstairs, Bible in hand. "Mom," he asked, "What was the book of the Bible we studied last Wednesday?"

"Why, it was Leviticus. I remember the minister saying . . ."

"That's it!" Jim interrupted.

"It is?"

"Yes. Do you recall what he read to us? Yes, here it is in Leviticus 3:16."

"I see, but what's this all about?"

Jim's eyes twinkled merrily as he told her about his conversation with Eddie Price.

"Well, that one line certainly applies to Eddie all right," she said. They both laughed and Jim went for the phone.

"Hello. Eddie?"

"Yeah. This you Jim?"

"Yeah. Does that wager of ours still hold?"

"Yes-s."

"Okay then. I'll prove to you that the Lord loves you. Get your Bible and read Leviticus 3:16 and then call me back when you've made your decision."

He fidgeted about for nearly a half hour and still there was no phone call.

"Maybe you should go see him," offered his father.

"No," prompted Jim, "this he has to do on his own."

"Well, don't worry," said his mother sympathetically, "trust in the Lord and He will . . ."

At that moment the phone rang and they all jumped at once. Jim answered it breathlessly.

"Jim? I-I'm sorry."

Jim's heart sank.

"I mean I'm sorry I couldn't call you right away. You see our Bible was a little hard to find." He laughed a little, but it sounded to Jim like there were some tears mingled in with it.

Then Jim heard the words which made his own eyes moisten a little too.

"You win, Jim," said Eddie happily, "I'm ready to accept Christ now."

And all the saints in heaven rejoiced and especially did the author of Leviticus who wrote: "All the fat is the LORD'S" (Leviticus 3:16). —My Pleasure

Joe's Answer

Jennie Staplin

WELL, if Jack doesn't want me at his party, he don't have to have me. I mean that's the kind of a guy he is, I'm glad I found out." Joe didn't look very glad as he sent the school book, which he should have been studying, spinning across the table. "My supposedly best friend, huh!" he muttered. "Well, I won't waste any more of my time on him or my prayers either. Just catch me ever praying for him again," and Joe's chin took on a stubborn look.

Joe had been so happy when he gave his heart to Jesus and then set out to win his best friend, Jack. Jack enrolled in his Sunday school class but that seemed as far as he would go. His folks were not Christians and never attended church anywhere so all this was so new and strange to him. Whenever Joe tried to talk to him about the Lord and him becoming a Christian Jack would become amused.

Joe kept on praying for Jack. Surely the Lord would save Jack in some way. He was such a good pal in other ways, so clean and honest. If only he were a Christian. More than a year had passed since Jack began attending Sunday school. Joe was beginning to get discouraged. He prayed every night for Jack, why didn't the Lord answer his prayers.

Jack was having a skating party on Saturday afternoon and was leaving Joe out. He had openly talked over his plans with Joe and even mailed his invitations while in

Joe's company. And Joe had not received one.

True to his word Joe tumbled into bed without praying for Jack that night. He didn't feel very happy about it but soon fell asleep. He still remembered it when he wakened next morning and was looking so glum at the breakfast table that his mother inquired about the matter.

"It's Jack, Mom. You never guess what has happened."

"Oh, has his dog died or something?"

Joe shook his head. "He's having a skating party Saturday for just his special friends, sent them invitations, but none has come my way."

"You may get one yet. Saturday is two days off," his mother looked hopefully.

"Not a chance. I was with him when he mailed them Monday. He had the nerve to tell me all his plans, too. I've prayed for him every night since I got saved and now he'd do this. I didn't pray for him last night."

Joe's mother looked troubled. "I'm sorry about the invitation son, you couldn't help that, but you should keep on praying for him. Does the Bible tell us to pray for those who are especially nice to us? Let's find out."

Joe's mother soon found the passage in her Bible that she had Joe read aloud. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matthew 5:44).

She then turned and read a description of the crucifixion of the Lord, how Jesus in his great suffering prayed for his tormentors, asking God to forgive them—the very ones who had nailed Him to the Cross.

Joe looked ashamed when she finished. "If Jesus could do that for them I can surely pray for Jack. Why what he has done seems so little now. I'll pray for him right now, and he bounded up the stairs to his room.

Joe's heart was a lot lighter and his face had lost its gloomy look when he came downstairs and gathered up his books for school. Jack met him at the usual corner and was soon telling him again of the plans for the coming party. "I got another pair of skates yesterday, brand new ones from Uncle Bob, and I want you to have them," he said. "Then we can take that race Saturday we've talked about so often."

"But I won't be there," mumbled Joe.

"Won't be there!" Jack stopped still. "Why won't you be there? Not letting me down are you, when I've banked on you so."

"But I didn't get an invitation," Joe blurted out.

"You didn't," Jack showed his surprise. "But I sent you one. Something must have happened to it in the mail. If you thought I didn't want you at my party why aren't

you mad at me? I would be if you had done that to me."

"I was for a while but you know Jack, I'm a Christian. Mom showed me in her Bible where we are told to pray for those who wrong us in any way. Why the Bible tells us that Jesus even prayed for the very men who killed Him. He was suffering so and yet he could forgive them and ask God to. If He could do that for them surely I could do that for you who had done such

a little thing. And I did Jack, I prayed for you."

"Say Joe, if being a Christian really makes you do things like that, I want to be one too. I didn't think real people could do those things. I know I couldn't. I'd like to be one and then maybe I could get my folks to go to church. Wouldn't that be grand?"

"It surely would," Joe just beamed. "When you're a Christian you can pray for them and God will answer your prayers."

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Kenansville, N. C.—The Woman's Auxiliary of Sacrecta Church met Monday evening, November 4, 1957, at 7:30. The meeting opened with the group singing "To the Work," followed with prayer by Mrs. Rosa Hall. There were talks by several members from the yearbook. During the business session it was voted to have the auxiliary meetings in the homes during the winter months. Dismissed with prayer.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church met November 7, at 7:30 p. m., at the church. There were 14 members present. The meeting was called to order by the first vice-chairman, Mrs. Harvey Barefoot. The group sang "Take My Life and Let It Be," followed with Scripture reading by Mrs. Braston Jackson and prayer by Mrs. Themla Tew.

During the business session the group decided to send \$10 to Mr. and Mrs. Lee Whaley to be used in buying any article they needed for their missionary work in Alaska.

A very interesting program on missionary work in Mexico was given. Those taking part were: Mrs. Velmon Tew, Mrs. Maude Jackson, Mrs. James Spell and Mrs. Harvey Barefoot. The auxiliary was very proud and felt honored to have as its guest for the evening six members of the G.T.A. and five members of the Y.P.A.

The group used the Lord's Prayer as a benediction.

Moultrie, Ga.—An installation service was held at the Midway Church for the officers of the Woman's Auxiliary Thursday evening, November 21. The officers installed were as follows: President, Mrs. J. B. Rice; vice-president, Mrs. Clara Mae Lassiter; secretary-treasurer, Mrs. Marion Green; corresponding secretary, Mrs. R. C. Ferguson; program chairman, Mrs. Nona Mae Sloan; study course chairman, Mrs. Bertha

Mae Dunlap; personal service chairman, Mrs. Lucile Sloan; youth chairman, Mrs. Faye Faison.

Beaufort, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its monthly meeting Monday night, November 25, and elected its new officers for the coming year. The officers are as follows: President, Mrs. Don Eubanks; vice-president, Mrs. Roy Dudley; secretary, Mrs. Charlie Pittman; corresponding secretary, Mrs. Dalton Willis; treasurer, Mrs. Polly Lewis; enlistment committee, Mrs. Roy Dudley; Youth chairman, Mrs. Roy Pittman; Y.P.A. sponsor, Mrs. Doris Willis; G.T.A. sponsor, Mrs. Polly Lewis; study course chairman, Mrs. Ledrew Norman; program and prayer group chairman, Mrs. Clyde Peterson; orphanage chairman, Mrs. Alex Lewis; personal service chairman, Mrs. J. J. Dunn. The past presidents were Mrs. Anna Bell Glover from the Sally Kirk Circle and Mrs. Thelma Lewis from the Lennoxville Circle.

At the next monthly meeting which is December 20 will be the annual Christmas program.

Spring Hope, N. C.—The Woman's Auxiliary of Free Union Church held its regular monthly meeting at the church Thursday evening, November 14, 1957, at 7:30 o'clock. The meeting was opened by the president. The group sang "Send the Light," followed with prayer by Mrs. Alice Duncan. The program, "Send Out Thy Light to Mexico," was presented by Mrs. Hilda Edwards. The closing hymn was "When He Leads Me." Mrs. Yvonne Edwards dismissed the group with prayer.

"No matter how distressing our circumstances may become, we can always look forward to the day when we shall praise God for deliverance."

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD



The children pull the first block on a small wagon.

Progress in Cuban Missions

E. Ruth Willey

The copper-mining town of Matahambre, Cuba, lies nestled in a valley shaped like the hollow of a hand. The colorful roofs of the typical miner's cottages crowd together in close unity.

It took a number of years to get into that town. In the beginning there was no road. The children of the American and native personnel had no Sunday school or church. Finally God answered prayer; new personnel came in. Mr. and Mrs. Arthur Nelson manifested their interest and Miss Lucy Wischart began a Sunday school. At the same time a native pastor began to make contacts and people began to seek the Lord. The American children all found the Lord and in that group one boy declares that he definitely wants to be a missionary. How we thank God for the American personnel. Mr. Nelson is a real friend—a man whose Christian home training accounts for not only in the safety of the miners but also in their spiritual condition.

The young man who is pastor was a Cuban gambler. He found the Lord at the school and some years later graduated here. He now has the respect of the entire mining town and has gathered around him a fine group of men and women. Matahambre has the best paid group of Cuban employees in all the island and our little group there is sending in more than many of the larger chuches.

The construction of a chapel to properly represent our church has been a great burden over a period of two years. Through the interest of Mr. Nelson and other dear friends such as Mr. and Mrs. Rufus Moses, the dream has been made a reality. The Moses bought a piano for the little group Mr. Nelson has graciously sent the mine trucks with stone and sand. He also has donated a great part of the cement and lumber.

Tommy Willey, Jr. prayed the dedicatory prayer. Benito Rodriguez led the singing and Rev. Willey brought the message.

This is a real triumph in Cuba. We are grateful to the owners of this great mine. Dr. Romagosa, a very gracious Cuban gentleman, has always been very kind. We as

a group feel obligated to pray God that the mines of Matahambre shall prosper and that we as a people shall be a blessing to this important Cuban town. There are many more of the mining personnel who deserve mention. Dr. Herrera has been a special friend.

We believe this chapel which is a spiritual expression shall be a tie of better appreciation of both the American and Cuban personnel. Pray for Matahambre!

M.A.F. Pilot Describes Latest Auca Indian Attack

A graphic report of the hostile spirit of the savage Auca Indians of Ecuador, who killed five missionaries last year and more recently destroyed a new mission building erected in a second attempt to reach them, has been reported by Hoby Lowrence, Missionary Aviation Fellowship pilot.

Lowrence's report:

"Dr. Wilfred Tidmarsh has built a little house on the Curaray River, just below the River Ogland. He stays there most of the week and returns to his mission base at Arajuno each weekend. While tramping the ugly trail leading to the outpost near the Auca territory he fell and dislocated his shoulder and so returned home to Arajuno. No doubt this was the Lord's doings. For a few days later while he was recovering word came that a group of Aucas had attacked his house on the Curaray. Dr. Tidmarsh went in to check the story. Here it is: A group of Aucas, estimated to be about 20 in number attacked the house, storming it with all ferocity from every direction. They broke the doors, smashed everything in sight except what they stole, and scattered stuff all over the place. They took machetes, axes, clothing, bedding, pots, pans and all foodstuffs. They left two lances in a crossed position before the doorway and one sticking in each window. The lances they left were very old ones—wrapped around them were pages from an English Bible. No doubt these were from the five fellows when they were killed."

Subscription Honor Roll

Mrs. Lester Mills, Greenville, N. C.	36
Mrs. Melton Manning, Nashville, N. C.	21
C. L. Patrick, Walstonburg, N. C.	17
Wilton H. Dail, Norfolk, Va.	15
R. W. Allman, Benson, N. C.	11
Marsh Swamp Woman's Auxiliary, Sims, N. C.	11
Pine Level Woman's Auxiliary, Pine Level, N. C.	11
Mrs. C. C. Carter Sr., Surrency, Ga.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	9
J. N. Barnes, Blakely, Ga.	7
John W. Beaman, Walstonburg, N. C.	7
Mrs. W. J. Starr, Arlington, Ga.	7
Mrs. H. J. Kelly, Columbus, Ga.	7
J. L. Parker, Dunn, N. C.	6
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
H. L. Catrett, Colquitt, Ga.	6
Mrs. Bruce W. Clenny, Colquitt, Ga.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
Lloyd M. Edwards, Kenly, N. C.	6
J. C. Griffin, New Bern, N. C.	6

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Living With Christian Joy

(Lesson for December 15)

Lesson: Philippians 4:1-13

Golden Text: Philippians 4:19

I. INTRODUCTION

The Christian life is a joyous life, or it should be. However, the church suffers today from a lack of old fashioned, simple-hearted overflowing, Christian joy. We are gaining knowledge daily; we are growing in denominational zeal, but the *amens* have disappeared from our midst.

To many church members, the duties of the Christian life are burdensome; and, therefore, there can be no joy in their lives. Their real service to the church is nil. One great consolation in the life of a minister, is to see the Christian that joyously serves his church in whatever way he can. Find such a person and you will see, springing from his heart, *joy unspeakable*.

Paul was a man who knew of this joy, and in our lesson for today we will see how we, too, can have the mind and heart of Paul. Keep in mind the previous lessons from the book of Philippians. Paul loved this church, and he wanted them to have peace of heart and mind.

—*The Bible Student (F.W.B.)*.

II. HELPFUL HINTS

1. It should be a great delight to us if those whom we have led to Christ are firm and steadfast in their faith (Philippians 4:1).

2. When fellow laborers are of divided opinions harm will be done to the cause of Christ (Vs. 2).

3. It is a wonderful fact to contemplate that our names and those of other laborers are written in the Book of Life (Vs. 3).

4. A constant recognition of the fact that the Lord is near will keep us from unkind and ungentle dealings (Vs. 5).

5. The practice of regular and fervent prayer is the best cure for anxiety and worry (Vs. 6).

6. If we let God's peace control us in our thinking as well as in our activities it will be as a garrison to guard our hearts (Vs. 7).

7. Instead of letting our minds be idle we should keep them busy with meditation on the things that pertain to the Christian life (Vs. 8).

8. The Christian who exhorts others should make sure that what people hear and see and learn of him does not contradict his exhortation (Vs. 9).

9. Paul rejoiced in the gifts he received but even more in the condition of heart which the gift revealed (Vv. 10, 11).

10. It is actually possible for a believer to do "all things" through the life of Christ that is in him (Vv. 12, 13).

—*The Bible Illustrator*.

III. ADDITIONAL TRUTHS

1. When we read the title of this lesson and the fourth chapter of Philippians and remind ourselves that Paul is in prison at Rome, not knowing what the outcome of his trial would be, it is remarkable indeed. Here in Rome he was separated hundreds of miles from his friends and the churches he had established. Yet his heart overflowed with joy as he wrote the words of our Printed Text. The words, *joy* and *rejoice*, are used several times in this message to his beloved friends. He might have asked the Philippians to cheer him up; instead he wrote to cheer them up. Such joy does not emerge from circumstances but from Christ through whom Paul had received the forgiveness of God and the privilege to serve in the Kingdom of God.

—*The Bible Teacher (F.W.B.)*.

2. When we contrast the Roman world of that day with the new society of the church springing up within the empire, we see at once what this truth meant. All around were multitudes without hope in the world. They were full of fear, and despair filled the mind. Suicide and frustration, immorality and vice, satiation and disgust characterized the world of that era. Then came Christ and His Church into the midst to show a new life and bring joy and peace.

Here is an ascending scale in the life of joy. The command to become joyful is also a confession of thanksgiving. Joy is love smiling, and Paul's love overflowed to all without distinction. The principles of the joyful life are set forth:

Joy is the spontaneous love which smiles always.

Moderation is temperance and self-control of life.

Faith is love trusting when things go wrong.

Peace is love resting quietly in the knowledge of Christ.

Thought is love which knows no evil.

The virtues of the Christian life are as one in Verse 8. Here is the imperative to "keep on thinking of these things."

—*The Gist of the Lesson*.

As Christians, what would happen of all of us obeyed Verse 8 of our lesson?

3. "The way of the transgressor is hard." Blot it out if you can. Close up that Book, and you will see the evidence of that fact all around you. There is not a day passes but you can read upon the pages of the daily papers: "The way of the transgressor is hard."

You go over to the Tombs in New York City and you will find a little iron bridge running from the police court where the men are tried, right into the cell. I think the New York officials have not been noted for their piety in your time and mine; but they had put up there in iron letters on that bridge, "The way of the transgressor is hard." They know this is true. Blot it out if you can. God Almighty said it. It is true.

On the other side of that bridge they put these words, "A bridge of sighs." I said to one of the officers: "What did you put that up there for?" He said that most of the young men (for most of the criminals are young men), he said most of the young men as they passed over that iron bridge went over it weeping. So they called it the Bridge of Sighs. "What made you put that other there: 'The way of the transgressor is hard?'" "Well, he said, 'it is hard. I think if you had anything to do with this prison you would believe that text, 'The way of the transgressor is hard.'"

—*D. L. Moody*.

4. Paul was in prison but he was filled with joy. Contrast his behavior with that of the people Mr. Moody refers to. His text was Luke 14:19. Excused from the joy of eternal life! Does sin pay?

Which Wealth Do We Want?

A few years ago a missionary returned from India on furlough after twelve continuous years spent for Christ. He visited a college classmate who had become immensely wealthy, owning vast lands in the West. One day his friend took him to a high spot and pointed to the north and said, "All your eye can see is mine." Then he pointed in turn to the south, the east, and the west, saying, "It's all mine." The missionary had none of this world's goods, but he looked up to heaven and exclaimed, "And all that is mine." Which possession brought the greater joy?—*The Otterbein Teacher*.

Christian Education

(continued from page ten)

be called to meet at the college probably in January, the Reverend Mr. Barrow announced.

The resolution calling for an extra session of the convention came after the Reverend W. Burkette Raper, president of the college, made a report on the approval given Mount Olive Junior College by the North Carolina College Conference and the State Department of Education earlier this month.

"The recent approval given Mount Olive Junior College and the expectation of accreditation in 1958 has opened new doors of opportunity for us," President Raper declared, "and we must fully impress upon our people the unique opportunity we have to contribute to the cause of higher Christian education in eastern North Carolina."

The Free Will Baptist denomination, which sponsors Mount Olive Junior College, has today more than 500 college students in North Carolina and by 1970 this number will be increased to 1,000, Mr. Raper added. Furthermore, North Carolina is the only state in the Free Will Baptist denomination that sponsors a liberal arts college, and on the strength of this Mr. Raper expressed the belief that Free Will Baptist students from other states will begin to enroll here in increasing numbers.

From a community viewpoint, Mr. Raper revealed that high school graduates from Wayne, Duplin, Sampson, Johnston and Lenoir counties number more than 1600 annually and that many of these graduates form a large reservoir of day students.

Mount Olive Junior College has grown from 22 students in 1954 when it opened here to a current enrollment of 87. Our present facilities are filled, Mr. Raper said, and by calling a special session of our convention we hope to encourage our churches to provide the necessary funds for additional buildings and expanded operation.

Mrs. Council Elected Chairman N. C. Library Association

Mrs. Mildred S. Council, librarian of Mount Olive Junior College, Mount Olive, North Carolina, has been elected Chairman of the Junior College Section of the College and University Division of the North Carolina Library Association.

What Shall I Render?

Mabel Glenn Haldeman

What shall I render unto God
For all His gifts divine?
I cannot number them, I know,
For trillions have been mine!

His benefits to me have been
So numerous and great,
That, should I have to take account,
I could not each one rate.

But I, at least, can grateful be
For all my needs supplied
In Him, and then appreciate
In Him I may abide.

But then, is that enough to give
To Him who gave His life
A ransom for my dreadful sin,
In face of Satan's strife?

Then, turning from His gifts to mine,
What have I rendered Him?
I fear, when summing them, I find
Their number has been slim.

So, since He's showing me my fault,
I need not still remain
In selfishness and stinginess,
And in me let it reign.

What shall I render?—let me think!—
Should it be less than all,
When He has left the glory courts
So save me from the fall?

What shall I render? Yes, He asks
For nothing less or more
Than all I am, and all I have—
This is His stated score.

Discouragement

Mrs. J. W. Arnold, Whitesboro, Texas

IT is said that the devil sold out at one time; that is he sold all his weapons except one, that being the tool of discouragement. How true that statement could be.

It seems that the devil leaves the sinner to his co-workers, but he goes after the

Mrs. Council's election came last week as she attended the twenty-second biennial conference of the Library Association held in Raleigh.

church. The thing that really counts to him is to discourage and tear up what means so much to the One he hates, the great God of heaven. We know that the devil's main target is the church and the home. Anytime he can get into either, he does his dead-level best. Our newspapers show each day the workings of Satan. Read your headlines; what do they tell you? Many read as follows: "Man Murders Wife and Children." When you get to the backbone of such a tragedy, you will usually find it to be caused by discouragement.

Discouragement will lead to all evil if kept in the heart, home and church. A lady said recently, "I quit my church because each time I went, I felt that I was sitting on a powder keg, and it was ready to explode." This lady was just plain discouraged, and didn't know what to do, so she did the easiest thing—she just quit.

Many people do not know what to do when discouragements come. Discouragements hit hard, seemingly right between the eyes to blind the individual so he cannot see very far ahead. (This happens because of a lack of faith and understanding.)

One good way the devil has of getting into the church is through some discouraged, backslidden church member who finds fault with everything and everybody, including the preacher or anyone who might knock the chip off his shoulder.

Discouragement walks around on two legs, most of the time hunting those to whom he can relate his tales of woe, scattering the seeds of discouragement wherever he may go. They are in your church and mine, in your community and mine. But do we have to listen to these fault-finders and backbiters? Whether or not you listen to it, and go along with it, is up to you. A Christians has no middle ground; he must either go forward or backward. In Christ there is love, joy, peace, and happiness. Remember, friend, there is only darkness away from a loving God.

"Watch and pray, that ye enter not into temptation: . . ." (Matthew 26:41).

What do you mean when you sing: "I'll go where you want me to go, dear Lord?"—Selected.

Today is all you have. Better invest it for God and others.—*The Gem*.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 11, 1957

HOME OF FREE WILL BAPTIST LITERATURE



Above is the building which houses the activities of the Free Will Baptist Press. This organization is devoted to publishing literature for the denomination which is written entirely by Free Will Baptist editors for use by Free Will Baptist students and workers.

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IN THIS ISSUE

This special issue is dedicated to a full and frank discussion of the problem currently facing the denomination with regards to our Sunday school literature. Special articles are as follows:

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Observations Concerning Our Denomination	Page 7
Some Questions Answered	Page 8
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What Are the Facts?

J. O. Fort, Editor

Because some of our people are not informed as to the events and activities leading up to the present status of disruption of the relationships between the Free Will Baptist Press and the National Sunday School Board, because some others have been only partly informed, and because still others have been misinformed, we dedicate this special issue of "The Free Will Baptist" to telling the whole story as we see it. Furthermore, since we believe all our people should have the facts concerning this situation which will most certainly have a most serious effect upon the future of the denomination, we are going to additional expense to print and distribute copies of this issue to every church and every minister whose addresses we have in our files.

The Present Situation

We shall begin by describing the situation as it exists: At the present time the contract between the National Sunday School Board and the Free Will Baptist Press has ceased to be in force; the Free Will Baptist Press is continuing to publish Sunday school literature just as it has in the past; the National Sunday School Board is offering Sunday school literature for sale from its Nashville, Tennessee, office in competition to the Free Will Baptist Press.

The Free Will Baptist Press has its full staff of writers, every one of whom is a devout Free Will Baptist, and is offering the same number of Sunday school publications that it has offered in the past. When you order your Sunday school literature from the Free Will Baptist Press, you may be sure that it is fundamental in its interpretation of Bible truth and is written by Free Will Baptists for Free Will Baptists. Furthermore, when you compare our prices with those of other publishing houses, you will see that we charge less than do others for comparable Sunday school literature.

According to information which we have received from the chairman of the National Sunday School Board and from its promotional secretary, the National Sunday School Board is offering only four quarterlies edited by that board; all the rest of its Sunday school quarterlies and supplies are purchased from interdenominational publishing houses and not written by Free Will Baptists. It is our information that the Higley Press, an interdenominational publishing house, has agreed to place covers of the National Sunday School Board on its publications which the Sunday School Board purchases. So, do not be deceived by literature which merely carries the Free Will Baptist Sunday School Board cover; some of it will not be Free Will Baptist literature. Do not think, either, that we are misinformed if you see some literature handled by the National Sunday School Board which does not carry its covers; because we are informed also that the Sunday School Board is handling some literature from an interdenominational press which will carry the cover of that press.

Let us re-emphasize the fact that every publication from the Free Will Baptist Press, Ayden, North Carolina, is definitely Free Will Baptist in that it has been written, edited and published by Free Will Baptists.

You would perhaps like to know, also, that the Executive

Committee of the National Association met in Nashville, Tennessee, on November 19, 20, 1957, to investigate the difficulty existing between the Free Will Baptist Press and the National Sunday School Board. The chairman of the Sunday School Board, the editor of the Free Will Baptist Press and the promotional secretary of the Sunday School Board were asked to appear at the meeting. The Executive Committee made the fact known that members of the two boards under consideration would be welcome at the meeting.

After the Executive Committee had heard both parties in question separately, all concerned were called in for a joint hearing. Then the Executive Committee, in session with just its members, passed the following recommendation:

"We recommend that a joint meeting between the Sunday School Board and the Board of Directors of the Free Will Baptist Press should be held at the earliest convenience of both boards, for the purpose of re-establishing workable relationships between

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THE FREE WILL BAPTIST

December 11, 1957

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Ayden, N. C.

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Editor	J. O. Fort
Assistant Editor	C. H. Overman

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Board of Directors

R. N. Hinnant	President
D. W. Hansley	Vice-President
J. W. Alford	Secretary
W. L. Jernigan, J. C. Griffin, Hubert Burress and Bruce Barrow	

the two aforesaid bodies. And, if in the opinion of either of the above-named boards, it is felt that the services of this Executive Committee would help facilitate the re-establishing of a workable relationship between the aforesaid bodies, we offer our services to sit in and counsel with them."

On November 25, 1957, the Board of Directors of the Free Will Baptist Press reacted to the recommendation of the Executive Committee of the National Association by writing the chairman of the Executive Committee the following letter:

"Please accept this as official notification from the Board of Directors of the Free Will Baptist Press, Ayden, North Carolina, that said Press Board desires a joint meeting between the National Sunday School Board and the Board of Directors of the Free Will Baptist Press at the earliest convenience of both boards for the purpose of re-establishing workable relationships between the aforesaid bodies. Furthermore, the Board of Directors of the Free Will Baptist Press feels that the Executive Committee must sit in the joint meeting of the aforesaid boards to counsel with them.

"The Board of Directors of the Free Will Baptist Press believes that you, as chairman of the Executive Committee of the National Association of Free Will Baptists, can best arrange a place and time for the meeting.

"The Board of Directors of the Free Will Baptist Press extends an invitation for the joint meeting to be held in the conference room at the Press in Ayden; however, the Press Board will meet at any place and time mutually agreed upon by the parties concerned."

In answer to the above letter, the Press has received a letter from the chairman of the Executive Committee notifying us that our desire has been passed on to the chairman of the Sunday School Board for his board's reaction.

What Brought It About?

To give a good answer to this question it will be necessary to go back for a number of years. Since we have been serving as editor of the Free Will Baptist Press only since July of 1954, we shall begin there because we know the story first-hand from that point. Moreover, let us say that, upon accepting the position at the Press, we were aware of the somewhat strained relationship which existed between the Press and the Sunday School Board and had existed for some time; however, the two boards were operating under contract. The contract stated that the two boards were to work cooperatively in producing the denominational Sunday school literature: the work of employing writers, editing and publishing the literature was to be done by the Press, whereas the promotion of the literature was the work of the Sunday School Board—all writers employed were to be submitted to the Sunday School Board for approval. Then 7½ per cent of the gross sales was to be allocated quarterly to the Sunday School Board and the remainder was to accrue to the Press. The statement was also included that, if either of the parties wished to discontinue the contract at any time, notification should be given the other party ninety days in advance.

When we came to the Press, we were determined to do everything in our power to try to keep the contract intact and the boards working together in harmony. Therefore, as soon as we became oriented in the work, we invited the promotional secretary of the Sunday School Board for a two-day conference at the Press for purpose of evaluating the existing Sunday school program and laying long-range plans for constant expansion and improvement of the literature.

When the promotional secretary of the Sunday School Board came for the conference, we had samples of the complete Sunday school offerings of six publishing houses spread out on a table for our examination that we might ascertain what we should consider a complete literature program in the light of what others were doing in the field. During these two days, we evaluated our own literature, examined the literature from the other publishing houses and made a list of what we needed to add to our literature. On

the final day, we called the president of the Press into the conference, showed him what we had decided and received assurance from him that he believed the Press Board would allocate funds as they were available to give the denomination what we were asking for.

At that conference we asked that the Sunday School Board submit a list of prospective writers, and we gave assurance that writers employed would be taken from that list.

After that conference, we used the conclusions reached there as our guide in adding publications to our Sunday school program. Every new item we have published since then was decided upon in that meeting, and the number of items has doubled what was being offered at that time. Furthermore, the Sunday School Department has recommended only one writer since that time, and we employed her. We have had no further recommendations of writers, despite our repeated requests for them. However, we have submitted the names of all writers to the Sunday School Board for approval and have received such approval. We believe the literature will speak for itself in proof of what has been done to expand and improve the program, despite very little cooperation. What might have been done, and what might yet be done with proper cooperation, prayer and effort on the part of all concerned?

The First Major Rift in Relationships

We had not been in our position at the Press a great while before reports began coming to both us and the members of the Press Board of adverse publicity which the Press was receiving from the Sunday School Department on the field. However, the Press Board discounted the reports and continued sending the allocations according to the contract.

Subsequently, the Press Board, believing that better cooperation could be attained if better relationships were established, invited the chairman and the promotional secretary of the Sunday School Board to meet at the Press with the Press Board at the expense of the Press. The purpose of the meeting was to analyze what we were doing in the field of Sunday school literature and cement better friendship. The chairman of the Sunday School Board came to the meeting on November 30, 1955, but stated that the promotional secretary could not make it at the time. The conference moved along in a spirit of fine fellowship until, at the very close, the chairman of the Sunday School Board presented the Press Board with the following ultimatum from the Sunday School Board:

"Because of pressure that has been brought to bear upon the Sunday School Board of the National Association, and in compliance with the wishes of the National Association in ratifying the by-laws of the Sunday School Board and the recent pressure brought upon the Sunday School Board from the various states which have gone on record stating that if the Sunday School is not going to control the complete Sunday School program of the denomination, they (states) are going into the publishing of their own Sunday school literature. Therefore, in view of this fact, we, the Sunday School Board, desiring to work in harmony with the Free Will Baptist Press, ask the Press to please consider the following proposal from the Sunday School Board, when in session November 22, 1955:

"(1) That you, the Free Will Baptist Press of Ayden, North Carolina, become the job printer for all Sunday School literature published by the Sunday School Board of the National Association and that the same be dispersed from the Sunday School department in Nashville, Tennessee."

To this ultimatum the Press Board "... voted unanimously to reject the proposal made to the Press Board on November 30, 1955, by the National Sunday School Board ..." The reason given by the Press Board was that the Press is "... satisfied with the existing contract between the Free Will Baptist Press and the National Sunday School Board. ..."

Furthermore, the Press Board, in this same letter, cited the fact that the Sunday School Board had violated the following articles in the contract: (1) "We agree to exercise every effort at our command to further the use of Free Will Baptist literature in all our churches throughout the various states" (Article 5, under Sunday School Board agreement); (2) "We further agree to propagate a spirit of good will toward the Press among the constituency of our denomination" (Article 6, under Sunday School Board agreement).

This letter also says that the Press Board voted on December 1, 1955, "... to withhold payment of any further funds to the National Sunday School Board, under its agreement in Article 2 of the contract, until such a time as the National Sunday School Board gives satisfactory assurances to the Press Board ... that the National Sunday School Board has made satisfactory corrections; and that the National Sunday School Board will adhere to both the spirit and letter of the contract in the future."

The letter further states that the Press Board desires that the Sunday School Board indicate to whom the quarterly payments may be made when the violations have been corrected; it closes with this paragraph:

"The Free Will Baptist Press reassures the National Sunday School Board that it will welcome suggestions and conferences with representatives from the National Sunday School Board in order that, through joint effort, we may continue to improve our Sunday school literature."

In answer to this letter, the Press Board received a letter from the chairman of the Sunday School Board, dated January 7, 1956, stating that his board considered the contract broken. He closed with this sentence: "I hoped that the Press Board there could have been included in our plans; but since your board could not see their way clear to do this, I personally wish the best for you both financially and spiritually."

Then, when the situation seemed to have produced complete disruption between the two boards, the Executive Committee of the National Association met, examined the facts in the case, and passed a resolution advising the Sunday School Board to contact the Press Board asking for a renewal of the contract. The Press Board accepted the invitation of the Sunday School Board to meet in joint session in Nashville, Tennessee. At this joint meeting the contract was reinstated and everyone seemed to be happy about it.

When several months had elapsed after the joint meeting and reinstatement of the contract, it became apparent that the joint conference had been what someone termed a "shot gun wedding." We were unable, after several invitations, to get the promotional secretary of the Sunday School Board to come to the Press for a conference which might lead to further improvement in the Sunday school literature according to the wishes of the Sunday School Department. At the same time, new reports began to pour in to us of adverse publicity on the field concerning the Free Will Baptist Press. This time the Press Board sat tight and made no complaints to the Sunday School Board.

Developments in 1957

Around two months prior to the Birmingham session of the National Association in July, we began to get reports that we might expect legislation to be presented to the Birmingham session which would, if passed, greatly accelerate the trend of centralizing the authority of the denomination in the hands of one or two individuals. We were warned that this action would be directed primarily against the Free Will Baptist Press, since control of the literature program would be essential to the success of the over-all plan.

During this period we received further information regarding advanced plans which were being made to become effective after the National Association should adopt the reports which would be presented at the Birmingham session. Our information came

directly from the head of one interdenominational publishing house, together with other reliable information which came indirectly from another interdenominational publishing house. We were even given specific information which proved to be exactly what the Sunday School Board has actually done since the National Association; the names of the interdenominational publishing houses with which the Sunday School Board would do business, together with the propositions advanced, were given us. Then, to prove that our information was correct, we discovered that the vice-president of the Higley Press, a Mr. Peters we believe, was present at the National Association in Birmingham. It is our judgment that he was there to observe how enthusiastically the National Association accepted the *Advance Program* of the National Executive Office and the annual report of the Sunday School Board to see whether or not the Higley Press should advance the credit to the Sunday School Board.

Because we were in possession of most of this information prior to the Birmingham session, we dedicated our editorial in the issue of July 3, 1957, to a discussion of the subject, "Watchman, What of the Night." We give a quotation from that editorial, as follows: "We believe that this session of the National Association will have decisions to make which are of the first magnitude in importance. We have watched with much anxiety a trend which has been developing in this national body for several years. We think few of us can deny that the trend is toward centralization of power and authority in the hands of a few people. To us, this is a serious trend because it threatens the very basis upon which the National Association was founded; ..." We did not tell the whole story at that time because we did not want to make premature accusations. We just had to wait until the action was actually taken before giving the truth.

We are not surprised in the least at the items in the "Advance Program" or the insinuations in the Sunday School Board report which asked for *cloaked authority* that would give the basis for the Sunday School Board to carry out its present plan. By opposing these measures at the Birmingham session, we did not hope to prevent passage of them by the body; for we knew that the delegates and ministers were not in possession of the facts in the case, and we knew also that to attempt to make the facts known at that time would only cause endless confusion. Therefore, we contented ourselves with asking questions about the measures which would evoke only elusive and misleading answers such as were given on the floor of the body. We offered an amendment to the Sunday School report merely to register opposition to the measure.

When we came home from the Birmingham session of the National Association, the Press Board notified the Sunday School Board that no more payments would be sent under the contract because of violation of the contract by the Sunday School Board. We also proceeded to write a series of four editorials exposing the whole scheme and pointing out that the denomination would suffer immensely if these plans were carried out. We shall quote here an excerpt from the first of these editorials published in our issue of July 31, and entitled "Double Talk":

"We had been warned, prior to our going to Birmingham, that a sinister plan would be presented to the National Association by a powerful group which would seriously affect the relationship of the Free Will Baptist Press and the National Sunday School Board. Details of the plan had been given us, and therefore it was not difficult to see what was really meant in the proposals. ... We might as well face the fact that those whose aim is to divert the denomination to a highly centralized organization, destroying the autonomy of the local churches and the rights of the several states, and placing all denominational institutions and agencies under their control, have marked the Free Will Baptist Press for destruction. Propaganda to this effect has already been spread over the denomination, ..." "

Our Position

Since we have kept abreast of what was happening all along, we are in position to state conclusions which we firmly believe to be true and correct:

1. We maintain that plans were set in motion prior to the Birmingham session of the National Association for the Sunday School Board to start its own literature program independent of, and in violation of its contract with, the Free Will Baptist Press. The reports to the National Association were so designed as to permit interpretation of them, after the National Association was over, as giving the Sunday School Board authority for such action, despite the fact that statements were made to the contrary on the floor of the National Association. When the executive committee investigated the situation at Nashville, Tennessee, on November 20, 1957, both the chairman of the Sunday School Board and the promotional secretary of that board stated that neither the Sunday School Board nor its promotional secretary had made contacts prior to the National Association setting tentative plans in action. Since we know that such contacts were made, evidently someone else made the contacts for them; it might be interesting to someone to find out by whom the contacts were actually made; we have that information to our satisfaction.

2. If the National Sunday School Board is sincere in its claim of being desirous of working with the Free Will Baptist Press in the production of Sunday school literature, let that board obey the recommendation of the Executive Committee of the National Association to meet in joint session with the Press Board and the Executive Committee to seek genuinely and objectively to eliminate the friction.

3. If the National Sunday School Board continues to sponsor its program of literature in competition to the Free Will Baptist Press, we foresee the following disastrous results:

(a) Some Free Will Baptist Sunday schools will be using literature which is not strictly Free Will Baptist; this will tend to further divide us doctrinally, rather than unite us more closely together.

(b) The profits received by each of the two organizations will be so small that the literature of the denomination will suffer in both quality and quantity. We are a small denomination and the total profits from the sale of literature do not amount to a great deal. The \$6,323.44 which the Press paid the Sunday School Board last year represented better than 44% of the total profits from the Press for the year. When the business is divided between the organizations, the profits will disappear and there will be no money for improvement and expansion of our literature.

(c) The denomination will be saddled with a needless heavy debt in subsidies to keep the Sunday School Board in business. It is our information that the Sunday School Board has already borrowed \$4,000 and secured credit for thousands more. This is all unnecessary and will have to be paid by your churches when the Sunday School Board finally finds out that there is not a mint of money to be made from the handling and sale of literature to the churches of a denomination as small as we are.

(d) The denomination is almost certain to suffer a tragic division which will endanger or seriously curtail the operation of every one of our denominational agencies. Those individuals who seek to dominate and dictate to the denomination through centralization of authority will think that they have won a signal victory; however, we can assure our people that there will be some of us who will not submit to a removing of the *ancient landmarks* of traditional Free Will Baptist practices. The apparent victory will only prove to be a deadly bomb of destruction.

Finally, we hope that no one will interpret any of these conclusions which we have drawn from our knowledge of denominational affairs as a threat. We do not intend them as such; we merely foresee the logical results which our folly and mismanagement will produce. We earnestly appeal to every sincere Free Will Baptist to pray much for God's solution to our problems. We are convinced that the time of our probation is fast running out unless we clean our house by removing thorns of division from our midst.

Reasons Why

L. E. Ballard, Promotional Secretary for
N. C. Sunday School Board

We offer the following reasons why the Promotional Department of the North Carolina Free Will Baptist Sunday School Convention endorses and recommends the publications of The Free Will Baptist Press, Ayden, North Carolina, for use in all Free Will Baptist Sunday schools:

First: For over fifty years the Free Will Baptist Press has been the *only* source from which Sunday school helps, *prepared, edited and printed* by Free Will Baptists could be secured.

Second: There have been times during these years when the literature has been produced at great personal sacrifices upon the part of those whose money and labor has gone into the production of our denominational publications.

Third: We believe that sincere efforts have been made throughout the whole history of the Press to improve the publications.

Fourth: Especially during the past ten

years, the Press has put forth particular efforts to improve and modernize the older publications and to add needed new ones. There has not been a lot of money available for these improvements, but every publication has reflected a definite change for the better.

Fifth: While much advance can yet be made, we have today suitable study and teaching helps for every age group found in the average Free Will Baptist Sunday school, and these publications compare favorably with helps printed by a number of much older and richer Sunday school publishing houses.

Sixth: Our publications today are written by people who are fair representatives of Free Will Baptists generally over our denominational field. Most of the writers are products of our own Free Will Baptist schools, both of the past and of the present.

Seventh: Plans and schedules of the Press call for a continuing improvement and increase in our publications with the goal of doctrinally sound, Bible-centered, carefully prepared and edited Free Will Baptist literature to meet the challenge of the needs of our denomination as it makes progress down the years.

North Carolina Free Will Baptists, the Free Will Baptist Press has stood behind us down through the years with the best that conditions permitted it to give us in the way of publications and literature. Today the Press needs our prayers and our support. Your State Sunday School Convention calls upon you to make a greater use than ever of the Sunday school helps, both for pupils and for teachers; to subscribe to *The Free Will Baptist*; to buy and use *Youth Banner* in your youth groups; and to purchase all needed supplies from our own book and supply store in Ayden.

NEWS NOTES

Greenville Tennessee Children's Home Reports

The following is a news item concerning the Free Will Baptist Home for Children of Greenville, Tennessee. It was presumably written by the superintendent of the home.

"At this time, I would like to call your attention to the Memorial Cottage.

"I have now finished two years' work as superintendent of your home for children. On coming here, the Memorial Cottage was being constructed and in February, after my coming in October, we occupied this building, with an indebtedness of more than nineteen thousand dollars. Our board immediately set up a plan whereby we could raise money to pay for this building. That plan was that you might pay \$100.00 or more in memory of any deceased friend or relative and that name would be placed on a slab in the large living room of this building. A church might place their name on this slab with \$200.00 or more. So far this plan has failed. Seemingly, we are satisfied because we are using the building, housing approximately twelve children and a house-mother, but that does not pay the loan. I have made other appeals in various ways, mailing out several hundred blank checks, whereby you might make a contribution to this cause. The response to those were very light. So at this time, I appeal to you for a suggestion as to how we might raise funds to take care of this loan, as I am standing with my back to the wall. That \$18,000.00 must be paid. Twelve homeless boys are enjoying this home and without you, we cannot continue to carry the load and the responsibility, so I will welcome any suggestions that you have to offer."

Ministers' Conference of Western Conference Convenes

The Rev. H. M. Minchew, president of the Western Conference of North Carolina Ministers' Conference, announces that the conference will convene with Pleasant Grove Church, one mile west of Pikeville, North Carolina, on Tuesday, December 17. The date of the conference has been set up due to the holiday season. All ministers are urged to attend the conference and bring their wives with them. The program is as follows:

Morning Session

- 10:00—Devotional, Rev. James A. Evans
- 10:15—Welcome Address, Rev. R. N. Hin-nant
- 10:20—Response, Rev. Willie Renfrow

- 10:25—Roll Call of Ministers and Business Session
- 10:40—Testimony Service, Rev. W. O. Lassiter
- 11:00—Song Service, Rev. Boyd L. Shook, Leader
 - Prayer, Rev. Earl Glenn
- 11:15—Message, Rev. Earl Glenn
- 12:00—Lunch, Served by Ladies of Host Church

Afternoon Session

- 1:00—Devotional, Rev. Albert Coats
 - 1:15—General Discussion
 - 3:00—Benediction, Rev. N. Bruce Barrow
- Mr. Minchew states: "We urge every minister that is pastoring in the Western Conference to be present. It is your duty. We also invite all other ministers to come and be with us."

National F. W. B. League Project

Our newest National Free Will Baptist League project is the "College Kitchen Campaign." This project has a goal of \$15,000 which we hope to reach by June, 1959. With this amount, plans are to equip the new Free Will Baptist Bible College kitchen in Nashville, Tennessee, now under construction.

Perhaps you have already noticed that this project is in the category of Christian education. There is a reason. The league is supposed to create interest in each phase of our denominational work. The last two national league projects have been in interest of missions. The "College Kitchen Campaign" was selected by members of the National League Board. The Free Will Baptist Bible College is owned and operated by the National Association of Free Will Baptists, thus making this project very appropriate.

You will have a part in helping to provide adequate facilities for Free Will Baptist men and women when you contribute to the "College Kitchen Campaign." Do not feel when you give your money that you are investing it kitchen equipment

Coming Events

- December 25—Christmas Day
- December 27—Free Will Baptist College Student Meeting, Greenville, North Carolina, Free Will Baptist Church
- January 1—New Year's Day
- January 5-11—Universal Week of Prayer
- January 27—Second semester begins, Mount Olive Junior College
- February 21—World Day of Prayer

only, but instead, you are having a part in training Free Will Baptist young people for service throughout the entire world.

Fifteen thousand dollars is a small goal when compared with the thousands of Free Will Baptist leagues in our churches. Begin now to send contributions to College Kitchen Campaign, c/o National League Board, 3801 Richland Avenue, Nashville 5, Tennessee.

(Notice: At the end of each month, one check, covering the total amount of gifts will be presented to the Free Will Baptist Bible College. Each contribution is recorded and receipted upon arrival.)

Spiritual Emphasis Week at College

Mount Olive Junior College, Mount Olive, North Carolina, will hold its annual Spiritual Emphasis Week program beginning Sunday, December 8, with the Rev. Daniel Rivers of Wilson as principal speaker, the Rev. Michael Pelt, chaplain of the college, announced recently.

Mr. Rivers, pastor of Marsh Swamp Free Will Baptist Church in Wilson County, is a native of Lake Butler, Florida, and holds the A.B. degree from the University of Florida. He is also a student at South-eastern Seminary, Wake Forest, North Carolina.

The theme of this year's program, "The Christian Faith on the College Campus," will be discussed in services each day through Friday at 10:00 a.m. and 7:00 p.m.

Other speakers this year will include the Rev. T. W. Williams, pastor of the First Baptist Church, Mount Olive; the Rev. D. L. Fouts, pastor of the Mount Olive Methodist Church; and the Rev. W. Burkette Raper, president of the college.

Rev. S. A. Smith In Hospital

The Rev. S. A. Smith, superintendent of the Free Will Baptist Children's Home of Middlesex, North Carolina, suffered severe bodily injuries in an automobile accident on a highway near Beulaville, North Carolina, on Thursday, December 5. He was taken to the Lenoir General Hospital, Kinston, North Carolina, and found to have suffered six fractured ribs, cuts and bruises on his face near his left eye, and two long cuts on his right leg. A number of stitches had to be taken in these wounds.

Reports are that Mr. Smith was driving along the highway toward the home of his wife's sister where his wife was visiting. Upon seeing his wife's sister's car approaching, he had slowed down to see if his wife was in the car. Immediately after the car passed, his car was struck from the rear by a truck. Mr. Smith's car was damaged to the extent that it was reported a total loss.

(continued on page twelve)

Observations Concerning Our Denomination

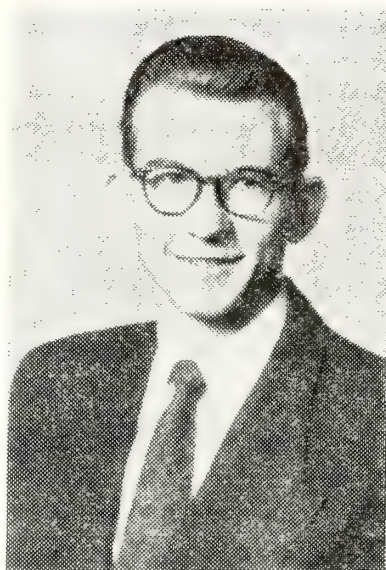
THE circumstances of our denominational activities require this article. It is written with heaviness of heart and after much consideration and contemplation. It is realized that it will call forth bitter criticism from certain quarters but this will not be regretted by the author if that criticism is expressed in the same attitude with which this is written or if it accomplishes some small measure of success in causing a reconsideration of our denominational organization and procedure.

Anyone who was at the National Association in Birmingham in July has to recognize that there are several significant trends which are unfavorable to denominational peace and activity. Let it be said here that simply because a trend is a trend, this does not make it desirable, efficient or fruitful.

One trend which is exceptionally dangerous to any group or organization, whether religious, political or social, is the growing opinion in some areas that anyone who differs with or opposes any recommendations or resolutions of the National Executive Board is castigated as an ingrate, sorehead and troublemaker who has no vision. One could sense such an attitude in Birmingham, especially when someone asked for "further explanation." It must be added, however, that those who oppose recommendations simply because they were made by the board are no better than soreheads. But either attitude is harmful and dangerous. We sensed the first-mentioned spirit as being greater and we are sure that it discouraged many people from planning to attend the National Association in the future. No denomination can hope to receive the blessings of the Lord, or even exist for that matter, which does not respect the opinions, views, convictions and sentiments of its ministers, delegates and churches, though such differ from the denominational officials.

Another powerful trend which is noticeable and which has in it the seeds of denominational destruction is that one towards the establishments of a competitive bureaucracy. Bureaucracy in itself is bad enough, but when it becomes competitive, it results in suicidal strife. By bureaucracy this writer means the carrying on of business by bureaus, each headed by a chief, in our case a secretary. This has been done even when the proceeds have not been sufficient to maintain such a bureau. The Radio Television Board is an example, and our hats are off to those who had the foresight to realize the circumstances and move for its abolition.

Along with the explanation of the charge, bureaucracy, must be given certain statis-



•
Rev. Durward Long, Lake Butler, Florida
•

tical figures concerning these bureaus and their administration. In the figuring of administrative costs, salaries, housing allowances, secretarial help, postage and the like is included. Travel expense is not. In investigation we found that in some cases part of the administrative costs were cloaked in something else; and in some other cases were included in administration costs. It would be well to have a uniform report by each department given to the National. In 1956, the Sunday School Bureau spent over \$12,000, half of which was spent for administration. Also, \$6,323.44 of the funds came from the Free Will Baptist Press. The Executive Department spent \$13,000 plus to administer almost \$50,000. The League Bureau spent near \$6,000 for which the denomination paid over \$2,000 for its administration. The Home Missions Bureau spent \$30,000 plus, a fourth of which went to administration, while the Foreign Mission expenditure of almost \$100,000 cost near \$16,000 in administrative cost. The Bible College presents difficulty in ascertaining the cost of administration, but when taken simply from its report to the National, the college spent \$123,917.72 last year with around \$12,000 going to administration. The latter is the lowest percentage of cost of administration of all. The percentages range from 8% to 50% for administration. An incisive observer will conclude that the cost of administration in bureaucracy comes high—too high when the local bureaus, associational bu-

reaus, associational officers, state bureaus, etc., are considered as taking their share. What a low percentage must actually go on the field in action for Christ!

If anyone would care to peruse the budgets submitted to the recent National Association, and approved by the body, he will find that all budgets were raised from 10% to 50%, and most of these increased expenditures are in salaries and or other administrative costs.

Any bureaucracy which reaches the above proportion in cost is unprofitable, especially within our particular denomination. When such a bureaucracy becomes competitive, an additional danger appears. All of the bureaus (except the Bible College, which is not considered a bureau in the first place) are in business for a \$175,000 market. For example, though the Sunday School Bureau had a contract with the Free Will Baptist Press for denominational literature, it has recently begun competition with that Press. The business is being given to a non-denominational press which will certainly make a profit and which will, in the end, cost the denomination. *It is forgotten that the Free Will Baptist Press is especially for our denomination, owned and operated by Free Will Baptists?* This competitive measure is well underway with writers, credit, editor, etc., despite the fact that the Free Will Baptist Press returned 40% of its profit last year to the Sunday School Bureau and without which this bureau could not have operated. Why couldn't the Sunday School Board have worked with the Press to provide what was wanted to their mutual advantage? Was it because of an effort to further centralize operations? Was it because the writers for the Press are inadequate? If so, couldn't the same writers for the board have been employed by the Press? Why not? Was an effort made to work out things with the Press? Why not? The denomination deserves an answer to these questions in event of such momentous moves.

The editor of the Press asked for an explanation of a resolution of the Sunday School Board, the resolution which was approved and which is the stated goal of the beginning process and venture now underway and had the resolution explained away. There was a denial made that what is happening now was then being planned. Such a denial, in view of existing evidence, indicates a lack of fairness, honesty and integrity. Why were the plans cloaked from the body at the National? If the intent was there, and it was, then there must have been a reason for withholding such intent. Why? *If the Sunday School Bureau could not have operated above a deficit last year*

without the profit from the Press, how will it operate this year with the decreased profit (cut by the Sunday school department by withdrawing business from the Press) and the expenditure tremendously increased? The presentation of a deficit is foreseen at the next National. Shall the denomination tolerate the beginning of a venture which will take years, if ever, to become profitable? Especially when it does no more than satisfy ego? What about the financial needs of more realistic ventures—the needs of missions—Brazil, a country larger than the United States; Argentina, new and promising; and all the other needs of the older fields? What about the needs of the Bible College—dormitories, library, faculty (incidentally, our faculty there is far underpaid in comparison to our bureau heads—and their work is just as important)? Furthermore, what about the needs of our Superannuation program, and others? There is also a moral obligation to the Free Will Baptist Press which merits a fairer consideration than evidence proves has been given. The Sunday School Bureau make an error to think: (1) That our denomination can afford to have two presses and publishing houses; (2) that all of our churches will use either or both of these presses; (3) that the business of the Sunday School Board is to make money; (4) that the Bureau can be easily maintained apart from Free Will Baptist Press money; (5) that the denomination will underwrite a large deficit when other needs are so great.

There is yet another sphere of competition. This is in the sale of church supplies. The advocates of centralization are confused here, for this is one realm in which there is complete decentralization. Every bureau has become a sales department in competition with every other, and the Press. One wonders if they sell and buy to and from each other to keep going. When this process is repeated by every state, one wonders which bureau has jurisdiction over what. Anyone acquainted with business procedure knows that here there exists duplication of services for which the denomination pays.

Still another observation concerning this bureaucracy which we have created and are developing is the lack of lay businessmen and the monopoly of ministers on these various boards. Don't we have any alert, Christian businessmen in the denomination who can and will serve on our boards?

Other observations must wait, but let these be summarized. Serious observation discloses lack of co-ordination, an abundance of confusion, a paucity of co-operation and a wealth of competition. The policies in our denomination, if not reconsidered, will result in catastrophe. The spirit of compromise and consideration must be revived. The costs of the administration of our denominational activities are greater in pro-

SOME QUESTIONS ANSWERED

(Editor's Note: The following questions were received by the editorial department of the Press in a letter from a minister on the field. We feel that many may have similar questions in mind; therefore, we are quoting from the letter and then answering the questions as they are listed.)

Question: Did the Press take what we voted at the National Association as a breach of the contract between it and the National Sunday School Board?

Answer: The Press Board wrote the National Sunday School Board withholding further funds until the Sunday School Board should clarify the apparent conflict in what the promotional secretary of the Sunday School Board said on the National Association floor and what the Sunday school report actually said. No attempt was made, and has not been made up to the present time by the Sunday School Board, to clear up this discrepancy.

Question: How is the Sunday School Department going to operate on 7½% of gross sales of Sunday school literature?

Answer: The audit of the Free Will Baptist Press for the fiscal year, 1956-1957, shows that the 7½% of the gross sales of all Sunday school literature represented more than 44% of the total profits of the Free Will Baptist Press for the year. How do you think the Free Will Baptist Press could continue to operate and expand the literature offering if it paid the Sunday School Board more? What some people fail to realize is that we are a small denomination and the publication of literature for said denomination does not produce a gold mine of money.

Question: In the organization of the National Association of Free Will Baptists, is it not true that the National Sunday School Department is our official Sunday school organization and is to furnish the official Sunday school program?

Answer: The National Sunday School Board is the official organization of the denomination charged with the responsi-

portion than the benefits realized from such administration. The reasons are multiple, among which are; (1) we are fathering a competition bureaucracy, and (2) our organizational methods and procedure are not compatible with our denomination's size, circumstance, and historical precedents and lessons. There seems to be but two courses. One is a realistic reconsideration and a reconciliation of opinion—this course is preferred. The remaining one will be for many churches to repudiate completely the national program and return to more direct, local church activity.

bility of administering the Sunday school program of the denomination, but it has been generally understood that since the Free Will Baptist Press has furnished literature for the denomination throughout the years when no other organization was able to do so, the Sunday School Board was morally obligated to work in cooperation with the Press in producing such literature. The contract has so recognized this moral obligation from the very beginning of the Sunday School Board.

Question: Is the Free Will Baptist Press not owned by stockholders?

Answer: The Free Will Baptist Press is a non-profit-sharing corporation. The stock is held exclusively by Free Will Baptists with exception of approximately ten shares, worth a total of \$100, which are held by an estate in Ayden whose heirs did not wish to take money from the Press in payment for said shares, but who desired that the Press use this money for the furtherance of Free Will Baptist literature. The remaining approximately 900 shares at \$10 per share are owned exclusively by Free Will Baptists. There are still approximately 1,100 shares on the market at \$10 per share. The only limitation upon the buying of these shares is that the buyers must be Free Will Baptists.

Question: If it is owned by stockholders, why don't they sell a controlling interest to the National Association and both the Press and National Sunday School Department do all work together so we can do something for Christ?

Answer: The National Association may purchase stock in the Press if it so desires, just as any other denominational group or individual may do; and in every meeting of the stockholders its representatives may cast their votes according to the amount of stock held, as do other Free Will Baptist groups and individuals who hold such stock. Let it be remembered that no stockholder may draw any financial remuneration from the stock which he may hold; furthermore, no officer of the corporation may draw any salary from the corporation. The profits from the corporation are allocated to operate and enlarge the corporation and the literature which it publishes or to be allocated to worthwhile denominational causes.

Jesus said, "Say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

OUR SUNDAY SCHOOL PROGRAM

Since the program of Free Will Baptist Sunday school literature has expanded considerably in recent years, we are happy to give herein a complete list of the publications which we offer, together with the ages and departments for which they are designed. Furthermore, we invite our people to compare the prices of our publications with those offered by the National Sunday School Board in its publicity matter. The Free Will Baptist Press is not primarily concerned with making money on our denominational literature; we merely try to fix our prices so that we may be able to pay operational costs and have a small surplus to pay for repairs and new equipment plus enough money to finance new publications until their circulation will make them self-financing.

CRADLE ROLL

Our cradle roll literature is designed to minister to parents and bind families to the Sunday school and the church, enrolling the child in the Sunday school at his birth and emphasizing the need of the parents' beginning to bring him up in the nurture and admonition of the Lord. This ministry covers that period from the birth of the child until his second birthday. There are three items in this literature, as follows:

1. The Cradle Roll Manual which gives the cradle roll worker complete information as to how to administer this important service. Its price is 20c. The Sunday school should order one manual for each cradle roll worker.

2. The Cradle Roll Record Book is designed so that the worker can keep an accurate record on each pupil which she enrolls. Its price is 50c. The Sunday school should order one record book for each cradle roll worker.

3. The Cradle Roll Pupil Packet is composed of a folder designed to be kept by the parents as the depository for the letters which the worker will leave with them on her visits to the home. There are nine letters which the worker will leave at the home at periodic intervals during the two-year period. The packet also contains an enrollment certificate for the child, a promotion certificate, two birthday cards and a Sunday school enrollment card. The price of the packet is 75c. The Sunday school should order one packet for every child under two years old plus extra packets for children which will be born in the near future. An adequate supply of packets should be kept on hand at all times. The writer of all cradle roll materials is Mrs. L. D. Miley, Memphis, Tennessee.

NURSERY

Our nursery department literature is for

children two and three years old. The following items are offered:

1. The Nursery Teacher is both a manual and a guide for teachers in that it gives a complete guide for caring for these pupils throughout the period. It offers a wealth of suggestions for teaching, devotions, activities, etc. Its price is 20c per quarter. One copy should be ordered for each teacher of nursery pupils.

2. Pupil Packets containing: (1) a package of *The Acme Picture Lesson Card* which carry the Bible story for the Sunday on one side and a Bible picture in color on the other side; and (2) a four-page leaflet in color which carries a picture of present-day children engaged in an activity illustrating the theme of the day's lesson, a present-day story based upon the day's lesson, the day's memory selection, poems and colorful illustrations. In the first quarter packet of each year, a cover is inserted so that the pupil may keep all his leaflets for the entire year. The price of this entire pupil packet is 30c per quarter; the items may also be ordered separately. Enough packets should be ordered to supply all pupils in this age group. The writer of these nursery materials is Mrs. N. B. Barrow, Luccama, North Carolina.

BEGINNERS

Material for beginners is designed for pupils four and five years old. The following items are offered:

1. The Beginners' Teacher follows the same general pattern as *The Nursery Teacher* and is designed to fill the same need for beginners. Its price is 30c per quarter.

2. The Beginners' Pupil Packet contains: (1) a four-page leaflet carrying a Bible picture to be colored, the Bible story for the day, suggested activities and memory work; and (2) a pupil workbook for pupils of this age. The price of this packet is 30c per quarter. Enough packets should be ordered to supply all pupils in this age group. The writer of these beginners' materials is Mrs. L. D. Miley, Memphis, Tennessee.

PRIMARIES

This material is written for pupils who are six to eight years old. The following item is offered:

1. The Little Folk's Quarterly is the pupil quarterly with an abbreviated teacher's guide in the back. Its price is 11c per quarter. The writer is Mrs. Roy O'Donnell, Nashville, Tennessee.

JUNIORS

These materials are written for pupils nine to eleven years old. The following item is offered:

1. The Junior Quarterly is the pupil quarterly for this group. Its price is 11c per

quarter. The writer is Mrs. F. B. Cherry, Greenville, North Carolina.

INTERMEDIATES

These materials are written for pupils twelve to fourteen years old. The following item is offered:

1. The Intermediate Quarterly is a pupil quarterly. Its price is 11c per quarter. Its joint writers are Paul and Helen Kettman, Columbus, Mississippi.

SENIORS

These materials are written for pupils fifteen to seventeen years old. The following item is offered:

1. The Senior Quarterly is designed for the pupils: Its price is 13c per quarter. The writer is A. B. Chandler, Ahoskie, North Carolina.

YOUNG PEOPLE

1. The Bible Student is designed for young people eighteen through twenty-four years old. It is written by C. H. Overman, Walstonburg, North Carolina.

2. Our teacher's quarterly, *The Bible Teacher*, is recommended for teachers of this group. The price of *The Bible Student* is 13c per quarter.

ADULTS

1. The Advanced Quarterly is written for adult pupils. Its writer is D. F. Pelt, Marianna, Florida. Its price is 15c per quarter.

2. The Bible Teacher is written for teachers of adults. Its price is 25c per quarter. Its joint writers are W. Burkette Raper and Michael Pelt of Mount Olive College, Mount Olive College, North Carolina.

SUPPLEMENTARY MATERIALS

1. Since we have not been financially able to publish teachers' quarterlies for primaries, juniors, intermediates and seniors, we handle teachers' quarterlies for these groups from Union Gospel Press, based upon the same materials as our quarterlies.

2. We offer Visitor's Single Lesson Leaflets designed to be distributed to visitors in senior, young people's and adult classes. These leaflets are written by C. H. Overman and offered for sale in packages of five sets for 40c.

3. For other supplementary materials, such as flannel-graph materials, Sunday school commentaries, activity materials and others, just write us for a copy of our catalogue.

Finally, The Free Will Baptist, Ayden, North Carolina, has served the denomination as the source of Sunday school literature throughout the years. We invite you to continue to patronize us for thoroughly fundamental Free Will Baptist literature.

A man with push goes farther than a man with pull!

Long friendships are often severed with a cutting remark!

A WORKABLE RELATIONSHIP BROKEN

For the information of our people we shall give the full text of the contract which has existed between the Free Will Baptist Press and the National Sunday School Board, the substance of mutual agreement which accompanied the contract, and the documents which caused the disruption of the relationships, together with our observations on the same:

THE CONTRACT

"This contract and agreement entered into between the Free Will Baptist Press in Ayden, North Carolina, the party of the first part, and the Sunday School Board of the Original Free Will Baptist National Association, party of the second part.

"By mutual consent and agreement between the parties named above, the party of the first part agrees:

"1. To work harmoniously with the party of the second part in propagating the work of the national Sunday school program.

"2. That we agree to allocate to the party of the second part seven and one-half per cent of gross receipts derived from sale of all Sunday school literature actually published by the Free Will Baptist Press.

"3. That the allocation of the money in Section 2 shall be appropriated at the beginning of each quarter; this allocation to be based on the sale of literature from the preceding quarter.

"4. We shall be at all times alert to any progress and cooperate with the party of the second part to enforce the efficiency of the national Sunday school program.

"For the above agreements of the party of the first part, we, the party of the second part, agree:

"1. To employ a full-time promotional secretary to work on the field for the promotion of the Sunday school work.

"2. We agree that in the employment of said promotional secretary, the person employed shall be approved by the Board of Directors of the Press.

"3. We agree to receive the seven and one-half per cent of the gross receipts of literature published by the Press, and all money allocated by the party of the first part shall be used in its entirety by the Sunday School Board for Sunday school work.

"4. We agree to make quarterly reports as to disbursements of the money allocated by the party of the first part. We further agree to keep the party of the first part informed as to the progress of the work.

"5. We agree to exercise every effort at our command to further the use of Free Will Baptist literature in all our churches throughout the various states.

"6. We further agree to propagate a

spirit of good will toward the Press among the constituency of our denomination.

"For the above agreements mentioned in this contract, it is understood that should either party wish to terminate this contract the same shall be reduced to writing and presented to the other party not less than ninety days prior to the termination of same."

THE MUTUAL AGREEMENT

In addition to the contract between the two boards, there was a mutual agreement, based upon interpretation of the contract, which was discussed and reaffirmed on at least two occasions by the two bodies in the presence of the editor. The substance of this agreement is as follows:

1. The Free Will Baptist Press shall fill all orders for Sunday school literature from its office in Ayden, North Carolina, at its own expense.

2. The Sunday School Board and its promotional office shall not handle or promote any literature from any other publishing house which is competitive with publications of the Free Will Baptist Press.

One can readily see why these two items of agreement should work for the mutual advantage of both parties concerned. With reference to Item 1, the Sunday School Board would be spared the expense of wrapping and mailing; with reference to Item 2, the Sunday School Board would be injuring both the Free Will Baptist literature program and the Press if the Sunday School Board should promote the sale of literature from other publishing houses.

THE OBJECTIONABLE ITEMS

The Press Board objected to items in the *25th Anniversary Advance Program, 1959, The Year of Enlistment*, as in violation of the contract, as follows:

"Projects of the Sunday School Board

"a. Employment of an executive secretary who shall be responsible (with the Sunday School Board) for the overall planning of the denominational Sunday school program.

"b. Furnishing of graded literature for lower departments.

"c. Placing of lesson outlines in hands of prospective writers for producing new and more up-to-date Sunday school lessons (for lower departments)."

Since representatives of the Free Will Baptist Press who were in attendance at the Birmingham session of the National Association were already informed of the plans for the Sunday School Board to set up its literature program independent of the Press, they could see exactly why these items were placed in the *Advance Program*. Therefore, we questioned these items

carefully to see if their exponents would come out forthright and declare to the National Association what they planned to do. Those who were at the National Association know that the body was led to believe that these items would be administered in cooperation with the Free Will Baptist Press. However, we could see that the real plans were for the Press to keep paying the bill for the Sunday School Board to set up its plans during 1958 whereby the Press would be left high and dry in 1959.

The other items to which the Free Will Baptist Press objected are found in the annual report of the Sunday School Board to the Birmingham session of the National Association, as follows:

"Whereas, we find the churches of the National Association are spending approximately \$175,000 per year for Sunday school, vacation Bible school literature and supplies, and

"Whereas, the Sunday School Department could furnish the greater percentage of these materials from its office in Nashville, Tennessee, and receive an approximate 30% profit on the same, and

"Whereas, we feel the profit received from the sale of Sunday school, vacation Bible school literature and supplies purchased by our local churches and Sunday schools should be turned back into the denomination, which would result in the servicing and supplying of our local churches and Sunday schools with the needed information and supplies to make for a more efficient and effective Sunday school program, as well as in the assistance of the over-all denominational program: . . ."

Despite the insistence of the promotional secretary of the Sunday School Board on the floor of the National Association that these items are not intricate parts of the Sunday school report, we maintain that they are a part of the report and are in violation of the contract with the Free Will Baptist Press. Furthermore, we accept them as veiled insinuations to cast a reflection on the Free Will Baptist Press, and as efforts to prejudice the people and prepare them for the disruption of the relationships which have later developed.

We want the whole denomination to know that every dime of the profits from the Free Will Baptist Press does go directly back into the denomination. Furthermore, we know that the Sunday School Board will soon find out, if it continues its present program of handling its own literature out of its Nashville office and if it publishes Free Will Baptist literature, it will not realize 30% profit from its operation; the denomination will begin to know it also when the National Association has to start

paying the debts of the Sunday School Board. It may be true that the Sunday School Board can handle surplus literature from interdenominational publishing houses and receive it at a 30% discount; but when the overhead for handling and shipping it is figured, even that profit will dwindle far below the 30% figure.

Finally, because we sincerely and con-

sciously believe that the denomination can have the best, constantly expanding, and fundamentally sound program of Sunday school literature most economically by having the Sunday School Board work cooperatively with the Free Will Baptist Press under the contract which has been broken, we call upon the denomination to demand that the contract be reinstated.

NEW LEAGUE PUBLICATIONS

We are happy to announce to our people that, beginning with the first quarter of 1958, two new league quarterlies will be added to that literature program. In cooperation with a recommendation from the National League Board, the Free Will Baptist Press has secured writers and published a quarterly for league pupils younger than junior age; the Press has also published an adult quarterly.

This action is a sample of the type of cooperation which should exist between the denominational publishing house and the several agencies of the denomination. Here was the procedure:

First, the National League Board voted the resolution for the beginning of the new publications.

Second, the chairman of the League Board informed the Press Board of the action.

Third, the Press Board voted that the publications should be brought into being and instructed the editor to proceed with administration of the resolution.

Fourth, the editor contacted the League Board, asking for recommendation of writers and a conference with the chairman of the League Board for discussion of the nature of the proposed publications.

Fifth, the editor secured the writers and received the manuscripts.

Sixth, the editor asked the chairman of the League Board if he desired to examine these manuscripts as to general format and contents.

Seventh, the Press proceeded to publish the first quarterlies.

With these additions to the league literature, we now have the following league quarterlies:

1. The Story Hour Free Will Baptist League Quarterly for pupils below junior age. This quarterly carries a complete league program from beginning to end, the Bible story, pupil activities, illustrations and take-home projects. Its price is 25c per copy. Its writer is Mrs. D. L. Rivers, Wilson, North Carolina.

2. The Junior Free Will Baptist League Quarterly. Its price is 13c per copy. The writer is Miss Dorena Davis, Nashville, Tennessee.

3. The Intermediate Free Will Baptist

League Quarterly. Its price is 15c per copy. The writer is W. S. Mooneyham, Nashville, Tennessee.

4. The Senior Free Will Baptist League Quarterly. Its price is 15c per copy. The writer is C. F. Bowen, Nashville, Tennessee.

5. The Adult Leaguer. Its price is 15c per copy. Its writer is L. E. Ballard, Selma, North Carolina.

The Free Will Baptist Press has a contract with the National League Board which is similar to that which the Press held with the National Sunday Board. All orders for Free Will Baptist League materials are shipped from The Free Will Baptist Press, Ayden, North Carolina.

Official Action of Florida State Association

(Editor's Note: The following is an official action taken by the Florida State Association of Free Will Baptists in its 1957 session at Blountstown, Florida. It was submitted to us for publication by the Rev. W. A. Hansley of Jacksonville, Florida, clerk of the Florida State Association.)

November 2, 1957

Report of the committee appointed by the Florida State Association in session on the above date at Christian Home Free Will Baptist Church, Blountstown, Florida, to protest the action of the Sunday School Board of the National Association in session October 16, 1957.

Whereas, the Sunday School Board of the National Association has assumed the full responsibility of the formulation and promotion of the Sunday school program and the inclusion in this program the publication and distribution of Sunday school and vacation Bible school literature and supplies, and

Whereas, the National Sunday School Board proposes to offer Sunday school literature from the cradle roll through adult levels, and

Whereas, this Sunday school literature will be written and printed by the personnel of the Scripture Press of Wheaton, Illinois, personnel who are not Free Will Baptists, and

Whereas, the Association of Free Will Baptists of Florida is satisfied with the literature agreed upon, for the past several years, between the Free Will Baptist Press of Ayden, North Carolina, and the Sunday School Board of the National Association, literature written and published by the Free Will Baptists, and

Whereas, this action of the Sunday School Board of the National Association will bring into being a second source of Sunday School literature thus leading toward division in our denomination,

Therefore be it resolved, that we the State Association of Free Will Baptists of the State of Florida do protest the above action of the Sunday School Board of the National Association and do prayerfully exhort the Sunday School Board of the National Association to seek ways and means to continue a harmonious publication of Sunday school and other literature with the Free Will Baptist Press where we can be assured of getting the literature now being published by Free Will Baptists.

The committee further recommends that a copy of this resolution be sent to each of the members of the General Board of the National Association, one copy to the Free Will Baptist Press for publication, and one copy to Contact for publication.

Is Your Life Fruitful?

Rufus Coffey

FRUIT is the one infallible means that determines the value or worth of a tree. It is the one sure proof and visible evidence that a tree is not barren but productive.

There can be no doubt about the Christian's responsibility to bear fruit. Jesus said in John 15:16, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit."

Some of the many kinds of fruit to be produced in the Christian life are: (1) righteousness (Philippians 1:11) (2) holiness (Romans 6:22) (3) giving (Philippians 4:17) (4) praise (Hebrews 13:15) (5) spirit (Galatians 5:22).

The fruitful life is dependent upon our receiving the gospel by faith (Colossians 1:6), cultivating the Christian life (2 Peter 1:4-8), and death to self (John 12:24).

Let us study these references and remember the words of our Saviour in Matthew 12:13: "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit."

Tact is the knack of making a point without making an enemy.

NEWS NOTES

(continued from page six)

Friends everywhere are asked to pray for Mr. Smith's speedy recovery.

Youth Rally At Saratoga Church

The Saratoga, North Carolina, Free Will Baptist Church will be host to a Youth for Christ Rally on Saturday night, December 14. Everyone is cordially invited to attend the rally. The following program has been planned:

- Hymn
- Devotions, King's Cross Roads
- Hymn
- Special Music, Owen's Chapel
- Bible Quiz, Aspen Grove
- Special Music, Dilda's Grove
- Speaker, Saratoga
- Hymn
- Business
- Benediction

N. C. Superannuation Report for November

The following is the North Carolina superannuation report for the month of November as submitted by the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists:

Balance on Hand, November 1	\$3,095.24
Receipts	
Albemarle Conference	\$119.00
Blue Ridge Association	53.81
Cape Fear Conference	38.61
Central Conference	297.21
Eastern Conference	477.08
Pee Dee Association	37.59
Piedmont Association	4.00
Western Conference	194.04
Total Receipts	1,221.34
Total to Account For	\$4,316.58
Disbursements	
Operating Expense	\$ 28.00
Ministers' Monthly Checks	212.50
Paid to National Board	111.93
Total Disbursements	352.43
Balance on Hand, November 30	\$3,964.15

Free Will Baptist Student Meeting

A meeting of all college students who are members of a Free Will Baptist church in North Carolina is scheduled to be held at the Greenville Free Will Baptist Church in Greenville, North Carolina, on Friday, December 27, at 10:00 a. m. More than 400 letters have been mailed to Free Will Baptist students inviting them to attend

this meeting, the first of its kind in the history of North Carolina Free Will Baptists. College students who fail to receive such a letter are yet invited to attend. Lunch will be served at the meeting and those who plan to attend should write to the Rev. R. B. Crawford, 303 Meade Street, Greenville, North Carolina, asking him to reserve a lunch.

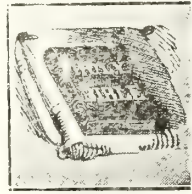
The program for this meeting will include inspirational messages by Free Will Baptist ministers and laymen, a panel discussion on vocations conducted by several students from various schools and colleges, and the best possible opportunity to

meet and enjoy fellowship with other young people whose interests and concerns are very much the same.

Several other denominations have student meetings of this kind and it is the feeling of those who formulated the plans for this meeting that Free Will Baptist college students will enjoy a period of inspiration and fellowship together. Since the date for the meeting comes after Christmas and before students have to return to school, it should be a convenient time to meet.

Pastors are asked to announce this meeting in their churches.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: Please explain, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Hebrews 7:3). Who is this Melchizedek?—Mrs. Kathern Slade, Whortonsville, N. C.

ANSWER: When Abraham was called from Ur of the Chaldees and later from Haran to go into a land unknown and be the nucleus of a Godly nation; it was because that the people in general had left off worshiping God and had given themselves over to idolatrous worship. "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods" (Joshua 24:2). This does not mean, however, that everybody had become idolatrous to the extent that there were no Godly people, for there were, and this Melchizedek in his loyalty to God is one of the beautiful exceptions to the general rule.

When Abraham went to Gerar to escape the second famine, the one following his visit to Egypt, and there halfway misrepresented Sarah his wife calling her his sister, the king of Gerar, Abimelech, rebuked him. (See Genesis 20:1-18.) Abraham's reply to Abimelech indicates that he thought all the people including the king disregarded God and His standards, but he was mistaken in this. "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou has brought on me and on my

kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake" (Genesis 20:9-11). Melchizedek was the priest of the most high God. This identifies him as a descendant of Shem. Shem, probably the oldest of the three sons of Noah, was the appointed ancestor of all priests under the Noahic covenant, the only covenant between man and God that was valid after the flood and before Abraham was called. The Canaanites, who had a God-given right to possess Palestine, were descendants of Ham. Under the Levitical system—the only priestly system valid after the children of Israel came out of Egypt—the Levitical priests were the only priests that were eligible to offer sacrifices and thereby obtain redemption from their sins. So Melchizedek was one of the descendants of Shem, Noah's son, but he was one of the few priests that had not gone over to idolatrous worship. The Scripture quoted above indicates that Abraham's ancestors had gone over to that form of worship before Abraham's call. At Abraham's call he entered a covenant with Jehovah so that Abraham himself did not practice idolatry. Now when he met this official priest, Melchizedek, in Palestine, he acknowledged him as priest, not of one of the gods but as of the most high God. He honored him as such by paying him tithes and being blessed of him. Read and compare Genesis 14:18-20;

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

African Mission Drive

The North Carolina Woman's Auxiliary Convention is asking all auxiliaries in the state to make Christmas gifts on the \$1,750 quota of the convention toward building the new mission station in Africa.

The director of the drive, Mrs. L. E. Ballard, requests that all gifts be sent to Mrs. M. A. Woodard, Winterville, North Carolina during the month of December.

Financial Report

of

North Carolina Woman's Auxiliary Convention

August 23, 1957 — November 25, 1957

Balance Brought Forward \$2,449.91

Receipts

Co-Laborer Band	\$162.92
Cragmont Assembly Inc.	5.00
Mount Olive Junior	
College	183.11
National Bible College	64.00
Superannuation	206.20
Home Missions	131.18
Foreign Missions, India,	
Cuba, Africa, Alaska	
and General	786.13
Children's Home	55.00
Church Finance Association	8.00
Convention Promotional	
Work	11.50
Per Capita Dues	3.60
Sale of North Carolina	
Guide Books	2.50
Total Receipts	1,619.14

Total Receipts and Balance \$4,069.05

Disbursed by Departments

Co-Laborer Band	\$162.92
Cragmont Assembly Inc.	5.00
Mount Olive Junior	
College	183.11
National Bible College	64.00
Superannuation	206.20
Foreign Missions, India	
Cuba, Africa, Alaska,	
and General	786.13
Home Missions	131.18
Children's Home	55.00
Church Finance Association	8.00
Disbursed Operational Expenses	
Bus Fare to Cragmont,	
Mrs. Lupton	\$12.50
Corbett's Flower Shop,	

Design	10.55
Executive Committee Meeting,	
September 4	59.10
Supplies, Anna Phillips Loan	
Fund Committee	13.10
Mrs. J. A. Evans, Expense	3.62
Field Worker, Workshops and	
Travel	31.90
Treasurer for Three	
Months	45.00
Total Disbursed	1,646.13

Balance in Treasury
November 25, 1957 \$2,422.92
Mrs. M. A. Woodard, Treasurer

Columbia, N. C.—The Woman's Auxiliary of Gum Neck Free Will Baptist Church held its regular monthly meeting on November 12 at the church. Mrs. Lillie Liverman presided over the meeting. The opening hymn, "Send the Light," was sung, followed by the Scripture reading by Mrs. Minnie Alexander. Everyone then prayed together the Lord's Prayer.

During the business session, the group voted to send \$5.00 to the children's home. The ladies also decided to pay birthday dues during the next year.

The program was entitled "Our Missionary Program in Mexico." Those participating in the program were Mrs. Lillie Liverman, Mrs. Caddie Basnight, Mrs. Amanda Pairsher and Mrs. Themla Basnight. The meeting was dismissed by Mrs. Lillie Liverman.

Till You're Well Again

"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

LEARNED AND UNWAVERING FAITH

The Apostle Paul demonstrated his learned and unwavering faith in the Lord on many occasions. I would like you to note his faith demonstrated in the most perfect way when he said, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). I wonder what per cent of present-day Christians could conscientiously adopt these words of the great apostle as their very own? These

words are filled with meaning and when applied will bring great comfort to the despondent, downhearted and blue.

In order to utter these words there was a clear understanding of the will of the Lord in the life of the apostle. I wonder if there is not many today who never realize that they should be content to serve the Lord with circumstances as they are. Many problems exist which are not the direct results of known sin and will solve themselves if God's people will remain faithful to Him amid all trying circumstances. Unwavering faith is demonstrated in Christian living when those who profess to know Him remain calm and serene through all the trying circumstances of life.

Often there must be a steady process of growth before the firm believer in Christ can say, " . . . I have learned, in whatsoever state I am therewith to be content." In order to be content one must be able to say he is satisfied with the wise providence and goodness of God and he knows that whatever the Lord determines is best. Then he is perfectly content to commit his many problems to Him. The Lord expects man to take advantage of the opportunities he has and use his best intelligence to serve Him. Until man has done this, God is under no obligation to bless one with a contented mind and conscience.

The Apostle Paul put it in the past and said, "I have learned." If he could be with us today he would say, "I have learned to exercise unwavering faith in the Lord and will let nothing ' . . . separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord' " (Romans 8:35-39).

AN HONEST BOY

There was a lad in Ireland who was put to work in a linen factory. While he was at work there a piece of cloth was to be sent out which was short of the length it ought to have been, but the master thought it might be made a little longer by stretching. He thereupon unrolled the cloth, taking one end of it himself, and the boy the other. He then said, "Pull, Adam, pull." The boy said, "I can't." "Why not?" asked the master. "Because it is wrong." And he didn't pull. Upon this the master said he would not do for a linen manufacturer. But that boy became Rev. Adam Clarke, and the strict principle of honesty of his youthful days laid the foundation of his future greatness.—Selected.

MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary
3801 Richland Avenue, Nashville, Tennessee
NATIONAL HOME, Rev. Homer E. Willis, Secretary
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Letter From South Africa

Dear Friends,

As I write lines to you I wish, if it were in God's plan, that you could have been with me today. It has been blessed and to God be all the glory.

I left by plane this morning from the mission at 9 a.m. just after seeing Josephine off for Ntongyeneni with two teachers and eight young people for a full day of services. As I write it is 10 p.m. and she has not returned as she stayed for an evening service and then has two hours drive back. There are definite advantages to using the plane, especially if one doesn't have a night flying license—you are home before dark!

My first stop this morning was at Esibowni, 10 minutes west of the mission, where soon after landing the people began to appear from nowhere. The landing strip is just along the edge of a huge forest and not a home can be seen from the strip. The shade of a large tree where we always meet was soon well occupied by about 60 people. I am sorry to say that not more than five of this number are Christians. One of these is Sibisi who is a real inspiration to find out in the bush. She was saved five years ago at an open air meeting we held at a trading store. In spite of having never been to school she has learned to read her Bible at home and I am sure she can quote and give references to more verses than most of us. By the time the service got under way the wind had blown up a bit and made the use of the flannel-graph lesson I had for illustration very difficult.

One of the five Christians at Esibowni is Zandile, a young girl of about 18. She lost the use of her legs completely some years ago, therefore she drags herself along with her hands wherever she goes. Having dragged herself in this manner for more than a mile, I noticed that she arrived after I had started the meeting. When the meeting was over the crowd started moving from the tree to the plane to see me off, Sibisi quietly reminded me that I had forgotten to speak to Zandile and that she would feel hurt. I then went back, chatted with her a bit, and was off. I suppose the highlight of her life came last January when I flew her out to our Young People's Camp about 60 miles from her home.

From Esibowni I flew north for 18 minutes to Zamazama. Here the group of believers had sent word they had completed

the new strip which is in a dense forest. Heretofore we have used a river bank about two miles away and then walked in. En route I flew over the river to see if there was an alternative in case the strip was not ample. The river was under at least five feet of water. I was happy to see that the new strip was over 300 yards long. The Christians were thrilled and said now they had begun to be paid for all their work. One of the trees which was about 36 inches in diameter they had been unable to move after digging it up, so had spent days keeping fires under it until it burned away. We had a fine service with about 175 present. This new strip brings the number to 21 in our area. We are hoping to open several others within the next few months.

After leaving Zamazama five minutes flight south brought me to Evangelist Mtshali's home where I was to pick him up and take him out for a week of tent meetings at Ekhhohlo, which is twenty minutes flight southwest or three days walk. Since the river bank strip a mile from his home was slightly wet (under three feet of water), I substituted his garden near his home. We got off with plenty to spare, thanks to the Piper's 150 horses!

After depositing Mtshali at his place of service I flew over Josephine and her group en route home. Seeing all was O.K. there I dropped her a note of some last minute happenings which necessitated her dropping off some equipment for our evangelist before returning home.

I landed at home base five minutes before sunset with a glad heart for the privilege of being a part of His team.

Yours in His service,
Harold Stevens

Financial Statement

September, 1957

FREE WILL BAPTIST MISSION KISHANGANJ, PURNEA BIHAR, INDIA

Brought Forward	Rs. 10,717.87
Workers' Savings	12.00
Deposits	2,500.00
Total	Rs. 13,229.87

Expended:

Education	
College Boys	Rs. 113.50
Workers Retreat	21.69
Landour Bible Institute	100.00

Sonapur Hostel	240.00
Evangelism—Literature	138.50
Medical	103.39
Transportation	
Jeep—Kishanganj	65.27
Jeep—Sonapur	59.28
Workers' Travel	27.03
Salaries	
Nationals	542.00
Missionaries (Less Cronks' Insurance)	1,311.29
Office	35.89
Maintenance	32.41
Village Uplift	158.52
Miscellaneous	61.35
Total	3,011.02
Balance	Rs. 10,218.85
Balance in American Dollars	\$2,151.33
Daniel R. Cronk	

Financial Statement

FREE WILL BAPTIST MISSION Pinar del Rio, Cuba

October 1, 1957 — October 21, 1957

Cash on Hand,	
October 1, 1957	\$ 98.16
Cash in Bank, General	55.41
Cash in Bank, Temples	387.42
Cash in Bank,	
Printing Press	658.10
Total	\$1,199.09
Receipts	
Mission Board, Regular	\$2,762.00
Angel Martinez	25.00
Gifts	245.00
Books and Quotas, Students	8.00
Total Receipts	3,040.00
Total to Account For	\$4,239.09
Expenses	

Food, School	201.62
Salaries:	
American Missionaries	230.00
Cuban Workers	1,559.75
Rent	247.50
Hospitalization	80.30
Electricity	34.20
Maintenance of Equipment	52.47
Gas and Oil	99.55
General Maintenance	37.04
Fuel	13.00
Building and General Repairs	32.59
Temples, Matahambra	298.00
Animal Feed	10.14
Farm and Animal Expense	4.00
Passage	29.04
Office Supplies	16.30
School Supplies	18.40

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Wonder of the Incarnation

(Lesson for December 22)

Lesson: Philippians 2:1-11; Luke 2:8-20

Golden Text: Galatians 4:4, 5

I. INTRODUCTION

The incarnation of Christ means, that He was clothed with flesh: that He, Christ, was embodied in human form. He took upon Himself human nature, and the God-head became united with humanity. The incarnation was a *must* for the salvation of lost mankind. The purpose of the coming of Christ was to bridge the gap between heaven and earth, between God and man. Only a perfect sinless being could do this, and the only one that could live and die without sin was the Son of God; hence, Jesus was born in Bethlehem, almost two thousand years ago. This is the message which is needed so much in our world today.

It's a sad fact that many Christians have become complacent and indifferent when it comes to matters of deep spiritual truth. This seems especially true of Christmas. Many people never stop to study and meditate upon the real truth of the Christmas season; as a result, other things have taken the foreground, and the message of the birth of our Saviour is lost amid the rush.

To others, however, the story never grows old. Its message grows dearer, year after year. Its truths pierce deeper into the heart as the message of Christ's birth is heralded forth. The heart of the Christmas story is that God loved us (John 3:16). Jesus came that we might have life, and this life is eternal.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. In the opening verses of Philippians 2 the Apostle Paul is arguing for unity among the believers (Vv. 1-4). Then he chooses Christ as an illustration and there flows from his pen a short but remarkable piece of Christology.

2. Christian like-mindedness is not difficult to attain if there is first "the same love" (Vs. 2).

3. The human perversion of the duty of esteeming others better than ourselves is found in the slang expression: "After me, you come first" (Vs. 3).

4. The looking "on the things of others"

does not mean envious or critical looking, but with a view of furthering the other's interests (Vs. 4).

5. The best example for any man to follow is the perfect example, which is found only in Christ Jesus (Vs. 5).

6. Christ's equality with God is eternal and unalterable, although He voluntarily limited Himself for a little while to bring us salvation (Vs. 6).

7. That which no man would do or could do was done when the Son of God became human flesh and dwelt on earth (Vs. 7).

8. It was humiliating enough for God's Son to become a Man, but it was even worse when in this form He became obedient to death (Vs. 8).

9. There is no name equal to that of the Lord Jesus in the glory to which God has exalted Him (Vv. 9, 10).

10. It is far better to confess Jesus as Lord now than to wait until the confession will be forced from us (Vs. 11).—*The Bible Illustrator*.

III. ADDITIONAL TRUTHS

1. "Let this mind be in you, which was in Christ Jesus." Here is a real test of whether or not we are truly Christian. Have we the mind of Christ? Is our disposition such that we are willing to forsake our own selfish interests and give ourselves to the one aim of serving and glorifying God, our Father? The supreme example of humility and self-emptying is Jesus Christ. Then let all who would follow Him be of this same mind. Even though Christians may have differences of opinion in matters of faith and worship, if they have this mind in them, which was in Christ Jesus, they can work harmoniously in the cause of the gospel and live as brothers in Christ.—*The Bible Teacher* (F. W. B.).

2. This mind is one of self-emptying. Equal with God in rank and being, yet Christ lays aside the exercise of those rights and privileges for a season. The laying aside does not mean that he ceased to be God. As the heir to an earthly throne might leave the palace and live in obscurity and unknown people, so is our Lord's act.

Such condescension is an act of love and grace. In contrast, we may compare the secular mind with its frivolity, irreverence and lack of sanctity. In it is the materialistic spirit which laughs at conviction and spirituality. The mind of man is selfish and

greedy and grasping.

3. Then this mind of Christ is one of identification. Man aims to exalt himself, but Jesus stooped to be one with people in their need. The superior mind of modern man may be at once vulgar and vain, bitter and cynical. It lives on the dividends accruing from the spiritual investments of others. It is selfish at the core. How different are the mind and spirit of Jesus Christ, who humbled Himself to become as a man; then as a servant or slave.

When Jesus took the towel and basin in the Upper Room and washed the feet of His own, He gave us an act at once parabolic and symbolic. This gesture is a reflection of the eternal act as described in this passage.—*The Gist of the Lesson*.

4. An Indian one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, "Why?" He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*The Expositor*.

5. *The Slaughter of Children*. It has been too long the cruel policy of Eastern despots to slay all who had claims to the throne or power to dispute their authority. As an example see 2 Kings 10:1-14. The history of Abyssinia furnishes an instance of a tyrant ordering the destruction of about 400 children. Niebuhr mentions an Arabian prince who murdered all the remotest descendants of his predecessors. Sir Thomas Roe states that a king of Pegu, in order to destroy a nephew of his own, whose claims interfered with his possession of the crown, and who was secreted by his partisans among a vast multitude of the children of the grantees, commanded the whole to be slaughtered, to the number of 4,000—a massacre much more terrible than Herod's.—*Dr. Jamieson*.

6. While the people of Bethlehem may have listened with wonder to the story of the shepherds, yet we have no record that any of them visited the stable to honor the newly-born Saviour... Just look at world history and see how little children have suffered, and are even now suffering, because their parents do not love and serve the Christ of God. May this be a joyous Christmas to all of God's true Christians.

As a place to spend a Sunday, a church may not be as exciting as an automobile, but it's never been known to crash into another church!

MISSIONS

(continued from page fourteen)

Apartado Rent	2.00
Telegram	.39
Jars, School for Canning	8.00
Medicine	43.90
Bank and Exchange Charges	5.79
Printing Press Building	74.00
Angel Martinez	25.00
Total Expenses	3,122.98
Balance	
October 31, 1957	\$1,116.11
Cash on Hand,	
October 31, 1957	\$ 14.63
Cash in Bank, General	427.96
Cash in Bank, Temples	89.42
Cash in Bank, Printing Press	584.10
Total	\$1,116.11
Thomas H. Willey, Director.	
Ann Travis, Bookkeeper.	

Questions and Answers

(continued from page twelve)

Psalm 110:4; Hebrews 5:6; 6:20; 7:1. Do this as you read the context of each passage. According to archaeologists the ruins of the palace of the king of Salem is near those of Jerusalem. Kenneth S. Wuest, in his book *Hebrews in the Greek New Testament*, Page 126, says "Melchizedek, a sinner saved by grace, had no recorded date of birth or death . . . a type therefore of Messiah in His eternal priesthood."

Jesus Will

Mrs. Vera Elliott, Joelton, Tennessee

" . . . Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

IF we would always behold the Lamb of God, which is Jesus and let Him have His way with us, this wonderful world which God gave us wouldn't be under the heavy cloud that threatens us today. Jesus will give us a newness of life which will make us a light in the world.

Satan must feel very important. He has so much fear stirred up in these days. Satan wants us to fear what man might do to us. But God tells us to fear Him because He can change all things in the twinkling of an eye.

Pray with faith in God believing that He

is the same yesterday, today and forever. As God answered the prayer of Daniel in the lions' den, and Noah who hammered on the old ark for 120 years or Paul and Silas in jail, He will answer our prayers today. Consider the patience of Mary and Joseph. " . . . Mary kept all these things, and pondered them in her heart" (Luke 2:19). No one knew the concern of her heart. She was happy because God had spoken to

her and she believed in Him. As a result of her faith in God, Jesus was born that wonderful night, and He brought light to our darkened world.

I am so happy and thankful that He is Saviour to whosoever will, by simply believing and letting Him come into their hearts.

Please pray for me and my family, for Jesus is all the world to me.

YOUTH BANNER

The literature program of none of our churches is complete without a sufficient quantity of *Youth Banner* so that every young person from 9 to 17 years old can have a copy each week. This publication is specifically designed for the youth of the denomination including teen-agers.

What Is It?

Youth Banner is a four-page weekly publication which contains definitely Christian literature as follows:

- (1) Interesting stories which deal positively with the problems of youth, emphasizing the Christian reaction in each.
- (2) Reports of youth activities throughout the denomination as they are sent in to the editor.
- (3) Prose articles and poems written by youths themselves.
- (4) Snapshots of interesting sights sent in by our young people.
- (5) Answers to questions sent in by our young people.
- (6) Illustrative drawings contributed by our young people.

How Is It Packaged?

Youth Banner is assembled in sets of individual copies for one month. The copies



for each month are sent to subscribers in time for the first Sunday's distribution. The recommended plan is for churches, Sunday schools or leagues to order *Youth Banner* along with other literature each quarter and let us fill the order by mailing the copies monthly. Each organization should order enough copies to supply all its young people. We also have an individual subscription plan for those who prefer it.

What Does It Cost?

If an organization orders five copies or more, the price is 25c per pupil per quarter. Individual subscriptions are also accepted at \$1.25 per year.

Why Should Your Youth Have It?

- (1) It is the Christian message given in an attractive and interesting manner on the level and in the language of youth.
- (2) Christian literature will replace some of the trash which goes into the homes and hands of our youth.
- (3) It gives our young people an avenue for participation in actually producing Christian literature.

When Should You Order, and Where?

You should send your order for *Youth Banner* immediately to *The Free Will Baptist Press, Ayden, North Carolina*.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 18, 1957
DUKE UNIVERSITY LIBRARY

DEC 21 1957

DURHAM, N. C.



Faculty and Students of Free Will Baptist Bible College
Nashville, Tennessee

EDITORIAL

THE SPIRIT OF CHRISTMAS

What is the Christmas season for? . . .

Is it a time for mirth and drinking,
A time for sport and festive thinking,
While into sin we're farther sinking?

Is it a time in which we gamble,
And in a flivver madly ramble,
Or with a hunting rifle amble?

Is it a day we live in shame,
And disrespect earth's greatest name?
Oh, may we take a nobler aim!

What is the Christmas season for? . . .

Is it a time of dissipation
In wrong-directed celebration,
Shared by the bulk of this our nation?

A time for mad cross-country dashes,
Unheeded signs and fatal crashes,
With treasured hopes left dust and ashes?

Is it a time to cheat and lie,
When gifts are sent, good will to buy,
And noble thoughts within us die?

What is the Christmas season for? . . .

A time of sin, without confessing,
A day of turkey meat and dressing,
When folks forget to ask God's blessing?

For giving least, but greedy taking;
For stinging words, and hearts left aching;
When worship calls, a sad forsaking?

No! Through the yuletide holidays,
Our hearts should sing their grateful praise.
This is the season Christ was born;
Oh, praise the Lord, for Christmas morn'.

—Cecil M. Truesdell.

The poem given above describes in a most vivid way the spirit of Christmas in the lives of a great majority of people. It should not be true but it is! It is not God's will to be so, for on the birthnight of our Lord Jesus the angels were joined with a heavenly host "... praising God and saying, Glory to God in the highest and on earth peace, good will toward men" (Luke 2:13, 14).

On that great night God's angels admonished the shepherds to have no fear but to realize that the words spoken were words of joy and happiness. Also, all glory and praise belonged to God the Father. God hasn't changed, but man has, so far as his true devotion to Christ, and as a result other things have crowded into our hearts—driving out the true spirit of Christmas. What is the Christmas season for? What should it mean to us? What should be its effect upon us?

First of all, it is a time, of love and praise—love for God and His Son, Christ Jesus—praise to Him for His unspeakable Gift of salvation. At least this is what it should mean to the Christian. Gifts should be given because of love. Friends should be visited as motivated by love. This love should reach forth to all those whom we met. Jesus came because of God's great love for lost humanity. Therefore, the least we can do is to manifest a degree

of that same love in our own hearts and lives.

Second, it is a time of unselfish devotion to God. This devotion can best be illustrated as we think of the unselfishness of the wise men who journeyed for miles to bring gifts to the Christ Child. From their example gifts are exchanged today. However, we have no record of their giving gifts to one another, but to Christ! Now what has happened to the gifts due Christ? Occasionally we hear of some group or individual that presents a gift to the Church or some sound charitable organization, and often this gift is equal to the amount given to all others. Please note that we said *unselfish devotion to God*.

Next, it is a time of peace and joy. The angels announced this peace as being on earth which was to come into the hearts of men as a result of the birth of Christ. Nations, in general, have never been able to know real peace, but individuals in every nation where the gospel has been preached have known this peace. The gospel is not a social message, but a message of deliverance to individuals without Christ, which is the means by which societies are benefitted. It is a good time to remember that there can be no peace without the Prince of Peace.

There are many wonderful things about Christmas, in fact, there are so many glorious things that there should never be time for the less glorious. The entire season is toned up to a joyous, bright occasion. Each year towns, communities and homes are adorned with bright lights and cheerful moods. Each year we hear the familiar Christmas carols sung over and over again and we never grow tired of them. The sidewalks in each town are busy with the hustle and bustle of the yuletide season. Little wonder that we await this season each year with great anticipation. It is a time of family reunions, when children return home from college or the armed services, when Grandmother and Grandfather expect to see their grandchildren again and maybe some of them for the first time.

Many people, this Christmas, will not stop amid the rush of this life to give praise and glory to Christ. Many will celebrate the season in an unchristian way and therefore lose its real message to their needy souls. Perhaps we cannot blame, too much, the individual but all the people who have added to this change. The season has been commercialized in many instances to the extent that it has become a time of gain rather than giving or sharing. The fact remains that it has affected us all. May the good Lord help each of us this Christmas season, to have the true spirit of Christmas.

Volume 72

Number 50

THE FREE WILL BAPTIST

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November News

GREETINGS FROM CRAGMONT ASSEMBLY

By the time this column reaches its readers, the calendar will have nodded its assent for us to say in reality that winter is here. We might say truthfully that we have had a foretaste of what we may expect immediately ahead. November closed with raw snow flurries and a biting cold wind. The lowest reported temperature in the valleys was about eighteen or twenty degrees above zero, and on the highest mountain peaks the mercury dipped down to about two degrees above zero. But the different seasons bring their advantages and joys as well as their disadvantages and hardships.

As it is in individual homes and all public institutions, with respect to operation and activities, so it is at Cragmont Assembly. Different seasons raise and present different situations, some pleasant and some rather irksome; but when we earnestly and diligently look for the best, we are sure to find something agreeable and pleasant. It is so at Cragmont every season of the year.

Attendance at the Youth Rally was off considerably the second Sunday in November. It was right in the midst of the influenza epidemic. Only thirty-two persons were present, but a very timely and splendid program was rendered by the young people of Rocky Pass Church, under the leadership and direction of Mrs. Smith. Their singing and talks were effective and inspirational. The Rev. Kenneth Frisbee, their pastor, was unable to attend because of illness.

Although no conferences have been held at Cragmont during November, we have received and entertained as best we could, under wintry conditions, forty-eight guests and visitors. Most of these have been family groups of from two to six persons. One larger group of young people from Goshen Church, Belmont, North Carolina, called on Thanksgiving Day. They were directed by Mrs. Ralph Staten and Mr. and Mrs. Bell of the same church.

We are reminded more and more as time passes of the need of more and better living accommodations at Cragmont. At least eleven states have been represented by people who have visited here this year. We receive letters of inquiry frequently from people we do not know, and some we never heard of before.

It is hoped that each week next year, June-August, will be filled with a scheduled

conference; and it appears very likely that this hope may be realized if the necessary efforts are made. It will take properly organized efforts on the field, and more living quarters at Cragmont. The effort needs a starting point, and then someone to steer it through to success.

It is our candid belief that Cragmont, and other institutions of its nature, are needed more and more as the years pass. Young people need some personal choice and liberty in sports and recreational activities. Municipal centers for recreation have been, and are still being, provided in most all cities, towns and villages from public funds or drives put on by civic organizations and by churches. These do what they are supposed to do very effectively. We are not trying to pick a quarrel nor raise a controversial question, but we are saying fearlessly that our young people need more training centers where Christian principles are taught and where emphasis is placed upon the personal relationship of the individual with Christ. Our youth need such training, and multitudes of them are longing for it today.

We read with much concern and prayer the announcement concerning the Cragmont Youth Rally arranged by the Rev. L. E. Ballard, and held at Wilson, North Carolina, on Saturday, November 30. Let us all stand by and help our young people.

GREETINGS FROM THE HOSTESS

Hello, Out There! We greet you from Cragmont with the season's newest and freshest breath. We have been spared to see another Thanksgiving Day come and go, and we do praise God for the many blessings He has so graciously bestowed upon us.

Changing the thought, some might think there is little or nothing to write about this time of the year. Of course, the leaves are gone and the mountains are beginning to be bleak and bare, just waiting to be covered snugly with snow. "O, the snow, the beautiful snow!" The trees are not dead. Just as surely as God, through nature, has unclothed them and exposed them to the merciless blasts of the winter, He will revive them and array them in their beautiful green leaves and colorful buds and flowers when spring returns.

In a similar manner, we think of Cragmont. It is true that the people are gone, and, at times, the old house is empty and the moan of the wintry wind may be heard

in its halls. But we hope it will, like the trees, stand and hold a spark of life inside, so that when spring and summer return it will burst forth anew with real life.

We hope that all of you are making plans now to come next summer, and that this place will be bubbling over again with laughter and song, and praise and thanksgiving to our God.

Pray with us that we may have more space and living accommodations, so that many more people will be able to come and find the Saviour, and rejoice with us.

Merry, merry, Christmas! Our prayer for each of you is that you may receive and enjoy God's richest blessings every day of the New Year.

SERIOUS BUT NOT SERIOUSLY

Edwin Raymond Anderson

THE upward surge in religion, so marked of late, has unfortunately not caused too many to surge forward to a realistic relationship with the Redeemer.

A symposium recently concluded at the University of Notre Dame summed up this present problem by the arresting sentence, "The typical American has developed a remarkable capacity for being serious about religion without taking religion seriously." That is not mere play-on-words, and it does not require a learned round to come forth with such crushing conclusion. The next-door neighbor may be the most telling example of a pseudo-seriousness which is the most tragic joke in the universe.

Men are taking everything quite seriously, and the levity of a day not too far gone, has largely passed from the scene. There is greater concern for events and implications. Satellites on the ground in the form of nations, and satellites in space in the shape of sinister globes, have swept the smile from many a face. A religionist is not required to remind of today's gathering storm for tomorrow's dreadful darkness.

But that former levity and carelessness has been dumped upon the eternal soul! Serious about religion as a mere mental matter; but a suddenly vanished seriousness when the probings of the Almighty would come to personal grips with a soul which all too soon shall leave the body cold behind and take up other residence. Where? Well, where else, when heaven is treated as hum-drum, and the junction of Calvary but a crude joke?

The Lord Jesus Christ surely scans the soul with utmost seriousness; there is nothing light about the precious flow which spurted from the riven body. Alas how-

(continued on page eleven)

"Rock and Roll"

JUDSON WHITE, PH. D., Professor of Psychology

East Carolina College, Greenville, North Carolina

SEVERAL weeks ago a statement was made in the columns of the *Advocate* about one of the prominent front-page personalities of the moment, a youth named Elvis Presley. Now if the statement under consideration had confined itself to Elvis we might have been well advised to have passed it by and given our attention to some other subject which seemed to hold forth at least some hope for spiritual growth. However, this statement went on to link the contortions which Elvis goes through when "performing" to those engaged in by some individuals when in the act of religious worship. Now when men of good faith seriously begin to equate such performances as those given by young Presley on television with religious rituals, orderly or otherwise, it is time to stop at once to determine whether some church has begot a monster, or whether some confusion exists as to the role of emotions in religious worship.

Obviously, there is a relationship between emotional expressions wherever they occur, in that they employ the same vehicle of expression. However, it is obviously incorrect to assume, since nearly all human behavior has at least some emotional overtones, that the motivational force is alike in each instance. The emotions, like religion, are put to many uses. It would seem that this confusion is somewhat widespread in our times and worthy of further discussion. It may be worth our while to consider, for example, how such flagrant use of the emotions as young Presley represents could attract and hold such widespread attention in this great religious land of ours? Or, on the other hand, to ask ourselves why specialists in public education are more concerned with emotional phases of learning than nearly any other, while the contemporary trend in religious education apparently would have us leave our emotions at home when we come to church? Many other questions of at least equal merit could be posed in this area, but for present discussion we will consider but these two.

First, then, what sort of religious or moral problem does the "rock and roll" craze

of the moment represent? Is it a serious problem or will it die out rapidly? The answer is that it will not die out rapidly and that it is, and always has been, a serious problem. Elvis will leave the scene, but the conditions which produced him will visit us with another spectre unless we profit more from our experiences with him than we have been able to learn from his predecessors. Elvis is a sign that we have no adequate methods for giving rapid moral and ethical training to a generation of adolescents how have been given more freedom than any before them and, quite naturally, don't know what to do with it. They have been given this added freedom by their parents because, by and large the parents, themselves, don't know what else to do. There is little to be surprised at in the situation. Perhaps, over-simply stated, it is a matter of children playing adult games. They have the physical maturity but not the moral, psychological nor social experience, or training to profit from this freedom. Most of them will largely recover from this mistake in time but what a waste it is!

To be sure, there is the element of revolt against parental authority involved. However, in a society such as ours this is not surprising. We have not developed any real functional techniques for ushering the individual from one period of his life to another with as little friction as possible, and are fortunate that we generate as little revolt as we do. However if we are to meet the challenge of Elvis in a responsible religious and moral fashion we must face the fact that for our times our program of religious and moral education is not doing the job for us that we would have it do.

We must face the reality that knowledge of the facts of moral and ethical behavior does not always lead to acts which are morally and ethically sound. We must go beyond the facts if we wish to insure the appearance of moral behavior. However, there is hope if we begin to make plans to be as concerned over the moral and emotional quotient of our children as we are over their intelligence quotient! We must

begin to ask ourselves seriously, and often, whether our children behave as adequately as they read!

We have too long left the matter of moral and ethical development nearly to chance. We must begin to face the fact that moral and ethical development can be as orderly a progression of human growth as any other behavior and that we can do something about it. However, we need to study the process considerable beyond anything that we now know or understand about it.

Many individuals will tell us that we simply need to deprive our youngsters of their freedom and our problem will be solved. This would be the same old mistake compounded. We need control, not only by adults, but also responsible self-control on the part of young people. They have to learn the maturity of self-control, and we can help them learn it, and can do so in an orderly fashion, if we will spend the time and money to learn about the nature of the process. This is not any easy task, nor can it be done quickly or cheaply. Our society has made much progress in this direction, but at present we have only made a start.

What then may be the solution to this perplexing problem? In what direction can we proceed with some hope of finding at least a partial solution to the problem?

Perhaps, if we consider further a question posed earlier in this discussion as to what is the role of emotions in religion we may have a clue as to the answer. First, let us recall that people are physiologically, or chemically, different. This fact is expressed in terms of differences in temperament, and nearly all authorities are in full agreement that these differences are genetically determined. In other words different individuals will bring varying amount of "feeling tone" to the act of worship.

Next, and probably more important, all individuals react "thinkingly" and "feelingly" to nearly all stimuli or situations. Some situations call for more thinking-type responses and some for feeling-type ones. Mathematical problems generally demand the concentration of the thinking-type of response. On the other hand, a beautiful sunset calls forth the depths of the feeling response to understand and appreciate it. In addition, our society has notions about the proper manner of reacting to this or that situation and teaches us to emphasize the feeling or thinking phase of behavior or both, as may be thought proper. Interestingly enough, we have given much attention to the study of and training of the so-called thinking aspects of human experience and the major portion of the school curriculum is given over to this activity. Having had such success with training the thinking areas, we have tried to use the

same tools and techniques with the feeling areas. Hence, such areas of religious living and experience as can be taught and learned by the so-called thinking-type techniques will be satisfactorily handled in this manner. However, a great portion of religious experience must be consigned to the feeling area, and it is in this exact spot that we are failing so miserably to produce mature individuals who are free to worship God. We have not come to realize that training and experience in this area are as important for growth and development of the individual as in the thinking areas of mathematics, chemistry, medicine and philosophy, etc.

Perhaps, for the moment, it might be worth our attention to turn back the clock 150 years to the days of Peter Cartwright and Barton Stone at Cane Ridge, Kentucky. Why was it that Methodism, the Baptists, and the Disciples made such gains in membership at that time while most other denominations were unable to do more than maintain themselves? One important reason was that Cartwright brought a message geared to the feeling, as well as the thinking, as-

pects of religious experience. One might wonder what Cartwright would think of a modern congregation and how satisfying a member of his congregation would find the modern brand of preaching. We cannot totally escape the implications by saying that "times have changed." My neighbor was probably right when he commented that we have crowded the human-relations aspect of religion out of the sanctuary and consigned it to the fellowship of the basement. We will pay for this mistake sooner or later.

Ultimately we will face the fact that we must functionally plan for the emotional and moral development of our young people. An important part of that training will have to be provided by the church if it is to continue to serve beyond the civil ceremonies of birth, marriage, and death. The church must strike out in bold new directions to study the problem and to provide leadership. Perhaps Elvis has done us a service by calling attention to the problem and doing so in a manner short of world calamity.

can read it," then jumped into bed, covered up and went to sleep. Too many of us just play at religion. We act as though prayer is optional. Prayer should mean everything to us; it should occupy the uppermost place in our lives. We should be more concerned about the Kingdom of God than houses, lands or fine automobiles. Yes, it should mean more to us than food or raiment. "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). We must put first things first; that is God's plan and we cannot improve it. Many people have tried their own plans and have made an awful mess out of their lives. Why not try the plan that Jesus gave us. "... prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Many thoughtful people think that we should have a room set apart for the specific purpose of worshipping God—one in which we can pray and read at least half an hour each day. Jesus said that we should not live by bread alone but by every word of God. He was trying to tell us that the man of God must feed upon the Bread of heaven. We eat breakfast in order to nourish the body and gain strength for the day's work. Likewise the soul of man must feed upon the Bread of heaven in order to gain spiritual strength for the day's problems. We must pray before the devil comes; for if he finds us weak and unprepared, he may gain a knockout in the first round. That is the reason Jesus told us to watch and pray. He also instructed us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

David chose to pray in the morning; Daniel also liked to pray in the morning. Jesus Himself went out early in the morning to pray; He spent whole nights in prayer. How much more do we poor mortals need to pray!

I've heard some say they would wait until night to pray and ask the Lord to forgive them of their many sins so they could then go to sleep with a clean slate. Isn't it better to fortify ourselves in the morning so we won't have so many sins for which to ask forgiveness.

Ere you left your room this morning
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor,
As a shield today?

O how praying rests the weary!
Prayer will change the night to day;
So, when life seems dark and dreary,
Don't forget to pray.

HE WILL REWARD US OPENLY

Naaman Borders, Waverly, Ohio

WE shall all receive our rewards according to how we work, and Jesus gives us instructions as how to work. One of the techniques He describes is to enter into our closets and pray secretly. This does not exclude public prayer, by any means. But the prayer we pray secretly is the way we get intimately in touch with our heavenly Father—more intimate than any other way. We unload our minds more freely and unreservedly in secret. We are not so careful about our grammar. Even if we make a mistake in our English, God knows what we mean and will not give us a bad grade on that. Real *honest-to-goodness* prayer is the sincere desire of the heart whether spoken in public or in secret. When we pray in secret we don't utter one superfluous word; we really mean every word we say. We can usually draw nearer to God and get in touch with Him better in private.

How long should one pray? We should pray until we get in touch with Him. When is the best time to pray? We should pray before we leave our room in the mornings. By doing so we fortify ourselves for all the onslaughts of the devil. We build up inward strength to meet the day's problems. It brushes all the cobwebs from our minds and gives us a fresh start for the day. When this is done, our minds are clearer, we can do things better, and we have more success in our undertakings. Our Lord wants His people to be successful; He doesn't want us to be defeated. He wants His children to be like the tree planted by the river of

waters that brings forth its fruit in due season and whose leaves do not wither. He wants whatever we do to prosper—material things as well as spiritual. He says if we pray in secret He will reward us openly.

To get the best results in prayer we should do exactly as Jesus said. We should enter into our closets—some secret place where no one will disturb us. There we should pray until we feel a nearness to God, until we feel a warmth in our hearts. It is well for one to use the same secret place of prayer again and again, for then that spot will become sacred to us. If we do our praying while working, our minds are too scattered and we may even forget what we are praying about. When we pray and present our petitions to God, we should concentrate on the things we want most from the Lord. We should be specific. The Bible tells us that Hezekiah got out the law, spread it on the altar, and put his finger on the promises of God as if he were reminding God of His promises. By doing this, Hezekiah strengthened his own faith.

Too many of us pray in a haphazard way; we pray for everything we can think of and expect nothing. Jesus said, "... What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Without faith it is impossible to please Him.

Sometimes we get too slothful to pray. We are like the little boy who wrote out his prayer on a card, hung it on the post of his bed, saying, "There it is, Lord. You

NEWS NOTES



Rally for "Cragmonters" Has Good Attendance

Rev. L. E. Ballard, field secretary of the North Carolina Free Will Baptist Sunday School Convention and director of youth conferences at Cragmont Assembly, looks pleased as he greets the male members of the combined staffs for the 1957 conferences and thanks them for their services in the presence of the large group of young people who attended the big rally of "Cragmonters" in the First Free Will Baptist Church of Wilson on November 30, 1957.

Left to right in the picture are shown the director with the Rev. Raymond T. Sasser, president of the convention; the Rev. Charles Keith, pastor of the Washington Church; the Rev. Earl Glenn, pastor of the First Church of Wilson; the Rev. Frank Davenport, pastor of Faith and Hope Churches; the Rev. LaRue Davis, pastor of Belhaven and Trinity Churches; and the Rev. Herman Hersey, pastor of the Raleigh Church. Two other male members of the staff are not shown. They are the Rev. Lee Whaley, now missionary to Alaska, and the Rev. Jerry Ballard who was present and took the picture.

Of this rally, attended by around 140 of the ones who went to one or more of the conferences held at Cragmont during the past season, the Rev. Earl Glenn says, "It was the most enthusiastic and inspiring rally of Free Will Baptist young people I

have ever attended." In his pep talk to the group, the Rev. Raymond Sasser declared: "In these and in others like them, we have our hope for the Free Will Baptist churches of tomorrow. All can surely see that in our planned work of the North Carolina Sunday School Convention, we are not laboring just to promote our Sunday schools of today, but to prepare for greater Sunday schools and greater churches tomorrow."

programs rendered by representatives of the three conferences who attended the rally, and special musical features under the direction of Mrs. L. E. Ballard. Says the director: "The noble women of the staffs, and the junior workers, were just as faithful as the men who worked with us, and to them goes equally our gratitude and thanks."

Rev. C. H. Overman Resigns Pastorate

The Rev. C. H. Overman, pastor of

Coming Events

December 25—Christmas Day
December 27—Free Will Baptist College
Student Meeting, Greenville, North
Carolina, Free Will Baptist Church
January 1—New Year's Day
January 5-11—Universal Week of Prayer
January 27—Second semester begins,
Mount Olive Junior College
February 21—World Day of Prayer

Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, announces that he has resigned his position as pastor to become effective January 1, 1958. However Mr. Overman assures his members that he will supply until another pastor has been secured.

Mr. Overman, who received his Bachelor of Arts degree from Atlantic Christian College, Wilson, North Carolina, is now serving as assistant editor at the Free Will Baptist Press, Ayden, North Carolina. Mr. Overman attended the Free Will Baptist Bible College, Nashville, Tennessee, for two and a half years prior to his transfer to Atlantic Christian College. He is married to the former Miss Janice Howell of



Pikeville, North Carolina, a graduate of Wilson School of Nursing. Mr. Overman, his wife and three-year-old son, Hal, plan to make their home in Ayden at their earliest convenience.

Mr. Overman makes the following statement concerning his resignation of Spring Branch Church which he has served for the past three years: "I have enjoyed my work as pastor of Spring Branch Church and feel that we have made wonderful progress in most endeavors. However, after much serious prayer and thought, I felt that the work at the Press was a wonderful opportunity in the field of writing; and it is a needed ministry within itself, especially among Free Will Baptists.

"It has been my sincere desire to give to my Lord and denomination, the very best I have in service through whatever doors He might open for me."

Children's Home Report For October, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipts:

Albemarle Conference	\$ 211.94
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Blue Ridge Association	164.65
Cape Fear Conference	780.99
Central Conference	4,052.84
Eastern Conference	2,953.74
French Broad Association	205.53
Jack's Creek Association	85.70
Mount Mitchell Association	79.00
Pee Dee Association	76.37
Piedmont Association	262.17
Rockfish Association	56.72
Toe River Association	51.00
Western Conference	2,795.50
Yadkin Valley Association	188.05
Miscellaneous	6,448.59
Dining Room Tables and Chairs	52.00
Clothing	90.00
Total	\$18,554.79

National Superannuation Report for November

The following is the report of the National Superannuation Board of Free Will Baptists for the month of November, 1957, as submitted by Mrs. K. V. Shutes of Thomas-ton, Georgia:

Balance on Hand, November 1 \$1,460.99

Receipts

Cooperative Plan of Support:

Alabama	\$ 5.14
Arizona	2.72
Arkansas	9.34
California	11.34
Florida	.86
Georgia	12.37
Illinois	14.17
Kentucky	1.33
Michigan	.80
Mississippi	1.00
Missouri	29.48
New Mexico	3.96
North Carolina	7.18
Ohio	1.00
Oklahoma	20.63
Tennessee	14.64
Texas	25.49
Virginia	28.44

North Carolina
(Designated) 15.62

From States:

Alabama	3.00
Florida	73.94
Georgia	1.25
North Carolina	172.69
South Carolina	62.84
Virginia	2.75

Other Income:

Premiums on Policies	82.28
W.N.A.C.	6.30

Total Receipts 610.57

Total to Account For \$2,071.56

Disbursements

Premiums on Policies	\$230.03
Secretarial Service	60.00
Office Supplies	7.13

Editor's Secretary Gets Married



Congratulations to Miss Joan Averette, editorial secretary at the Free Will Baptist Press, who was united in holy matrimony to Mr. Linwood Hooks on November 24, 1957. After a short honeymoon, Mrs. Hooks returned to her position which she will continue to hold as before her marriage.

Total Disbursements 297.34

Balance on Hand,
November 30 \$1,773.22

Selma Church, Host to 1st Union Of N. C. Western Conference

The First Union of the Western Conference of North Carolina Free Will Baptists will convene with the Selma, North Carolina, Free Will Baptist Church on December 28, 1957. The Rev. R. N. Hin-nant is moderator of the conference. Fol-lowing is the program for the meeting:

Morning Session

10:00—Devotions, Rev. B. L. Shook
10:10—Special Music, Rev. and Mrs.
Norman Adams

10:15—Union Opened

—Reading of Minutes

—Roll Call of Ministers

—Appointment of Committees

10:30—Gospel Song, Congregation

10:35—Roll Call of Churches

10:45—Business Session

11:25—Devotions, Rev. Dewey Bowling

12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. W. O. Lassiter

1:10—Special Music

1:15—Report of Committees

1:45—Business Session

2:30—Adjournment

Youth for Christ Rally Programs to be Broadcast

The Bridgeton, North Carolina, Free Will Baptist Church will be host to a Youth for Christ Rally on Saturday night, December 21, at 7:30. The speaker for the rally will be the Rev. Clinton Lupton, pastor of the Oriental, North Carolina, Free Will Baptist Church.

On Sunday afternoon, December 22, at two o'clock, a Youth for Christ Rally pro-gram will be broadcast over Radio Station W H I T. This program will be furnished by the students of the Free Will Baptist College, Nashville, Tennessee, and Mount Olive Junior College, Mount Olive, North Carolina.

In the future, broadcasts of each fourth Sunday afternoon Youth for Christ Rally programs may be heard over Radio Station W H I T. These programs will be broad-cast directly from St. Mary's Free Will Will Baptist Church, New Bern, North Carolina.

Delay in Delivery

Of Free Will Baptist Hymnal

The Free Will Baptist Hymnal which was to be ready for sale from the Free Will Baptist Press on January 1, 1958, will not be ready until around Easter. We regret this delay, but circumstances have been such that it cannot be gotten off the press sooner.

3rd Union Meeting At Bethesda Church

The following program has been arranged for the Third Union Meeting at Bethesda Free Will Baptist Church, Durham County, North Carolina. The business meeting will be held on Friday, December 20, at 7:30 p. m. The fellowship meeting will be held on Friday, December 27, at 7:30 p. m., as follows:

7:30—Song Service, Mr. Ed Hill

—Testimony, Rev. Marvin Williams

—Special Singing

—Sword Drill, Earnest Burch

—Bible Quiz, Rev. R. G. Woodard

—Message, Rev. Carl Orsoon

—Fellowship Time

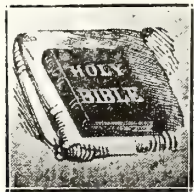
Study the Bible to be wise, believe it to be safe, practice it to be holy.

Prayer changes things, indeed it does—but more than that it changes us.

The soul would have no rainbow had the eyes no tears.

The tongue is a brush with which we paint our own pictures for others to behold.

Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: What will be the final destiny of the heathen who have never had an opportunity to hear the gospel? Will they be lost?—W. A. Mason, Buckatunna, Mississippi.

ANSWER: Yes, all unsaved people everywhere regardless to color, race or religion are lost and destined to an eternal place of abode called hell. Everyone born since Adam sinned the first time have been born in sin. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16, 17); "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22): Those who have heard the gospel have heard it because of God's mercy and grace and not because He was in any way obligated to them. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5); "... There is none righteous, no, not one" (Romans 3:10); "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). When sin came into Adam's heart, his nature was changed so that instead of his living in harmony with God and His will he was at enmity with God working in opposition to Him.

The Scriptures seem clear in their teaching that each angel was created as an individual and that there is to be found among them no sex, no marriage, and no reproduction. (See Matthew 22:30; Luke 20:35-46.) On the other hand when Adam was created as an individual person, in him was created the nucleus of the whole human race. Eve was created from a rib taken from Adam. (Genesis 2:21-25.) Eve became the mother, or ancestress, of every human being. (See Genesis 3:20.) God, in an act of mercy, drove these sinners, our first parents, from the Garden of Eden and prevented them from ever returning there again lest they eat of the tree of life and live forever in a sinful, degraded state. (See Genesis 3:22-24.) He did not do this, however, until He had provided a means of redemption by which they might come into a closer relation to Him than they enjoyed

before they sinned. (See Genesis 2:7, 14, 21; 4:4. Compare Hebrews 11:4; Revelation 13:8; Genesis 3:15; Acts 2:22; Romans 8:20; 1 Corinthians 2:7; 2 Timothy 1:9; Titus 1:2.)

We, who are Christians, are responsible to take the gospel to everyone. If we fail to take it to some, we have the blood of those that we could have and did not preach to on our hands. If we preach to them and they do not receive and obey, our hands are clean of their blood, but they die in their sins having a greater condemnation than if we had not preached to them. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8, 9). We find about the same taught in the New Testament. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:13-15). (See Galatians 6:7-9; Romans 6:23; John 3:36.)

One may read Romans 3:10-18 for a picture of the heathen without Christ. After this compare Romans 10:9-15 and thereby find the only remedy for sin. These verses, with many others like them, show sinful man to be unfit for the presence of God. He would be more miserable in heaven and in the presence of God there than were the Israelites at Mount Sinai. (See Exodus 20:18-21.) If one feels inclined to question God's means, method or way of salvation, it is wise to accept the fact that God sees and understands the whole question of sin in the human race and that the best that any of us, who are Christians, can do is to see the whole wretched affair through tear-stained eyes and a sin-stained perception. "For now we see through a glass, darkly; but then face to face: now I

know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). Neither the heathen nor any unsaved person can do half this well. So God did not wait to ask us, but provided that by which to save the most people possible. In this provision that God has devised, anyone who wills to do so may find God, and anyone who lives up to the light he has will continue to receive more light. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17); "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13); "I love them that love me; and those that seek me early shall find me" (Proverbs 8:17).

Even though the Bible definitely teaches that one must both hear and accept the gospel before he can be saved, it also seems to teach that when any heathen who heeds his conscience and through this means seeks God, He will lead him to all that is needed by which, when he obeys, he will be saved. (See Romans 1:16; Hebrews 4:12; John 3:36.) I have heard several missionary stories that told of both individual heathen and of groups that sought light so as to be relieved of the guilt that seemed to weight them down as they yielded to this conviction. They felt led to go out and seek the needed help. In one of these stories, the chief of an African tribe together with his tribesmen, fasted and cried out for deliverance for several days; then became convicted that a search party should be sent out to secure someone able to help them. Before the end of the first day the party found a missionary that was in search of this tribe. He went, preached the gospel to them, and saw the chief with many others, converted, baptized them, and saw them make Christianity their tribal religion. I heard an African boy, at the Moody Bible Institute, tell how that when he was only two and a half years old he heard a white missionary only once but saw no more white people until he was grown. One day after he was eighteen years old, he became convicted of sin and began to fast and seek deliverance. He could not rest day or night; so one night in a dream or vision he was impressed to go seek that missionary who he learned had come from the Moody Bible Institute. He and his brother started hiking to Capetown, which was twenty-five hundred miles away. After many harrowing jungle experiences, they arrived at Capetown eighteen months after the time they left their tribe. They got work to do, but his brother had an accident in which he lost his eyesight and went back home. In five years the brother that had the vision was on his way to America working on a cattle ship. A year later he found himself in

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The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:22).

I want to call the attention of the young people to the great importance of living good, clean lives, or we might think of this message as being on the subject of "Young People and Goodness." And to begin with I want to give a quotation from Grenville Kleiser, which I believe is well worth copying and carrying with you and reading daily, or better still memorizing and making a principle of your daily lives:

"Good is constructive; evil is destructive. Good elevates, encourages and sustains; evil saddens, enslaves and kills. Goodness builds churches, hospitals, monuments, cathedrals; evil sets up saloons, gambling-houses, and dens of sin. Good paints great pictures, carves noble statues, and designs lofty architecture; evil darkens and blasts men's lives. Good produces the greatest statesmen, prophets, preachers, poets and philanthropists; evil makes drunkards, thieves, murderers and social degenerates. Good inspires faith, integrity, love and truth; evil produces suspicion, dishonesty, hate and falsehood. Good is eternal and indestructible; evil is temporary, hurtful and self-annihilating. Good is of God, since God is good."

The young men and women who dare preserve their virtues do not deserve the ridicule of their associates. But, on the other hand, they should command the respect, praise and encouragement of all, for, after all, they are the ones who will lead this nation and the world back to God, if it ever is to return to Him. Goodness is no sign of weakness, but of strength ever growing stronger. The Bible says, "(For the fruit of the Spirit is in all goodness and righteousness and truth;)" (Ephesians 5:9). To incorporate the things which God has placed before you as the guiding principles to a greater, nobler, more useful and holier life, into your lives is the most manly and womanly thing you can or ever will do, and the rewards will be unspeakable.

As I write of goodness I am not thinking of goodness on the surface only, but of the goodness that goes through and through until every part of the being has been

thoroughly permeated with the righteousness of God. There can be no true goodness aside from and without the righteousness that affects both the inner and outer man. Surface goodness is no substitute for righteousness which can come only from above.

Goodness, righteous living, is far better than the temporary things of the world. Goodness is better than all the education the world can give you. Education does not not make one bad. You can and should have both. Our young people need to be educated in the right way, but along with education every youth needs the righteousness of God. Goodness enables one to use the education received to the best advantages. Without goodness many waste their lives and get nothing out of their education that is worth-while to himself, to his fellow man or to his God.

This is the day in which our young people are clamoring for social prestige. So many want to stand high in society, be popular, and attract attention; but just remember that the standards and virtues of worldly society are at a very low ebb and cannot elevate. Those who desire and strive for popularity may be striving for a very dangerous thing. Many young people's lives have been blighted and finally destroyed by their desire to be popular at all costs. On the other hand, goodness—the goodness of God in the heart—safeguards the character, the soul, the life and the influence—leads upward and heavenward.

Goodness will cost you something, but it is worth all it costs, thousands of times over. Everything that is worth-while costs. We all know this. Righteous living will cost you time, for you must spend your precious time in the right way. It will cost you effort. You will have to firmly take your stand against the wrong and for the right. It may cost you some of your associates, but just remember that you will find others who are far better. It may even cost you your job, but God has something better waiting for you. True righteous living may bring you criticisms and persecutions from the sinful and hypocritical, but what of that? Jesus said to rejoice and be exceeding glad over these things.

If you would be happy, great, noble, influential and eternally successful, be good.

"But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works" (Psalm 73:28).

The wings of prayer can carry you where serpents of sin cannot crawl.

The only Christ some people know is the Christ they see in you.

Till You're Well Again

"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

AFFLICTIONS CAN BE A BLESSING

There are conscientious people who long for great understanding of spiritual things. During the hustle and bustle of life they never take time out to consider that spiritual knowledge and understanding are not given by great miraculous force as a premium but are given only to those who take time out to pursue these things. In the Bible and also in the history of the Christian Church those who have been identified by their insight and understanding of spiritual things have taken time out to pursue their course. I have had people to tell me that while they were well they did not consider and pursue things of a spiritual nature as they should, but when afflictions were allowed to come upon them they saw things differently, that life was altogether different with *first things first*.

It is possible, and very probable, that sickness is a great blessing to a person. The lank and lean Christian continues to have the desire as did the psalmist when he cried out, "*Open thou mine eyes, that I may behold wondrous things out of thy law*" (Psalm 119:18). The Lord has mysterious ways of opening one's eyes to the need that exists in his own heart and life. Sickness provides an opportunity for the opening of one's eyes. It gives time and provides the right atmosphere for one to be drawn into rich relationship with the Lord. In time of sickness one is brought face to face with the need of trusting in Christ and is *thrust* upon Him for the greater support.

The Lord will cause us to have a more intimate relationship with Him if and when we unconditionally surrender to Him. We allow ourselves to go days and months without really contacting and calling upon Him for help. This should not be and was made very clear when Christ said, "*Abide in me, and I in you. As the branch cannot bear fruit of itself, except in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*" (John 15:4, 5). In these two verses of Scripture is found the reason why so many lean and lanky Christians never get out of childhood.

The psalmist has said, "*Open thou mine eyes, that I may behold wondrous things out of thy law*" (Psalm 119:18). There are many whose vision is very dim concern-

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CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Christmas Gifts for College Library

The faculty and staff of Mount Olive Junior College, Mount Olive, North Carolina, have voluntarily voted to make the college library a special project for their Christmas giving this year, President W. Burkette Raper has disclosed.

Rather than exchange gifts at their annual Christmas party, to be held this year on December 18 in the home of Mrs. W. A. Dees Jr., Goldsboro, each member of the faculty and staff will give \$5 for the purchase of a book for the college library.

The Mount Olive Junior College library, named in honor of the Rev. J. C. Moye Sr. of Snow Hill who gave an endowment for the library, has grown from no books in the fall of 1954 when the college opened here to more than 4,200 catalogued and approved volumes at the present, Mrs. Mildred S. Councill, college librarian, reveals.

The growth of the library was a vital factor in Mount Olive Junior College receiving the approval of the North Carolina College Conference this fall, President Raper declared. "But we must increase our library to 6,00 volumes as soon as possible to keep pace with the rising requirements for accreditation," he added.

In announcing the decision of the college faculty and staff to adopt the library as their Christmas project, President Raper said, "This spirit of dedication on the part of our personnel should be an inspiration to each friend of the college to join with us in making Mount Olive Junior College one of the best junior colleges in the state and nation."

Mount Olive College Treasurer's Report

The following is the November report of the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina:

Balance, November 1 \$ 1,709.75

Receipts	
Gifts:	
Eastern Conference	\$1,493.40
Central Conference	2,288.99
Western Conference	1,415.98

Cape Fear Conference	236.11
Albemarle Conference	47.45
Pee Dee Association	8.00
Piedmont Association	47.82
Blue Ridge Association	12.65
N. C. State Auxiliary Convention	112.52
State of South Carolina	100.17
Mount Olive and Community	1,789.00
Goldsboro and Community	426.33
Other Communities	100.00
Other Income:	
General Fees	72.00
Activity Fees	25.00
Room Rent	90.00
Board	732.20
Tuition	1,265.52
Bookstore	573.29
Mimeograph and Secretarial Service	10.00

Refund	150.00
Miscellaneous	37.50
Total Receipts	11,033.93
Total to Account For Disbursements	\$12,743.68
Regular:	
Salaries	\$7,063.28
Social Security Tax	153.07
Travel	85.26
Office Supplies and Expense	161.87
Printing and Promotion	73.91
Bookstore Purchases	559.92
Food	1,183.69
Kitchen and Household Supplies	81.94
Utilities	427.46
School Supplies	45.83
Repairs	31.27
Rent	307.50
N. C. Sales Tax	16.18
Miscellaneous	39.12
Library Purchases	788.46
Capital Outlay:	
Property Improvement	63.98
Equipment	854.75
Total Disbursements	11,937.49
Balance, November 30	\$ 806.19

President of Future Business Leaders Association



Shirley Ann Warren, daughter of Mr. and Mrs. J. F. Warren of Route 2, Robersonville, North Carolina, has been elected president of the Mount Olive Junior College chapter of the Future Business Leaders Association.

Miss Warren is a sophomore business student at Mount Olive Junior College, Mount Olive, North Carolina. She is a member of Hickory Chapel Free Will Baptist Church.

NOTES — AND — QUOTES

By J. C. Griffin



MOUNT OLIVE COLLEGE

It was our pleasure to attend a meeting of the state officers of the North Carolina State Convention, along with officers of the various conferences and interested men and women, which was held at Mount Olive Junior College, Mount Olive, North Carolina, November 22, and to learn of the success of the work and to hear suggestions as to an overall plan to raise finances to build a new dormitory on the site, the fifty acres, in order to enlarge the facilities for the care of more students.

SOME STATISTICS

The president, Rev. William Burkette Raper, gave to us a glowing picture of what the college is doing and what it can do with the unity of the Free Will Baptists in the state and the adjoining states for many are seeking to be a part of the Mount Olive College who live in nearby states and interest is being shown in student membership and support of some out of state. Some statistics as given are as follows:

"Mount Olive Junior College has demonstrated its ability to grow. The student body has grown from 22 students in 1954, to 87 in 1956, which is an increase of 400% in enrollment in four years."

"The library has grown from no books to approximately 4,200 catalogued and approved volumes."

"The original purchase price of Mount Olive College in 1953 was \$25,000, but today our assets are approximately \$165,000."

"The academic standing of the college has brought approval of the North Carolina College Conference (composed of 44 accredited colleges of the state) and the State Department of Education. With the maintenance of present standards and normal growth, full accreditation will be granted in 1958."

TAKE NOTICE

With the maintenance of present standards and normal growth full accreditation will be granted in 1958.

May we notice the words *present standards and normal growth*. That means that North Carolinians will have to keep on keeping on in order to retain the present standards and a normal growth. To do this it is going to take prayer and sacrificial giving to the Lord for the growth and the high standards that have been set.

WHO IS RESPONSIBLE?

It is up to the Free Will Baptists of North Carolina. It is a Free Will Baptist institution, owned and operated by the Free Will Baptist State Convention. This being true, we need not expect people out of the state of North Carolina to support it with their finances. North Carolinians should rally to the support and make it a leading educational religious institution of its class, educationally speaking. We should make it to be at the top of junior colleges. This we can do in spite of its enemies. We who love and who have sacrificed to make North Carolina the leading state in Free Will Baptist doctrine and usefulness, should never let up. If we Free Will Baptists fail, it fails. Then the name Free Will Baptist would be a stigma on the life of Free Will Baptists.

THE FIGHT IS ON

In these, the *last days* of the Christian era, there are so many doctrines that are called *Christian* that it behooves us, who believe in the whole Bible, to put forth every effort possible to build institutions where the true doctrine of the religion is set in motion by the Lord Jesus Christ can be instilled into the hearts of our children. We have only two such institutions: the Bible College in Nashville, Tennessee, and Mount Olive Junior College, in which the truth in Christ is taught; so it behooves us to rally to these institutions by giving our prayers and making sacrificial gifts. We should pray for each and make monthly offerings. It is not enough to give spasmodically when there is a challenge, but we should put into our budgets a sufficient amount to keep the wheels going and rolling fast to newer fields and greater expansion.

WE MUST BUILD

In order to grow we must build. That is true at Mount Olive College. We have all space filled to its utmost. We must have more buildings. We are paying \$4,000 rent this year in order to give the students a home. The \$4,000 could well be placed in buildings which would be our own. I saw a young man take with him application blanks when I was at Mount Olive the other day, in which he was to make application for the spring semester, and the need is continually growing for more room. So as it takes money to build, we who are responsible for expansion or failure to grow must accept the challenge and make gifts in every way possible to expand.

Thank God that our running expenses are being met. But we need to make our gifts, as said before, *monthly* so that a surplus shall be created and handed over to the building fund. *Expansion is a must*. This must be realized by Free Will Baptists in a large measure.

FRIENDS WHO HAVE BEEN GREAT

When we think of what the citizens of Mount Olive and Wayne County have done toward making Mount Olive Junior College what it is, we should be most grateful and praise the Lord for what these friends have done. But, as Free Will Baptists, we cannot afford to do less, as a denomination, than these friends (Christians) of other denominations. So we Free Will Baptists of North Carolina cannot afford to weaken on our giving, but we must show the good friends who are not Free Will Baptists that we mean to go all out for Mount Olive Junior College, not only for the sake of showing our Wayne County friends, but we must show our children that we are anxious to have a college that will be able to take care of their educational needs. Then we must show the world about us that we mean business.

SOME THINKING

There are those who think we are not able to support two institutions of learning. But I say that we can and we are not too poor to support both Mount Olive Junior College and the Bible College. We need both. Everybody cannot be preachers and missionaries. We need teachers, business men, doctors and lawyers. We have Free Will Baptist children who aspire to such things. They have been going to state institutions and other denominational institutions. Many of these have been lost to the Free Will Baptist church. Thousands have been won to other faiths than the Free Will Baptist. This experience has entered my home. It has entered hundreds of homes in North Carolina. We have spent our money to educate our children away from our church. But now we have an opportunity to educate our children in Free Will Baptist institutions by supporting Mount Olive Junior College and the Bible College. Let us send our sons and daughters to Mount Olive for business education and also while getting this instruction they get a Bible course.

Serious But Not Seriously

(continued from page three)

ever, that He receives such insulting return from the many who couldn't care less, where the heart-core of personal interest is at stake! Yet it shall all be taken into account in that moment indicated in the Word as, "... after this, the judgment" (Hebrews 9:27). Far better to be smitten with spiritual seriousness in the land and hope of the here-and-now (2 Corinthians 6:2) giving heed to the prime point of, "... repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). This is the season for due spiritual seriousness!—Copyright ERA, 1958.

STORIES

—FOR OUR—

BOYS and GIRLS



THE BEAR TRAP

J. B. Tweter

IF you have really accepted Jesus Christ as your Saviour, you will confess your sin to your father," the backwoods missionary had told Tommy Wendigo in parting, "and you explain that now you have a new, clean heart."

"He will tan my hide with his razor strap!" the boy's lips had quivered as he spoke, he's got a terrible temper!"

"God can stop his hand from hurting you, if it be His will," the missionary had insisted earnestly, as they had risen together from their knees, "or if your father gives you a whipping, and you take it like a good soldier of Jesus Christ, it could mean the salvation of your father, too!"

It was getting dark as Tommy entered the clearing in the woods and saw his home. His mother had lit the kerosene lamp and its light shone through the window. The big hulky shadow of his father crossed the light in the log house. Tommy prayed desperately in his heart as his hand reached for the door knob.

Tommy swallowed, "I went to hear the missionary speak, and he told me how to believe on Jesus Christ to give me a new, clean heart," he said.

Tommy's heart seemed to freeze as he saw his father step over to the door and take down the razor strap from the nail. His father's face had become hard and angry.

"Son, religion is only for wimmen and sissies," Mr. Wendigo said shortly, "and I don't want you to turn into a sissy in this wild country! And to help you to remember, this strap will help you to quit this nonsense. If you go to any more of those meetings I'll lay this strap to your hide!"

"But, Daddy," Tommy stammered. "I . . . promised . . . to go tomorrow and help with making a gospel sign . . ."

"You are not to go!" the father's voice was sharp with anger. "Now get on with your chores and don't talk about it any more."

When the next day arrived Mr. Wendigo was out in the woods cutting wood. Tommy did his chores so quietly that his mother gazed at him with real concern. Then he slipped up to his room and read in his New

Testament. Jesus' challenge about being a disciple, and that being faithful to Him was even more important than love for his parents, decided him. He dropped to his knees and committed the matter to God.

It was after dinner that Tommy stuck his New Testament into his pocket, and went out the door. His father was still out in the woods. His mother called out to him as he went, "Tommy, your father will be coming home early this afternoon, and . . . and he's got a terrible temper! Don't you think it would be better to wait awhile, till he gets used to the idea of you being a Christian?"

"I'm a soldier of Jesus Christ, Mom," he replied gently, "and He does not want sissy soldiers! Maybe if I'm brave it will make Daddy see different!"

The missionary's eyes became strangely wet when Tommy told him what had happened. They had had prayer together, and then Tommy started back for home. The sign took longer than they had planned on and he was late. He decided to take the short-cut through the woods that went by the muskeg. Their neighbor, Sykes, had said that there were bear tracks there, and Tommy did not want to take any chances with meeting up with a bear, but seeing as it was so late he thought he would run past that dangerous place.

He was almost through the place when he heard a sound of something threshing around close by the path in some thick shrubbery. A clear noise like the sound of a chain caught his ear. It was already getting dark, and his father would be home waiting for him with a razor strap, he knew, yet he wondered if he could see the bear caught in the trap and bring the news, it might help to ease his father's anger. While he stood still thinking over this, a groan sounded from the same thicket. It sounded like the voice of a human being!

Tommy stepped slowly, quietly, toward the shrubbery. He pushed some branches apart to see beyond, and then gasped. The bear trap was sprung, but there was not a bear in the trap. It was his own father!

"Daddy! What has happened?"

Mr. Wendigo's face was white with pain,

and drops of sweat were on his brow. "Son," he gasped, "there is a stick over there beyond my reach; get it. We need to pry this trap open . . . I can hardly stand this any longer . . ."

"Yes, and a bear might come!" Tommy whispered, and got the stick.

Acting under his father's directions the boy used the stick as a pry and they loosened the jaws of the trap so that Mr. Wendigo got his foot out. Tommy saw that his father winced with every step he took as they started home. Somehow he had lost all fear of his father now; his father was in pain, and needed him! He put his shoulder under his father's arm and said, "Daddy, I'm strong. You can lean on me as we walk along."

The big man groaned, and then managed a wry smile as he gazed down into the concerned face of his boy. Suddenly tears appeared in his eyes.

"Tommy," he muttered huskily, "I guess I was a big fool! I was so angry that you had dared to go again to see the missionary, that I got that stick to go and meet you, and to give you a beating. Instead I stepped into a bear trap . . . if you hadn't had the spunk to come and see what it was, I'd not have gotten out of it! Maybe I'd have even become bait for the bear in the night!" He choked for a minute, and then unashamedly wiped away the tears in his eyes, before he continued. "I was wrong about religion being only for wimmen and sissies! It made you brave enough to do what you felt was right by your God, and I am not going to stop you any longer."

"Daddy, it isn't just religion," Tommy explained, and his heart sang with praise to his Saviour, "it is having Jesus Christ as your Saviour that makes all the difference. I want to be a brave soldier for Him!"

"Next time you go to a meeting, and if my leg is well enough," the big man promised him, "I want to go along with you. And your mother too. Will that be okay?"

Tommy's reply was half a laugh and half a sob, but there was no mistaking his word. "Okay!" he said.—My Pleasure.

Someone said, "The love of Christ hath a height without a top, a depth without a bottom, and a length without an end, and a breadth without a limit." No wonder the Apostle Paul desired that we be "rooted and grounded" in that love, that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that (we) might be filled with all the fulness of God."—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Dunn, N. C.—The G. T. A. of Robert's Grove Church met with their director, Mrs. James Spell, Thursday night, November 21, with 17 members present.

The meeting was called to order by the program director, Betty West. Scripture was read by Linda Gray Starling, with prayer by Mary Lynn Barefoot. A very interesting program entitled "The Master Call Us to Home Fields," was given by the following pupils: Herald Bass, Jerry Honeycutt and Louise Lee.

During the business period the group made plans to exchange gifts at the December meeting. They elected the following officers for the coming year: President, Elaine Holland; vice-president, Douglas Tew; secretary, Judy Peters; assistant secretary, Louise Lee.

The group used the Lord's Prayer as a benediction.

The hostess served peanuts and soft drinks.

Dunn, N. C.—The Y. P. A. of Robert's Grove Church met Monday night, December 2, at the home of James Robert and Sylvia Gray Barefoot, with 10 members present.

A very interesting program was given. The title was "Open Doors of India." The director used Isaiah 6:8 for Scriptural basis and prayer was by Marie Starling. Those taking part on the program were James Robert, Sylvia Gray, Marie, Martha Sue, Ted and Donnie.

During the business session the group elected the following to serve as officers for the coming year: President, Donnie; vice-president, James Robert; secretary, Mary Sue; assistant secretary, Marie; program chairman, Mary Lynn; assistant program chairman, Sylvia Gray.

The director dismissed the group.

The young people conducted the Thanksgiving week of prayer. A wonderful week of spiritual inspiration and fellowship was enjoyed by everyone who attended.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church held its monthly meeting Thursday afternoon, December 3, at the home of Mrs. Earl Furlough. There were fourteen members and one visitor present. In absence of the president, the vice-president opened the meeting by leading the opening song, "I Heard the Bells on Christmas Day". The Scripture was read and prayer was offered by Mrs. D. H. Furlough.

New officers were elected as follows:

President, Mrs. Eleanor Moore; vice-president, Mrs. Ruth Ambrose; secretary, Mrs. Alton Furlough; treasurer, Mrs. D. H. Furlough; enlistment chairman, Mrs. Iris Jean Ambrose; youth chairman, Mrs. Elizabeth Furlough; mission chairman, Mrs. Doris Rae Simmons; publicity chairman, Mrs. Lonnie Davenport; orphanage chairman, Mrs. Cecil Furlough; personal service chairman, Mrs. Doris Lee Constalk.

After the meeting the hostess served refreshments which were enjoyed by all. The group was dismissed with prayer by Mrs. Alton Furlough, to meet again in January at the home of Mrs. Alton Foulough.

The treasurer's report for the year, 1957, was as follows:

Amount Brought Forward	
from 1956	\$ 62.93
Dues Received	53.80
Special Dues	98.50
Sale of Key Rings	55.29
Birthday Dues	4.00
Gifts	126.50
Chest Offering	17.08

Total Received	\$418.10
Paid Out for Year, 1957:	
Underpinning Church	\$133.00
Children's Home	10.00
Mount Olive College	13.50
District Auxiliary	10.00
State Auxiliary	5.00
Cragmont	5.00
Light for Pulpit	5.00
Key Rings	26.25
Missions	2.00

Total	\$209.75

Lockhart, S. C.—The Woman's Auxiliary of Lockhart Free Will Baptist Church met on Tuesday, December 3, in the home of Mrs. Nellie Brannon. The meeting was opened with the group singing "Oh, How I Love Jesus." Mrs. Loretta Canupps led the opening prayer, followed with the devotions by Mrs. A. F. Lawter. Those participating in the program were Mrs. Lula Mae McPherson, Mrs. Nellie Brannon and Mrs. Effie Taylor.

During the business period the officers for last year were re-elected for the coming year. Mrs. J. Thompson dismissed the group with prayer. The hostess then served delicious refreshments.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church

held its regular monthly meeting on Thursday, November 29, at 7:30 p.m., in the home of Mrs. Bernice Maitland. The president presided over the meeting which was opened with the group singing "Jesus Saves." Mrs. Nancy Sawyer led in the opening prayer. The president read the Scripture and then introduced the program, entitled "Send Out Thy Light to Mexico." The ladies participating in the program were Mrs. Daisy Brickhouse, Mrs. Bettie Brickhouse and Mrs. Madaline Brickhouse.

The business was transacted as usual. Following the dismissal, the hostess served delicious refreshments.

Till You're Well Again

(continued from page nine)

ing the wondrous revelation of the law of the Lord. When afflictions come and they are thrust upon the mercy of the Lord, it brings about the desired food to comfort the soul. The psalmist evidently was speaking of the soul when he said, "This is my comfort in my affliction: for thy word hath quickened me. . . . It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. . . . I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psalm 119:50, 71, 72, 75).

If those who are afflicted will only trust the Lord as the psalmist did when he said, "Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually" (Psalm 119:117). There will be no panic nor deep anxiety during sickness and many, upon their recovery, will be able to say with boldness, " . . . no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

TRAVELING BY COMPASS

A story is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "Tried hard to make the thing go north, but it wasn't any use, 'twould shake, shake, right round, and point southeast every time." A great many people fail of the right direction in life for the same reason of the mishap which befell our Wolverine friend—they are afraid to take the Bible and follow just as it points.—*Australian Christian*.

Report of Survey in South Africa

Mabel and Thomas Willey

(Editor's Note: The following is a report submitted by the Rev. and Mrs. Thomas Willey Sr. The Willeys visited the countries of Chili, Argentina and Brazil during their survey in South America which took one month and sixteen days, September 17—November 2, 1957. Read the complete article below for the full report of their trip.)

"Trust Him to manage all that thou dost commit to Him: the ship, the sails, the sea, the sailors, thy strange crew; and ask not how He will do all for thee, but trustful be, lie down and rest, from anxious worry free."

As we flew out to sea after leaving the city of Havana, Cuba, on Tuesday, September 17, the Lord gave us this little poem. As we returned to Cuba on November 2, we could only bow our heads and hearts thanking Him that He had truly managed all that had been committed to Him, as only the Spirit of God can do. He led each step of the way. His clock was never behind time or ahead of time—every contact was made in time—God's time.

We are grateful for the many prayers offered in our behalf. We attribute the success and blessing of the trip to you who have prayed.

As we begin this report to you, we take as our promise 1 Corinthians 16:9: "For a great door and effectual is opened unto me, and there are many adversaries." The doors are open; the contacts have been made; we commit into your hands the tremendous and glorious task of taking the good news to our neighbors at the south of us. The task will not be easy. It will call for much prayer, agonizing prayer, and for real sacrificial giving on the part of those at home. But together the job can be done, and we as a church can have the glorious privilege of being ambassadors for our Lord and King in still other lands.

CHILI

Our first stop in Chili was made in the northern part about 11:30 on Wednesday, September 18, in a town called Antofagasta. As we flew down through the clouds we beheld one of the most interesting sights we have ever seen—a desert of high rolling hills. There was not a tree or a blade of grass to be seen; years pass without rain—the one spot in the world where it rarely

ever rains. They tell us that when the rain comes that the grass grows overnight. This was a military base and we could take no pictures. After leaving Antofagasta we flew for miles and miles over this type of soil. Where there were deep valleys and rivers we saw some vegetation and small towns. We came to learn later that many of these towns have no gospel witness.

Chili is a long narrow country—3,000 miles long, as long as California is from New York. We started flying over Chili about seven o'clock in the morning and arrived in Santiago at four o'clock in the afternoon. There is one hour difference in time—one hour advanced.

We flew over the Pacific with the Andes mountains to the left. As we started inland we flew over some of the most beautiful country we have ever seen—high mountains with deep valleys. There were some dirt roads winding in and out of these valleys. As we approached the beautiful city of Santiago, with one and one half million inhabitants, we marveled at its high snow-peaked mountains which completely surrounded the city and its gorgeous flowers. It was early springtime for Chili so the cold was quite bitter. The Rev. and Mrs. Dick Inlaw, friends from other years, met us at the airport. They have been in Chili two years and are connected with the New Testament Baptist Church. The next day was Independence Day so our friends made it possible for us to see the president of Chili and all of his armed forces on parade. It gave us a keen appreciation of this brave strong country.

Our information concerning missionary work in Chili was obtained by the Rev. William A. Austin (Av. Manquehue 1238, Las Condes, Santiago) of the American Bible Society. Small towns and rural areas offer the most challenging opportunities in Chili. Two thirds of the population (six million) live between Valparaiso and Santiago.

In the south of Chili lies the most fertile and productive area. This area is mostly Protestant due to the intensive missionary activity by many groups. The Baptist and the Missionary Alliance have strong schools in Temuce. The Pentecostal Church in Chili as well as most of the other Latin American countries is the fastest growing church.

The need of Chili is in the north and the extreme south. Both sections call for rugged pioneer type of work. It will be impossible for nurses or doctors to enter

and work legally. The need is for schools. The government will employ any young lady or young man with only sixth grade education to teach in their schools. A school along with the church activities would be a real ministry.

The Chilians are a hearty healthy people, mostly of German and Italian descent. Many German immigrants have become citizens of Chili. The Lord gave us a great joy of winning a lovely German girl for Him. She was the maid in the home of the missionaries. She had heard the gospel for two years but hardened her heart to His voice. After the Sunday night service we talked to her personally and she was born into the Kingdom of God. There are many, many more just like Anita waiting in Chili.

ARGENTINA

We left Santiago on Monday, September 23, at 4:30 p. m. by Lan Airlines (a Chilean line) and arrived in Buenos Aires, Argentina, at 6:30 p. m.

We were entertained at the Christian Missionary Alliance Seminary by the Rev. and Mrs. Myron Vath (2975 Pampa). We stayed with them six days. Brother Vath devoted most of his time to us—giving valuable information. Buenos Aires is a city of seven million, the largest city south of the equator. There are only 200 evangelical churches in Buenos Aires. The Catholic church is fast losing its hold upon the people; the youth have become atheistic; the political situation is serious. While there we saw a general strike throughout that great city. A marine drove the bus in which we rode—not charging us any fare. Wages are very low and the cost of living continues to climb.

We visited a number of the large book stores from which we have been purchasing for years. Also we visited the American Bible Society and saw their new six-story building.

In a conference with Rev. Little, chairman of the Alliance field, he voluntarily made us this offer. If we could send a prepared couple to Argentina they could teach and prepare our own converts in their Bible Institute at the same time they could help us to establish a work in one of the large unevangelized sections of Buenos Aires. This would be a beginning; from there we could extend on out into the Province of Santa Marta, a very needy province. The Bible Institute is located at Pampa 2975, Belgrano, Buenos Aires.

The people of Argentina were the finest, highest cultured people that we met in the entire trip. They are also of German, Italian and English descent.

The Evangelical church in Argentina is strong but does not begin to meet the need. A very effectual door is opened to us in that

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



Brothers Through Christ

(Lesson for December 29)

Lesson: Philemon 1-25.

Golden Text: Colossians 3:14.

I. INTRODUCTION

What lesson would be any more appropriate to conclude this year and quarter than the subject "Brothers Through Christ"? The story behind the writing of this letter is touching and meaningful.

It is another of Paul's prison epistles. It deals with the runaway slave, Onesimus, who belonged to Philemon. It is believed by some scholars that Onesimus had taken money from his master (Philemon 18). At any rate, he finally made his way to Rome where he came under the influence of Paul's preaching and was converted.

The letter is perhaps more personal than any other of Paul's, since it is addressed to one particular person. It is a letter of intercession, pleading with Philemon to forgive and restore Onesimus to favor. The runaway slave had been transformed into a brother in the Lord, both to Paul, and Philemon. The real source of human brotherhood between all races and classes is the love, appreciation and understanding that result from Christian faith and experience.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. Happy is the family where father, mother, and all the children know and serve the Lord (Philemon 1:2).

2. There is a sense in which every Christian may have a church in his house all the time (Vs. 2).

3. The presence of the two qualities of faith and love are proofs of a true conversion (Vs. 5).

4. Faith and love need to be shown not only Christward, but also toward other Christians (Vs. 5).

5. Refreshing the saints has a threefold benefit: upon the saints, upon the one who refreshes them, and upon the one who observes it (Vs. 7).

6. Often the plea becomes stronger when authority gives way to affection (Vs. 8, 9). This applies also in the family circle.

7. When Christian profession is true possession it profits the possessor and makes him profitable unto others (Vs. 11).

8. It is much better if good deeds are done voluntarily and not by any kind of constraint. (Vs. 14).

9. The conversion of both, the employer and the employee, sanctifies and strengthens their relationship (Vs. 16).

10. We are all the servants of the Lord since we were saved, but we have also become His brethren (Vs. 16).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The epistle was written because of Onesimus who was a slave of Philemon and also a native of the same city. It seems that Onesimus had escaped from the rule of his master and fled. Where he went or how long he wandered is not known, but at length he found himself in Rome. Here in some way, he met Paul and became converted to the truths of the gospel and Jesus Christ.

2. Paul and Onesimus were attracted to each and became close friends. Paul soon knew all the events of the young man's brief history, and counselled him to make such amends for his wrong-doing as might be possible. Onesimus seems to have put himself entirely into the hands of Paul, who on his part must have felt heavily all the responsibilities of his decision.

3. Paul recognized that Onesimus had abilities which might be of great service to the church and to Paul himself. Also Paul was strangely and strongly attached to the youth which he expressed as of my bowels, meaning as my son or my very heart. Yet, what was right must be done. The law gave certain rights to Philemon as master, and Paul was the last man to violate the law. So Paul decided that Onesimus must return to his master, and his ready consent to do so speaks of the respect and affection which Paul had inspired in him.—*Advanced Quarterly* (F.W.B.).

4. At least one eminent Bible scholar insists that Paul wanted Philemon not only to receive Onesimus as a brother in Christ but also to send him back to Rome where he could be of great service to Paul during his imprisonment. He could have kept Onesimus instead of sending him back to his master, but he did not want the services of Onesimus without the full consent of Philemon. (See Verses 13, 14.)

Toward the end of the letter, Paul again asks that, as other hearts have been refreshed by the kindness of Philemon, so his

might be also. (See Verse 20). Without doubt, he is expressing the hope that his request on behalf of Onesimus may be granted.—*The Bible Teacher* (F.W.B.).

5. Is not the above a parable of our own experience? Luther said, "We are all the Lord's Onesimi." He had always had the first claim on us, but we have been transgressors and fugitives. But the gospel finds us and brings us back. The Lord Himself is our plea and our pledge. And in response to His love we give ourselves up to Him without a word of self-defense. We become the willing bond servants of Christ, and it is all on account of what He did for us.—*Selected*.

6. If then thou countest me a partner, receive him as myself. Here is a term for the relationship of Paul to Philemon, "partner." "Throughout the letter Paul has carefully avoided any exercise of his apostolic authority; not on that ground does he appeal, but on this, that he is old, that he is a prisoner, and now, that he is a partner with Philemon, having common feelings, interests and hopes, a sharer with him of the faith that is in Christ Jesus. This reference is far-reaching, and if it be acknowledged by Philemon, commits him to all that Paul has asked, and to much more. If these two are yoked together they will act together. That is the essential idea of partnership.—*Peloubet's Select Notes*.

7. To Hold for a Day—A prosperous business man was recalling experiences of his childhood in Sweden where he had grown up in poverty. His task was to tend the cattle. One day, as he wished to be away, he persuaded his sister to do his work, promising that in return she would be permitted to hold for the day a small coin. As money was scarce in the home, she consented, worked hard all day, and at night returned the coin, well content with her wages.

After the businessman, with much glee over his sister's simplicity, had related the incident, a Christian in the audience replied: "That is all you get; you hold your wealth to the end of your life; then you give it up and have as little as before, and the whole of your life is gone."

A startled look spread over the man's face for he had never thought of it in that light.

Stewards are we—not possessors.—*Selected*.

We are stewards, not only of wealth, but of our abilities and even life itself. Only by permitting the Lord Jesus Christ to rule over us can we hope to become as Paul, Philemon and Onesimus.

Some church members are like the farmer's well—frozen up in winter and dried up in summer.

MISSIONS

(continued from page fourteen)

great country.

BRAZIL

Arriving in Sao Paulo, the following day we had a conference with Dr. Ermal, pastor of the Independent Presbyterian Church of Brazil and director of Sao Paulo Seminary—one of the most influential men in that great city. With Dr. Ermal, we went to meet Dr. Oswald Smith. During that week we met practically all the leading religious workers in the city. The Rev. Carl Taylor and numbers of the New Tribes missionaries were very helpful. We were enabled to observe their training center.

From Sao Paulo we visited the seminary of the Inter American Mission at Londrina in the state of Parana and there met one of the most important men to help us, Dr. Zachias Melo who is minister of education and representative in the state legislature. Providentially we met him in time, and for two hours he outlined the need and challenge of the frontier. If we place workers in one of the new growing towns, he will see that we are given an entire city block for a church, school and clinic by his suggestion. I met him at the Capitol Curitiba and was presented to the governor. While there I also met with a committee of the leading ministers who offered every co-operation to us as a new group entering.

Our next contact was with Dr. Andrews, the president of the United Confederation of Evangelical Churches. Through him we received a very cordial invitation and he offered every assistance.

The next place of importance was at Campinas. On every hand the language school received the highest recommendation. While on this trip we also met Dr. James Delaney and Don Phillips who are in a Literature Crusade (World Gospel Crusade). Through them we were introduced to a very active national evangelist who desires to become a Free Will Baptist and will begin at once to establish churches in needy towns. These men had purchased land for him which they will turn over to us as a gift. The immediate need is a house for this man. The material for a church is being given him.

The next trip of importance was to investigate the city of Belo Horizonte and surrounding towns—a city 40 years old with half a million population. Here we met more missionaries with the urgent appeal to us to enter. Everywhere we have gone we have

consulted with those who are facing an impossible task. There is always the plea—"Come and help us."

We returned to the United States praying that our people might be challenged with the imminency of this opportunity to take Christ to a perishing and spiritually hungry people.

EXPENSE ACCOUNT

<i>Travel</i>	
Habana to Santiago, Chili	\$ 313.40
Santiago to Buenos Aires	69.30
Buenos Aires to Rio de Janeiro	164.00
Londrinos (Both)	50.00
Campinos and Jacuinga and Return	6.00
Rio to Curitiba to Londrina to	
Maringa to Rio	79.10
Belo Horizonte	18.60
Rio to Miami:	
Mrs. Willey	270.00
Mr. Willey	290.00
Miami to Habana	40.00
	\$1,300.40

<i>Hotels</i>	
Habana	\$ 6.00
Buenos Aires	6.00
Sao Paulo	12.40
Curitiba	20.00
Belo Horizonte	1.00
	\$45.40

<i>Food</i>	
Habana	\$ 3.80
Sao Paulo	1.10
Sao Paulo	2.20
Sao Paulo	2.00
Sao Paulo	2.10
Sao Paulo	2.50
Curitiba	5.00
Belo Horizonte	1.00
Campinos	2.25
Gift to Rev. Vath in Buenos Aires	
for One Week	30.00
	\$51.95

<i>Taxi Cabs</i>	
Bus from Airport—Buenos Aires	\$ 1.00
Sao Paulo	1.20
Sao Paulo	1.25
Sao Paulo	2.80
Sao Paulo	1.00
Airport	2.00
Rio	4.00
Miami	2.50
	\$15.75

<i>Miscellaneous</i>	
Passport—Mrs. Willey	\$10.00
Renewal—Mr. Willey	5.00

Pictures	2.50
Trips to Havana for Trip	10.00
Taxes on Money Taken from Country	4.00
Visa—Chilean	4.00
Visas to Brazil	4.00
Charge on Traveler's Checks	10.40
Gift to Presbyterian Home for Two Weeks	
Lights and Water	10.00
	\$59.90
<i>Totals</i>	
Travel	\$1,300.40
Hotels	45.40
Food	51.95
Taxies	15.75
Miscellaneous	59.90
	\$1,473.00
Received from Board	\$1,000
Balance from Central American	
Trip	225.00
	\$1,225.00
Balance Owing	\$ 248.00

Questions and Answers

(continued from page eight)

Philadelphia, Pennsylvania. This came about because the ship on which he was sailing had received orders to detour due to threatening dangers resulting from a fleet of German submarines putting forth great effort to destroy all allied shipping in the early months of World War II. Philadelphia was just where he needed to go because this was now the headquarters of the mission board from which the missionary came whom he had seen in his early childhood. The course was not short but seemed certain now, for the needed help to go to the Moody Bible Institute was obtained together with instructions that led the black man to a full surrender of his life to God and His cause.

I would not venture to say that exactly this kind of experience awaits everyone who finds himself condemned by his own conscience, but I can say on the authority of God's Holy Word that God Himself is in the soul-seeking business and that He will never let anyone down who lives up to all the light he has. (See Luke 15:4, 5.) On the other hand, this by no means diminishes ought from the Christian's obligation to be laying down his life for Jesus, who gave His life for him.

The Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 25, 1957

UNIVERSITY LIBRARY

AYDEN, N. C.



Sharing Christmas Joys

I get so many Christmas gifts
I think this Christmas Day,
I'll be much happier if I
Give some of them away.

I'm sure that I'll have lots more fun
If I divide my toys,
For then some other children can
Help share my Christmas joys!

—Dorothy Conant Stroud.

EDITORIAL

A NEW BEGINNING

(Editor's Note: Since our last discussion was concerned with the Christmas season, and since there will not be a January 1 issue, we are dedicating this editorial to the beginning of the New Year.)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Revelation 21:1-5).

Only a few more days remain of this year, 1957. Somehow it seems a little difficult to give it up, but to some people there will be no fond memories of these 365 days. Instead there will be a sigh of relief that it is so nearly over and once more they have the opportunity to begin again. To some it has been a year marked with sadness, or marred with failures due to their own weaknesses. To still others it has been a year of happiness, blessings and success in each endeavor. The latter will look to 1958 with wonderment as to what it will offer in the way of success, and amid this wonderment there will be a doubt or question as to the duplication of the past year. The former, however, will only hope that the coming year will offer more than the past.

THE JOY OF NEW THINGS

The Christian who believes in the literal translation of the above passage of Scripture can always find assurance in the promises of God. We can expect, with great anticipation, the day that we enjoy the matchless splendor and eternal bliss of heaven. John, through the Spirit, tells of a new heaven and a new earth. He saw the throne of God and heard His voice testify that He made all things new (Vs. 5). This great revelation offers hope in overcoming the burdens, sorrows and failures of this life.

In this earthly life we rejoice over new things that become ours. It may be a gift from a friend or something that we buy out of need; it may be small or it may be large. It may be expensive or inexpensive, but the fact of its newness brings a spark of joy and anticipation. As a small child's eyes glow with admiration at the sight of a new toy, so should all Christian hearts be warmed and our lives glow with consolation in the things that God has prepared for those who know and love Him.

However, the newness is not there always. Buy a new car, and soon the sparkle disappears. Buy a new suit, and it too will soon lose its fresh, new look. Time mars everything in this life. Beauty does not remain as time comes and goes. In the spring the trees put on a new coat of green; but as the days, weeks and months pass they fade, soon to fall to the ground—there to decay, but the spring will soon come again. Build a beautiful house and within a few years a part of the beauty will be gone, never to be replaced in the same manner. Paint may be applied to cover the dirty, dingy walls but paint does not make things new!

There is something else that makes life more wonderful. It is the opportunity of beginning again. The dawning of a new day offers a new opportunity to make life more successful—to accomplish that task which we kept putting off. Each week presents a new challenge of starting anew, to be to work on time, to show more kindness to our neighbors or those we work with. Each

month presents similar opportunities. Next comes the new year. This offers a time for confession—a time of desiring more strength and courage to face the new year. Some people make resolutions; still others dedicate themselves anew to their job or profession. But often by the end of each year it is forgotten, for time, too, makes its impressions upon those things which are intangible.

There is yet another great thought in new beginnings. There is the element of uncertainty which is always there, but we seldom fear this uncertainty. As Christians we face it with courage and zeal. It may bring its sorrows, heartaches, or unfavorable conditions; but these are yet unseen. Hence, there should be no worry about what the New Year holds for us. We begin each year with our same weaknesses, our same failures and shortcomings. "This year," we say, "things will be different." In essence, there should be no fear of tomorrow.

FORGET THE PAST

The apostle, Paul, gives us a sure answer concerning the past when he said: "... forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). The apostle constantly sought to forget his past which was marred with unpleasant events. He only referred to it in making defense of the gospel and Christ. It is imperative to forget the unpleasant things of life if we are to enjoy a daily fellowship of faith with Christ.

The eternal life will be different from the new beginnings on earth. There everything will be completely new. There will be new surroundings, all toned to harmonize with the eternal presence of Christ. We, as saints, shall have a new life for "... this mortal must put on immortality, ..." (1 Corinthians 15:54).

May we be forever thankful for the opportunities to begin anew. As we face 1958, let us bow our heads in humility and gratitude, thanking God that He has spared us of many hardships and allows us to begin again with renewed courage and faith in Him.

"O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the LORD is great, and greatly to be praised: he is to be feared above all Gods (Psalm 96:1-4).

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THE FREE WILL BAPTIST

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A Christmas Gift in Prison

SOME years ago, while conducting a series of meetings in Michigan City, I asked to preach to the convicts in the state prison. I sat on the platform with the governor, and watched the prisoners march in—700 men, young and old. They marched in lock-step, every man's hand on the shoulder of the man before him. At the word of command they sat down. Among that number there were 76 "lifers," men who had been committed to prison for life for the crime of murder.

After the singing I arose to preach, but could hardly speak for weeping. Disregarding all rules of the prison, in my earnestness to help the poor, fallen men, I left the platform and walked down the aisle among them, taking one and then another by the hand and praying for him. At the end of the row of men who were committed for murder, sat a man who more than his fellows seemed marked by sin's blighting curse. His face was seamed and rigid with scars and marks of sin. He looked as though he might be a demon incarnate if once aroused to anger. I placed my hand upon his shoulder and wept and prayed for and with him.

When the services were over, the governor said to me, "Well, Kan, do you know you have broken the rules of the prison by leaving the platform?" "Yes, governor, but I can never keep any rule while preaching. I wanted to get up close to the poor, despairing fellows, and pray for them, and tell them of the love of Jesus the Saviour. He came to seek and to save that which was lost. This man (Jesus) receiveth sinners, and eateth with them." (See Luke 19:10; 15:2.)

"Do you remember," said the governor, "the man at the end of the line in the lifer's row, whom you prayed with? Would you like to hear his history?" "Yes," I answered gladly. Well, here it is in brief: "Tom Galson was sent here eight years ago for murder. He was without doubt one of the most desperate and vicious characters we ever received, and as was expected, gave us a great deal of trouble.

"On Christmas eve, about six years ago, duty compelled me to spend the night at prison, instead of at home. Early in the morning, while it was very dark, I left the prison for my home, my pockets full of presents for my little girl. It was a bitter cold morning, and I buttoned my overcoat up to protect myself from the cutting wind that swept in from the lake. As I hurried along, I thought I saw something skulking along in the shadow of the prison wall. I

stopped and looked a little more closely, and then I saw a little girl, wretchedly clothed in a thin dress; her bare feet thrust into a pair of shoes, much the worse for wear. In her hand she held, tightly clasped, a small paper parcel. Wondering who she was and why she was out so early in the morning, and yet too weary to be interested, I hurried on. But I soon heard that I was being followed. I stopped, and turned around, and there stood before me the same wretched looking child.

"What do you want?" I asked sharply. "Are you the governor of the prison, sir?" "Yes, who are you, and why are you not home?" "Please, sir, I have no home; Mamma died in the poor house two weeks ago, an' she told me just before she died that papa (Tom Galson) was in prison; an' she thought maybe he would like to see his little girl, now that mamma is dead. Please, can't you let me see my papa? Today is Christmas, and I want to give him a present."

"No," I replied gruffly, "You will have to wait until visitor's day," and started on. I had not gone many steps when I felt a pull at my coat, and a pleading voice said, "Please, don't go." I stopped once more and looked into the pinched, beseeching face before me. Great tears were in her eyes, while her little chin quivered with emotion.

"Mister," she said, "if your little girl was me, and your little girl's mamma had died in the poor house, an' her papa was in the prison, an' she had no place to go an' no one to love her, don't you think she would like to see her papa? If it were Christmas, and your little girl came to see me, if I was governor of the prison, an' asked me to please let her see Papa to give him a Christmas present, don't you—don't you think I would say yes?"

"By this time a great lump was in my throat, and my eyes were swimming in tears. I answered, 'Yes, my little girl, I think you would, and you shall see your papa,' and taking her hand, I hurried back to the prison, thinking of my own fair-haired little girl at home. Arriving in my office, I bade her come near the warm stove, while I sent a guard to bring No. 37 from his cell. As soon as he came into the office and saw the little girl, his face clouded with an angry frown, and in gruff tone he snapped out:

"Nellie, what are you doing here; what do you want? Go back to your mother." "Please, papa, sobbed the little girl, Mamma's dead. She died two weeks ago in the poor house, an' before she died she told me

to take care of little Jimmie, 'cause you loved him so, and told me to tell you that she loved you too—but Papa,—and her voice broke in sobs and tears—Jimmie died, too, last week, now I am alone, Papa, an' today's Christmas, Papa, an'—an' I thought, maybe as you loved Jimmie, you would like a little Christmas present from him."

"Here she unrolled the little bundle she held in her hand, until she came to a little package of tissue paper, from which she took out a little fair curl, and put it in her father's hand, saying as she did so: 'I cut it from little Jimmie's head, Papa, just before they buried him.'

"No. 37, by this time, was sobbing like a child, and so was I. Stooping down, No. 37 picked up the little girl, pressed her convulsively to his breast, while his great frame shook with suppressed emotion.

"The scene was too sacred for me to look upon, so I softly opened the door and left them alone. In about an hour I returned. No. 37 sat near the stove, with his little daughter on his knee. He looked at me sheepishly for a moment and then said, 'Governor, I haven't the money.' Then suddenly stripping off his prison jacket, he said, 'For God's sake don't let my little girl go out this bitter cold day with that thin dress. Let me give her this coat. I'll work early and late; I'll do anything. I'll be a man. Please, Governor, let me cover her with this coat.' Tears were streaming down the face of the hardened man.

"No, Galson," I said, "keep your coat; your little girl shall not suffer. I'll take her to my home and see what my wife can do for her." "God bless you," sobbed Galson. I took the girl to my home. She remained with us for a number of years, and became a true Christian by faith in the Lord Jesus Christ. (God's book shows man's need and God's remedy.)

"Tom Galson also became a Christian, and then he gave us no more trouble." (Read Luke 8:35; John 3:1-16.)

A year ago (previous to 1945), when I visited the prison again, the governor said to me, "Kan, would you like to see Tom Galson, whose story I told you a few years ago?" "Yes, I would," I answered. The governor took me down a quiet street, and stopping at a neat home, knocked at the door. The door was opened by a cheerful young woman, who greeted the governor with the utmost cordiality.

The governor introduced me to Nellie and her father, who had been pardoned, and was now living an upright, Christian life with his daughter, whose little Christmas gift had broken his hard heart.

Christ died for our sins and rose again. A broken and contrite heart He will not despise. Come to Him now. Do not despise such great love.—Printed by Pilgrim Tract Society, Randleman, North Carolina.

Christmas Tree Lane

Mary O. Lee

AWAY back half a century and more ago, a traveler in the far reaches of eastern India, high in the Himalaya Mountains, gazed in wonder at the beautiful giant cedars growing in that high altitude. He must have felt some of the awe they inspire in the natives, who are said to worship them as the "Trees of God." He must have wished that he could carry home with him some of their restful beauty, for this he did his best to do. From the forest floors he gathered seed and stored them away until it was time for him to return home. Later, he brought these seed of the beautiful Deodar cedar home to California.

With love he must have watched over and nursed them. He covered with glass the beds in which they were planted. He kept the young trees here for three years before he dared set them out in the open ground where they were to remain. The tiny trees were set in the ground in 1885, and were, at that time, two feet high. Since then, they have grown to a height of about one hundred feet and have a spread at the ground of from forty to fifty feet.

No one anticipated such a vast growth. The trees, which lined a long avenue leading to the owner's ranch house, were set too close for such girth. The street between the rows of trees is narrowed by their crowding, and in the rows the branches meet and overlap.

In 1920, an organization in Pasadena conceived the splendid idea of lighting this entire street of trees at Christmastime. Here were the perfect Christmas trees in a perfect setting. Not one tree, grand and perfect as it might be, but a whole lane of Christmas trees for the entire community and, indeed, for the whole world to come and enjoy.

At first just a few trees were lighted, but the response was spontaneous. Another organization in Altadena, of which lovely community the ranch of long since become a part, joined those of Pasadena in 1927, but the project was still almost too big for these organizations. At last, the city of Pasadena generously offered to wire the trees and install the lights, and the Southern California Edison Company agreed to furnish the current.

There are almost two hundred of these majestic trees in this mile-long pageant of glory! Behind them stand the restful Sierra Madre Mountains in a soft purple glow

or capped with snow in the winter.

Between Foothill Boulevard and Woodbury Road, on Santa Rosa Avenue, these lovely trees stand—symmetrical, with low-hanging branches, so low that the bottom ones fall like a big apron about the foot of the trees. Tapering to a single topmost branch, they make a perfect setting on which to fasten glittering "Stars of the East." The even, overhanging tips end in clusters of long, bluish-green needles which have a faint sheen and give the illusion of a covering of green snow.

For eleven months of the twelve, these great Deadors bring a spell of peace from their native mountains to this charming community. Aloof from the noisy throng, as if meditating with the mountains, they

FROM THE KING'S VIEWPOINT

Edwin Raymond Anderson

I WAS the night before Christmas and now, at long last, not a sound could be heard through the department store. The doors were finally closed for the holiday season, after the frenzy of those final hours, and the crowd of last-minute shoppers had left.

The old janitor stood in the midst of the main floor viewing the scene with sadness. Signs of hurried shopping were everywhere—boxes broken open, papers littering the floor. He moved about slowly, wondering where and how to begin cleaning up.

Then he saw it! For a long moment he could only stare in hurt surprise, hardly believing. He moved closer. Yes, he had been right. As he bent over for a better view, a heavy burden of sorrow was laid upon his heart, for it was a Bethlehem manger scene, skillfully constructed of wood-bits, plastic and colored paper; extremely attractive and lifelike. One could tell that care had gone into the making. Once it had rested upon a counter, seeking to attract the passers-by to the greater blessedness of Bethlehem. But now it lay pushed into the corner, crushed almost beyond recognition and almost buried beneath a sea of torn boxes and scattered wrappings.

The old janitor knelt slowly. Tears welled in his eyes. His hands trembled as they touched the pathetic ruin. His voice was

reach slender hands to heaven and are truly trees of God.

Then, in that one final month of the year, they cease to be just trees and become Christmas trees to the world. Symbols of everlasting love and light, compelling in splendor, they proclaim: "Peace on earth, good will to men."

Hundreds of thousands of local residents and visitors from every state and many nations pass down that enchanted lane and view with wonder and a feeling of thankfulness this glorious sight. Indeed, Christmas Tree Lane has now become so far-famed that many a vacationist plans his California visit so that it will coincide with the time for the lighting of the trees on Christmas Eve.

Boy Scouts and traffic officers direct the cars to the top of the street.

When, at seven o'clock, after appropriate ceremonies, the lights are flashed on, thousands of voices in the throng sing the beloved familiar carols.

Afterward, on this and on each succeeding evening up to and including New Year's Eve, a double line of cars pass in an unbroken, creeping line down that dazzling mile, Christmas Tree Lane.—*Sentinel*.

choked with emotion. "No room for Jesus when Christmas is past."

Do not say that the old janitor was too simple a man. His broken words should cut through for all of us in this present jungle of vain commercialism and outward religion. His words might well be an echo of the thoughts of the Lord Himself at this very season, which is only a passing holiday for far too many. This is looking at Christmas from the King's viewpoint!

We often think of Christmas solely in relation to our loved ones, our friends, our associates and ourselves—but shouldn't we pause and look at it from *His* point of view? Have you ever pondered the thoughts of Jesus Christ, who came at this time to be the Saviour from sin?

That is something to seriously consider. What will He receive from you at this season? There may be outward gaiety, but the grief in His heart as He sees you going through the outward motions without truly having entered by repentance and faith into the full and complete meaning of Bethlehem! "What think ye of Christ?" If the joy of new birth and new creation is not yours at this season, if Christmas is but a day on the calendar and not a mark of divine change in your heart and life, ponder these words: "... unto you is born this

day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

It is time to make this occasion an inward *holy* day, rather than an outward *holy*-day, by accepting the Christ of Christmas as your personal Saviour and Lord of your

life. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).—*American Tract Society*.

"SIR, WE WOULD SEE JESUS"

Sarah Schuster

IN a large city a Christmas party was held for the children of a dispensary. Among the little ones were shabby, needy, even ragged children. At the party there were to be plenty of gifts, abundant eats, and a clown for extra entertainment.

In speaking to amuse and allay the excited children the kind lady who sponsored the party, asked, "Who do you suppose is coming to the party, children?"

She expected, of course, to have the wide-eyed, happy children call out, "Santa Claus."

One little fellow, however, answered, "Jesus."

Blessed child, however poor in worldly

goods, happy mother, however humble and hard-working, who has taught her child that more than gifts, eats, clowns, or Santa Claus, at Christmastime we want to see Jesus.

As said the Greeks of old, "Sir, we would see Jesus."

We would have Christ put back into the center of Christmas, not silly jingles whose grotesque commonplace, oftentimes vulgar sentiments mar any occasion, much more the holy, happy holidays.

We would have a little less tinsel and glitter, a little less of the wrappings and trappings of Christmas and more of the spirit of worship and wonder.

An elderly woman, who, in her youthful, married life, had been a hard working, sincere woman, and had worshiped in a small evangelical church, had in her more mature years come to a position of comparative wealth. Her daughter, who, as a little girl, had with childlike joy been fascinated by the Christmas tree of the little church, now also was comfortably well-off and her home in a suburban beauty spot glowed with expensive decorations at Christmas-time. Yet, surrounded by luxurious gifts for the older people of the family, as well as the grandchildren, the elderly woman confessed that they usually had a good cry during the holidays for which she said there was no reason at all, except for a feeling of vague homesickness. Then she added wistfully, "The reverence, the mystery, the awe and the majesty of Christmas has somehow vanished for us."

Ah, yes, what is Christmas but an empty shell, a time of mourning and sorrow for the person who has pushed Christ into the background.

Again, and anew the hardened, boisterous hilariously celebrating voices cry out to
(continued on page thirteen)



NEWS NOTES

Rev. S. A. Smith

Recovering from Accident

We are happy to announce to our readers that the Rev. S. A. Smith, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, is progressing nicely in recuperation from the accident which "The Free Will Baptist" reported in a former issue. After leaving the hospital, he was confined to his room for some time; however, he was able to go to the dining hall for assembly with the children and workers on December 18, his first venture outside the house.

He wishes to thank the host of interested people for their prayers, cards, flowers and all other expressions of sympathy during the critical period of his illness. He wishes to express his appreciation also for the loyal support of the workers in the home during his absence, and to the children of the home for their excellent behavior during the time.

He makes the announcement that he will not be permitted by his doctor to resume engagements and visits to churches, union meetings, etc., for several weeks yet.

N. C. State Convention To Hold Special Session

A special session of the North Carolina State Convention of Free Will Baptist churches is being called to meet at Mount Olive Junior College on January 31 to execute plans for the development and expansion of the college, the Reverend Michael Pelt, secretary of the convention announced today.

The decision to call a special session of the convention came earlier this week when the Executive Committee of the convention met in Mount Olive to consider a report from the officers of the different conferences making up the state such that a session be called.

Mount Olive Junior College, a co-educational liberal arts institution, was chartered by the North Carolina State Convention of Free Will Baptist churches in 1951 and began operation in Mount Olive in 1954 with an enrollment of 22 students, but has since grown rapidly and in November it was approved by the North Carolina College Conference and the State Department of Education.

Anticipating future growth and development, the college last year purchased 50 acres of land near its present location and is now seeking funds to begin a building program to accommodate the increased enrollment.

CORRECTION PLEASE!

We would like to inform our readers that the report from the Free Will Baptist Children's Home, Middlesex, North Carolina, which appeared in the News Notes Section of the last issue of "The Free Will Baptist" should have been given as the November report, instead of having appeared as the October report.

"In asking for a special session of the convention," the Reverend W. Burkette Raper, president of the College, declared, "we hope to emphasize to the 40,000 Free Will Baptists of North Carolina the opportunity and responsibility the denomination has in Christian higher education. North Carolina is the only state among Free Will Baptist churches to sponsor a liberal arts college, and the opportunity for the future growth of Mount Olive Junior College is almost unlimited. In addition to Free Will Baptist students in North Carolina and other states who are potential students here, Wayne and the four surrounding counties more than 1600 high school graduates annually."

The college plans to present to the special session of the convention its need for its expanded operation and additional buildings. The plan will call for the denomination to increase its annual giving to the college from one dollar per member to three dollars per member, Mr. Raper revealed.

Sunday School Convention of N. C. 5th Eastern District

The Sunday School Convention of the Fifth Eastern District of North Carolina will convene with Oak Grove Free Will Baptist Church near Vanceboro, North Carolina, on Sunday, December 29, 1957. The theme for the session will be "Brothers Through Christ," and the text will be taken from Colossians 3:14. Music director for the convention will be James E. Davidson,

Coming Events

December 27—Free Will Baptist College Student Meeting, Greenville, North Carolina, Free Will Baptist Church
January 1—New Year's Day
January 5-11—Universal Week of Prayer
January 27—Second semester begins, Mount Olive Junior College
February 21—World Day of Prayer

with Carolyn Stillel serving as pianist.

The fellowship meeting will be held on Friday night, January 3, 1958, with Croatan Church. The Rev. Burkette Raper and the Mount Olive Choir are expected as guests at the next convention.

Following is the scheduled program for convention on December 29:

Morning Session

- 10:00—Convention Prayer, Walter R. Sandlin, President
—Convention Hymn, "He Keeps Me Singing"
—Welcome Address, Josh Smith, Host Superintendent
—Response, H. L. Ireland, Vice-President
—Devotions, H. L. Ireland
10:15—Program, Host Sunday School
10:35—Business Period
—Announcements
—Offering
—Offertory Prayer, Rev. W. E. Stillel
11:10—Lesson, Mrs. Dorcas Barrow, Teacher
11:40—Recognition of Visitors
12:00—Lunch and Fellowship
- ### Afternoon Session
- 1:00—Convention Hymn, "He Keeps Me Singing"
—Devotions, Rev. C. J. Harris
1:15—Business Session
1:30—Programs, Sunday Schools
2:30—Convention Address, "Alaska for Christ," Mrs. Lee Whaley
3:00—Benediction, Rev. Henry Armstrong Jr.

Fellowship Supper at Deep Run School Cafeteria

The Lenoir County fellowship supper will be held at the Deep Run, North Carolina, school cafeteria on Tuesday, January 7, 1958. The ladies of the Deep Run Woman's Auxiliary are sponsoring the supper.

Mrs. J. J. Blizzard, reporter, states: "Letters will be mailed out to the different schools soon."

Sunday School Convention of N. C. 2nd Western District

The Second Western District Sunday School Convention of North Carolina will convene with Rose Bud Free Will Baptist Church, Route 4, Wilson, North Carolina, on December 29, 1957. The theme for the meeting will be "You and Your Church," and the Scripture will be taken from 1 Corinthians 4:2. The theme song for the convention will be "The Church's One Foundation."

The following is the planned program for the convention:

Morning Session

- 9:45—Song Service
10:00—Welcome, Mr. Frank Sawrey,

Rose Bud Church

- 10:05—Response, Mr. Elbert Denson,
Mt. Zion Church
10:10—Devotions, Mr. J. T. Baines,
Flood's Chapel Church
10:20—Business Session
10:25—Sunday School, Frank Sawrey,
Rose Bud Church
11:00—Intermission
11:10—Song Service
11:30—Convention Message, Rev. Paul Lee

Afternoon Session

- 1:00—Song Service
1:10—Devotions, Mr. Roy Earl Collie,
Barnes Hill Church
1:20—Special Music, White Oak Hill
Quartet, Lucille Dixon of Rose Bud
Church, and Mt. Zion Trio
1:45—Reports of Officers and Directors
2:00—Final Business Session
—Reports of Committees and etc.
2:35—Field Secretary's Report
—Youth Rally Report
2:50—Installation of Officers and
Directors
3:00—Adjournment

Gum Neck Church, Host to Albemarle District Meetings

The Gum Neck Free Will Baptist Church near Columbia, North Carolina, will be host to the Albemarle district meetings on December 28, 29, 1957. Following are the programs for these meetings:

Union Meeting, December 28

Morning Session

- 10:00—Devotions, Rev. J. A. Alexander
10:10—Welcome Address, Local Pastor
—Response, Rev. Ralph Osborne
10:15—Moderator's Remarks,
Rev. Charlie Overton
10:20—Minutes of Last Union
—Roll Call of Ministers and Churches
—Recognition of Visiting Ministers
—Announcements
11:15—Congregational Singing
—Worship Offering for Children's
Home
—Special Music, Host Church
11:30—Union Meeting Message,
Rev. Allen Bryan
12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mr. Oscar Webster
1:15—Business Period
—Election of Officers
—Report of Treasurer
—Announcement of Next Union
2:15—Closing Hymn and Benediction
League Union, December 28

Evening Session

- 7:30—Devotions, Barbara Sawyer
7:40—President's Message,
Mr. J. T. Keech
7:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Union

—Recognition of Ministers

—Announcements

- 8:00—Congregational Singing
—Special Music, Host League
8:15—Business Period
—Election of Officers
—Report of Committee
—Awarding Banner
—Treasurer's Report
8:30—The League Program
—Bible Drill

9:00—Closing Hymn and Adjournment
Sunday School Convention, December 29
Morning Session

- 10:00—Devotions, Mr. Marvin Sawyer
10:05—Welcome Address, Local
Superintendent
—Response, Rev. L. E. Ambrose
10:10—President's Message,
Mr. H. S. Swain
10:15—Sunday School Lesson,
Mr. William Gaylord
10:40—Enrolling of Ministers
—Recognizing Visiting Ministers
—Reading Minutes of Last
Convention
—Special Music, Mount Olive
Junior College
—Sunday School Reports
—Announcements
—Congregational Singing
—Worship Offering for Children's
Home
—Special Music, Host Sunday School
11:30—Sunday School Convention
Message, Rev. Charlie Overton
12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mr. Maryland Brick-
house
1:10—Business Period
—Election of Officers
—Report of Treasurer
—Announcement of Next Convention
2:00—Adjournment

SPECIAL NOTICE

**NO FREE WILL BAPTIST,
JANUARY 1, 1958**

According to our established policy of omitting two issues of "The Free Will Baptist" each year, there will be no issue of January 1, 1958. This necessitates our publishing 51 issues during 1957 and 49 issues in 1958, because of the fact that January 1 comes on the date of our publication.

Please note that you will not receive your copy of the January 1 issue.

Ready for Christmas

Alice Haneche Mortensen

"Ready for Christmas," she said with a sigh,
As she gave a last touch to the gifts piled
high;
Then wearily sat for a moment and read,
Till soon, very soon, she was nodding her
head.

Then quietly spoke a voice in her dream,
"Ready for Christmas? What do you mean?
Ready for Christmas when only last week,
You wouldn't acknowledge your friend on
the street?"

"Ready for Christmas? You've worked, it
grudge?
Perhaps you had better let God be the
judge,
Why, how can the Christ Child come and
abide,
In the heart that is selfish and filled with
pride?"

"Ready for Christmas when only today
A beggar lad came and you turned him
away
Without even a smile to show that you
cared?
The little he asked—it could have been
spared.

"Ready for Christmas? You've worked, it
is true,
But just doing the thing that you wanted
to do;
Ready for Christmas? Your circle's too
small—
Why, you are not ready for Christmas at
all!"

She awoke with a start and a cry of despair,
"There's so little time and I've still to
prepare!
Oh, Father, forgive me, I see what You
mean,
To be ready means more than a house
swept clean."

Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to
see,
A heart that is free from bitterness, sin—
Ready for Christmas—and ready for Him.
—Message of the Open Bible.

Make thy petition deep, O heart of mine,
Thy God can do much more
Then thou canst ask;
Launch out on the divine,
Draw from His love-filled store.
Trust Him with everything;
Begin today,
And find the joy that comes
When Jesus has His way!

The Message of Christmas

Peace

David J. Fant, Litt. D.

PEACE on earth, good will toward men," the angelic song first heard over the starry hills of Bethlehem, is one day to be woven into every language and heard over all the earth. Already it is the prized possession of millions of people who in faith have appropriated its message, and can blend their voices with the advent choir:

Hark! the herald angels sing,
"Glory to the new-born king;
Peace on earth, and mercy mild;
God and sinners reconciled."
Joyful, all ye nations, rise,
Join the triumph of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem!"

With the purpose of God so clearly proclaimed, is it not strange that 2,000 years after the event, men's hearts should still fail for fear, and world peace prove as elusive as ever?

Enlightened humanity knows full well the utter folly of fighting, that peace alone is the "nurse of arts, plenties and joyful birth," yet plunges pell mell toward another holocaust as if driven by some irresistible power.

Use of the first atomic bomb presaged a mad race among nations for arms powerful enough to wipe out whole populations in a single attack. Realizing the significance of this, General MacArthur upon the surrender of Japan said: "We have had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem basically involves a spiritual recedescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh." And when later President Syngman Rhee, president of the Republic of Korea, solemnly addressed both houses of the Congress of the United States, he issued this grave warning: "Jet bombers lie within ten minutes or our National Assembly. But death is scarcely closer to Seoul than it is to Washington."

In the light of these conditions, only the foolish dare be indifferent. Either we must "wake up or blow up."

But must the world inevitably have war? Must the human heart forever live in a state of anxiety and fear? Not according to the inspired word of prophecy. For

peace is the message of Christmas. Peace is the gift of God's love.

Peace on Earth—An Old Testament prophet clearly foresaw a day when men " . . . shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). John, the Christian apostle of the Apocalypse, describes a new heaven and earth in which " . . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: . . ." (Revelation 21:4).

Peace in Life—Jesus was born in a manger, lived in poverty, and was buried in a borrowed tomb. Yet He enjoyed peace of soul. And He promised to share His peace with any trusting individual, saying: " . . . my peace I give unto you: not as the world giveth (money, pleasure, false security), give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him I say, whether they be things in earth, or things in heaven" (Colossians 1:19, 20).

How important is such peace of mind. A famous psychiatrist has written: "With peace in his soul a man can face the most terrifying experiences. But without peace in his soul he cannot manage even as simple a task as writing a letter."

Peace in Death—Men have a natural fear of death. Yet innumerable people have faced death in trustful confidence. F. B. Meyer, three days before his death, wrote to a friend, "I have been told that my hours are numbered. It may be that before this reaches you, I shall have gone into the palace. Don't trouble to write. We shall meet in the morning."

How can such peace be found? Read the passages quoted from the Scriptures carefully. You will observe that true peace, whether it be on the personal or universal plane, is centered in a Person. It is in the Christ of whom the angles sang, and named by the prophet *the Prince of Peace* (See Isaiah 9:6.)

"Therefore being justified by faith, we have peace with God through our Lord

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

In Memoriam

In memory of our precious little daughter, Ada Laverne McLamb, who went to be with Jesus on September 20, 1957. She was three months and thirteen days old when the death angel called her away. Laverne leaves to mourn her passing, her parents, Thomas G. and Theretha Hobbs of Clinton, North Carolina.

Yes, Jesus loved the little ones

Who lived in Galilee;

And when He called them unto Him

He blessed them tenderly.

So it is a comfort for us to know

That in God's care above,

The little one is happy

In the Kingdom of His love.

Her beloved parents,

Thomas G. and Theretha McLamb

Happy Birthday

The other day someone was telling me about a little boy who was about to have a birthday. He learned that his friends were planning a big party for the occasion, and he was excited and pleased. Finally the day arrived and people came from far and near. But as he watched the guests the little boy was surprised; then his surprise gave way to disappointment and grief. The people seemed much more interested in themselves and their own pleasure than in him. They presented gifts to one another and they laughed and talked among themselves, but they never inquired what would make him happy.

Surely this is a parable of Christmas. The thing that we are apt to forget about Christmas is that it is a birthday celebration and that the person to be made happy is the One whose birthday is being celebrated. And so as we approach Christmas and celebrate it we should ask first of all, what would make Him happy?—*Bethany Church, Winterville, N. C.*

Attempt great things for God; expect great things from God.—*Selected.*

Jesus Christ" (Romans 5:1). "And the peace . . . which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).—*American Tract Society.*



The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path
(PSALM 119:105).

REV. WILLET L. MORETZ
SWANNAH, N. C.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).
"... but Christ is all, and in all" (Colossians 3:11).

There can be no true Christmas without Christ!

It has been often said that Christmas is for the children. With this I do agree if we think of Christmas in its true perspective. The birth of Christ should be of special interest to every Christian. Had it not been for that coming of Christ in the flesh you and I would not have the privilege of being Christians. Therefore, the one thought uppermost in every heart should be, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

I am especially thinking of the young people of the country in connection with the commemoration of the birth of the Saviour of the world. I would ask you to remember the first sentence of this article, "There can be no true Christmas without Christ." That not only applies to the birth of Christ nearly two thousand years ago, which is a well-known, acknowledged and accepted fact, but more particularly to the question of your relationship to Him today—is Christ yours and are you His? Our first text says, "But put ye on the Lord Jesus Christ, . . ." and the second one implies that Christ is to be all, and in all of us.

If every youth could but realize the need of Jesus in his or her life we would not see the many wrecks of body, mind and soul that we do all over the land. When Jesus Christ is accepted and retained in the heart, soul and life of our young people they live nobly and are blessings to all with whom they come in contact. If they live true and faithful to Him, they always make good. But they need, and *must* have, the Lord Jesus Christ to enable them to come out as conqueror and victor.

Man without God, without Christ, without the Holy Spirit without divine guidance, leadership, rulership and without an overseer of his life is a failure. It just cannot be otherwise. It takes the God who created us to care for us, save us from sin, lead us, govern us, and to bless us and make us a blessing. We are so created and constituted that apart from the triune God we are weak, helpless and a failure. It has ever

been so from man's first existence. Jesus said to His disciples, "... without me ye can do nothing" (John 15:5).

Multitudes of our young people today are failures in the most important things of life, all because they keep Jesus shut out of their lives, consequently they do not obey His teachings, do not keep His commands, do not have His leadership, guidance and gracious protection. He said in His early ministry, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). The trouble is that so many seek everything else first and hope for God's blessings in times of need. Here is where in multitudes of our young people are coming short today.

Christ alone can bring blessings, both temporal and eternal. By His presence we will be strengthened in all of life's circumstances and trials. It is with His love that He forgives us, and with His peace He calms us in times of need. Let us keep an open heart for Him.

During the Christmas season we think especially of God's great Gift to mankind, our Lord Jesus Christ—or do we? Let us stop and think seriously. Too many people miss the mark at Christmastime. They interest themselves only in the material display which has become associated with this season. They fail to see the deeper and real significance of Christmas. Christmas with Christ as its center. How much room is there for Jesus in our lives at this time? Have other interests crowded Him out? The nearness of God to His people is the very meaning of Christmas. The strange fact that the Word was made flesh, and dwelt among us is the very heart of the Christmas message. Jesus came to us here on earth; He saved us from sin, death and hell in order that we might be with Him in heaven. The blessings of Christmas are for this world and for the world to come. These blessings become the perfect joys of eternal life.

May I wish for all a Christian Christmas and a New Year of service and spiritual progress.

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Till You're Well Again

*"... My grace is sufficient for thee:
for my strength is made perfect in weakness. . . ."*
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

ANXIETY AND UNREST

Within the heart of those who have come to right relationship with the Lord, there is a deep-settled peace, which is not

disturbed by the allurements and excitement of the world. Within this peace there is a note of anxiety and unrest which is as evident as a dead note or a missing string of a musical instrument. There is no need to go to great length to explain why the instrument is without perfect harmony. The Bible in simple and plain words gives the reason. "*For all have sinned, and come short of the glory of God*" (Romans 3:23). This dead sound and spirit of unrest will continue to exist until the day referred to by David in Psalm 17:15, "*As for me, . . . I shall be satisfied, when I awake, with thy likeness.*" The body, mind and spirit is so closely connected until man cannot satisfy himself in making a distinction. God has redeemed the soul, purified the mind, and designed that the body be brought under subjection. The body has not yet been redeemed, neither has the mind been made to conform completely to the will of God. The experience or process has begun which will eventually bring to pass the words of Jesus in Matthew 24:13: "*But he that shall endure unto the end, the same shall be saved.*"

Reader, look around you. Sin has entered the physical realm and in it "... lay a great multitude of impotent, of blind, halt, withered, waiting for the moving of the water" (John 5:3). Who can sit in idleness, behold suffering humanity, and not have the spirit of anxiety and unrest when there is deliverance in the grace of God?

To those who suffer because of personal misfortune there is sweet relief. "*The Lord is my shepherd, . . . he leadeth me beside the still waters. . . . he leadeth me in the paths of righteousness . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me*" (Psalm 23:1-4). It was in World War II that I was employed in the Wilmington Ship Yard. When knock-time came, it was a relief to gather my tools, put them away, and head for the gate. The farther I got from the multitude of noises, created by airhammers and machinery as they pounded away on steel, the more faint the noise became until finally there was no noise—only the faint memory of noise remained as I headed toward home. So it is with the saint of the Lord as he turns his back on the multitude of noises created by the labor of Satan and heads toward his spiritual home. He will find that the nearer he gets to his home the less the noises will annoy him.

May I remind my reader, if there is great anxiety and unrest, it is possible that you are camping too near sin and unbelief. It is not possible to live on the mountain top of transfiguration all of the time but it is possible to have complete faith and confidence in God.

CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

An Open Letter To N. C. Free Will Baptists

To Free Will Baptists in North Carolina:

Mount Olive Junior College stands today at a crossroads. I am writing this letter to you because you share with us the responsibility of determining which road the college shall take.

The first road is one of progress and growth. From the beginning, we have believed that Free Will Baptists wanted in Mount Olive Junior College a Christian institution of higher learning equal to the best. With this conviction, every effort has been made to build a college that students could attend with confidence. Last month our dreams were realized when Mount Olive Junior College was approved by the North Carolina Conference and the State Department of Education.

But if the college is to maintain its present gains, we need \$10,000 by January 1, 1958, to meet some financial obligations created by the purchase of additional land for the future growth of the college. This property consists of fifty acres of land purchased last year with payments to extend over a five-year period. Our payment this fall in the amount of \$9,600 made it necessary for us to defer payment on some other accounts to the end of the year.

The second road before us is one of retreat. We could give up the hope of future growth and expansion. But to do so would mean the loss of our approval by the State Department of Education and the College Conference. This loss would reduce Mount Olive Junior College to an unwholesome status. Our students would not be able to transfer their credits; good students would cease to come here; Free Will Baptists would be branded as a people not vitally concerned about the education of their youth.

Out of much prayer and study, we submit to you the following plan for helping us to raise \$10,000. Ask each member of your church and Sunday school to bring \$1 for Mount Olive Junior College on the fifth Sunday in December. This contribution may be a part of your fifth Sunday offering for the college or it may be a special offering. I firmly believe that the people in your church and Sunday school will respond if you will present this plan

to them with your endorsement.

Please send your contribution to the college immediately after fifth Sunday in order that we may meet our obligations.

Our college, our youth, and our future are at stake. We stand at the crossroads. Shall we go forward or retreat? The answer is with you. I beg you to help us.

Sincerely yours,
W. Burkette Raper
President

National League Project

Our newest national league project is the "College Kitchen Campaign." This project has a goal of \$15,000 which we hope to reach by June, 1959. With this amount (\$15,000) plans are to equip the new Free Will Baptist Bible College kitchen in Nashville, Tennessee, now under construction.

Perhaps you have already noticed that this project is in the category of Christian education. There is a reason. The league is supposed to create interest in each phase of our denominational work. The last two national league projects have been in interest of missions. The "College Kitchen Campaign" was selected by members of the National League Board. The Free Will Baptist Bible College is owned and operated by the National Association of Free Will Baptists, thus making this project very appropriate.

You will have a part in helping to provide adequate facilities for Free Will Baptist men and women when you contribute to the "College Kitchen Campaign." Do not feel when you give your money that you are investing in kitchen equipment only, but instead, you are having a part in training Free Will Baptist young people for service throughout the entire world.

Fifteen thousand dollars is a small goal when compared with the thousands of Free Will Baptist leagues in our churches. Begin now to send contributions to College Kitchen Campaign, c/o National League Board, 3801 Richland Avenue, Nashville 5, Tennessee.

At the end of each month, one check, covering the total amount of gifts will be presented to the Free Will Baptist Bible College. Each contribution is recorded and receipted upon arrival.

Already around \$400 has been contributed to the "College Kitchen Campaign."

We hope to reach our goal by June, 1959. This will be easy if every league will begin to send regular contributions to this project. I am counting on you, leaguers.

Ray C. Turnage
Promotional Secretary

Ministers Must Live Too!

(Editor's Note: This article is published in the interest of our National Superannuation Program. The material comes from the Ministers' Life and Casualty Union of Minneapolis, Minnesota, the ministers' insurance company which handles policies for the National Superannuation Board of Free Will Baptists.)

The average Protestant minister, married and with two children on an income of \$3,000 a year or more, is faced by a tremendous economic burden. Even with allowances for housing, utilities, an automobile—plus occasional extra income—most ministers find it difficult to meet month-to-month expenses.

Between 1924 and 1954 the cost of consumer items increased a staggering 53.5%. In the same period, ministerial salaries went up only 41%. Compared with a 102% increase for teachers, sometimes referred to as the "forgotten profession," ministers' salaries are still frighteningly inadequate. Ministers spend more time in their profession than most other men. The forty hour week is unheard of in the ministry. In many cases their jobs consume a full seven-day week with long hours every day!

Generally, churches do not want their ministers to take on side jobs, nor do they feel it desirable that wives of clergymen have to work for supplemental income. Church work is a full-time occupation. As such, churches should consider an adequate salary for the minister as their first financial obligation.

Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions requiring like amounts of time and money for preparation. A "living wage" is not enough. The minister and his family are entitled to some of the "extras" of comfortable living—books, recreation, education and savings. Only now have responsible churches come to the realization that they must give as much as they ask of the ministry is to continue to attract the best qualified young men.

Conscience gets a lot of credit that belongs to cold feet.

Kind words can never die but without deeds they can sound mightily sick.

NOTES — AND — QUOTES

By J. C. Griffin



CHRISTMAS

We claim the twenty-fifth of December as Christmas Day. It is called the *birthday* of our Lord Jesus Christ—Christ with the addition of “mas.” Christians observe the day with adoration and praise for the gift of God’s Son.

WHO CAN OBSERVE THE DAY PROPERLY?

There are many things that are said and done which we call observing the day. There are those who have to have their *toddy* and others their alcoholic beverages. Even some church members lower the spirit of true observance with strong drink. Some have the spirit of reveling. Yes, some make it a drinking spree and dancing frolic. Instead of being observed in the spirit of righteousness and holy worship of Christ, the day is abused and robbed of its true meaning.

SANTA CLAUS

The myth called Santa Claus has robbed the Lord of the glory and adoration that truly belongs to the Christ who was born of a virgin in the city of David and who pillowed His little head in a manger—a borrowed one at that!

THE SHEPHERD’S VISIT

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them by the shepherds” (Luke 2:8-18).

GLORY TO GOD

We are told in the preceding Scripture that those who first went to see Jesus heard the angels singing, “Glory to God in the highest.” But the devil has pushed this heavenly choir and their singing over the bank of forgetfulness, and packed the minds of the people full of mythology that they now sing “Jingle Bells” instead of “Glory to God in the highest!”

THE WISE MEN

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him” (Matthew 2:1, 2). Notice that the wise men said, “We have come to worship Him.” They did not come singing “Jingle Bells,” but they came with a spirit of adoration, ready to give the Christ Child praise and to sing “Glory to God in the highest!”

Why an infidel can sing “Jingle Bells.” A drunk can sing “Jingle Bells.” The devil himself can sing “Jingle Bells.” But it takes a born-again, Spirit-filled child of God to sing the song that the angels sang—“Glory to God in the highest, and on earth peace, good will toward men.”

THE SAVIOUR OF MEN

It was promised by the Lord through His prophets that a Saviour should come into the world. Isaiah received this message from the Father and wrote: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).

Matthew records the following: “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the

Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS” (Matthew 1:18-25).

Notice that the Scriptures tell us a *virgin*—not just a young woman, for an adulteress could be a young woman. The devil is happy to call Mary a *young woman*, but we want to stress that she was a *virgin*.

CHRIST THE SAVIOUR

When Christ was born, God became visible. The Word tells us that “. . . he that hath seen me hath seen the Father; . . .” (John 14:9). The New Testament teaches us that Christ came to seek and to save that which was lost. “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:11, 12).

He did not come with a band singing “Jingle Bells” and *whooping it up*; but He came as the mighty Son of God, and His choir was from heaven and it sang, “Glory to God in the highest.” Peter, a devout follower of Christ, said, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

THE RUNNER

The following poem entitled “The Runner” appeared in *Bible Society Record*. It is so rich in meaning that I want to pass it on to you:

Let the word run!
From Bethlehem to Golgotha.
From the Garden Tomb to heaven’s height,
Let the word run,
“The Christ has come!”

Let the word run!
Above the deserts and across the seas,
Over the plains and into the valleys.
Let the word run,
“The Christ has come!”

Let the word run!
Into the villages and into the farms,
Into all towns and to the great cities,
Let the word run,
“The Christ has come!”

Let the word run!
Out of the ages, out of the Book,
Into your life, into your heart,
Let the word run!
“The Christ has come!”

•
Sin always collects; it never pays.

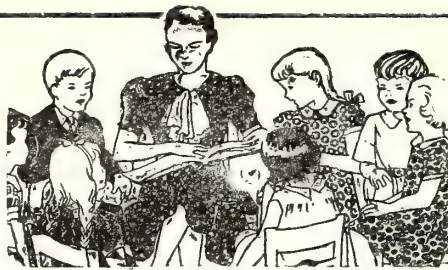
•
Many a man saves everything but his soul.

•
What’s so practical about a practical joke?

STORIES

FOR OUR

BOYS and GIRLS



HOW CHRISTMAS CAME TO JIMSIE

A. Marie Crawford

CHRISTMAS ought to mean Christ to each of you," said Miss Scott, the mission teacher, to her class of twenty on the Sunday afternoon preceding the great yearly festival. "Don't think of it just as a time of giving and getting presents, but rather think of it as Christ's birthday, and let it be a time when we will all be glad to do something good for our Saviour. Help anybody who has less than we have."

"I want to talk to you for a minute, please, Miss Scott," whispered Jimsie O'Reilly, when the lesson was over.

"Why, certainly, Jimsie, come over here and sit down. Now what is it?"

"I want to do the square thing. You see it's this way. Ma has had an awful hard time since Daddy died and this year I've been able to work more and I've saved five dollars for Christmas. I want to have regular Christmas like we did when Daddy was alive, a tree and candles and candy and a turkey with stuffin'." Jimsie paused a little uncertain about going on with his story. "I've already bought a—blouse—for Ma, the lady up at the store, she picked it for me. And I've got a tree too, went to the woods, and cut it myself. It's locked up in the coal house and I carry the key. Ma laughs and says she knows I've got something in there for her."

"I want to help, Jimsie," said Miss Scott warmly, "so count on me for a basket of things for the dinner. It will be my gift to your mother."

"Am I doing right to just think about Ma, Miss Scott? You know what you said today, about doing for folks that had less than we have. Now, there's the Jones children, three of 'em. I guess they won't have a thing. I didn't want to have anybody but just us. Ma works hard and I think she ought to have everything."

Miss Scott thought a minute. She realized that the boy's motive was unselfish, but the question, she knew, he would have to answer for himself.

"Do just what you think is right, Jimsie," she told then. "Serve Christ in the best way possible."

It was the day before Christmas before Jimsie solved his problem. Early in the

morning while he was chopping wood, he overheard the Jones children talking.

"Wish Mammy wasn't sick in bed, maybe we could have somethin' 'sides potatoes to-morrer. Jimsie's goin' to have a fine time, got a tree and everything. But don't you cry, Pete, next year I'll be a lot bigger and I'll make some money and give you a present, maybe a horn or a wooly dog or an engine. Just think 'bout how nice that'll be," Jimsie heard Tom, the oldest of the children promise the baby.

Light dawned on Jimsie and he suddenly remembered the text his mother had taught him when he first went out to sell papers and run on errands: "As ye did it not to one of the least of these, ye did it not to Me," Christ had said.

Jimsie opened the door and walked out, carrying his coal bucket filled to the top.

"Hello. How's your Mammy?" he asked.

"Sick in bed," Tom replied wearily.

"Well, come over to my house tomorrow morning early, awful early."

THE CHRISTMAS CANDLES

Helen Frazee-Bower

CAN we buy the candles now, Mommie? Can we?" Jessica pulled at her mother's sleeve excitedly.

"May we, Jessica—not can we. And please stand still. I declare I'll never take you shopping again. You wear me out."

"I'm sorry, Mommie, but please let's buy the candles now. And they must be red and white and green."

"Red and white and green?" Mother eyed her strangely. "Shan't we look at the dolls first?"

"No, no, Mommie! Let's get the candles."

"All right, all right, come along then. I never saw such a child. Whatever started you thinking of candles anyway?"

"Miss Ellis, my Sunday school teacher."

Jessica selected three tall candles, red, white, green. All the way home she clasped them tightly, as she skipped by her mother's

"O, goody," cried the Joneses in chorus. "We'll be there, sure, Jimsie," called Tom, as they rushed indoors to tell the good news.

It was a transformed Jimsie whom Miss Scott found that evening busily stringing snowy popcorn for the tree.

"Oh, Miss Scott," he cried, his face flushed and his eyes shining, "it's going to be fine. I told Ma all about it and she's helping. The Jones children are coming over and I've got a horn for Pete and a doll for Mary and an engine for Tom. Won't they be tickled? And we're going to have dinner for 'em too," he went on breathlessly, "a turkey and cranberries and puddin'. Ma fixed it all lovely."

"Here's my basket to add to your store, but this bundle here, you must not open until tomorrow. It's my Christmas gift for you. Oh, I am so glad, Jimsie, that you are going to have such a happy Christmas and do good," said Miss Scott, her eyes filling with tears at sight of the bare room where Jimsie was going to serve Christ more than half of her friends who had magnificent homes and plenty of everything.

"My seed has fallen in good ground in you, Merry Christmas and God bless you, Jimsie," she said as she turned back to the door where a servant waited with more baskets for her other Sunday school children. "God bless Jimsie and God bless all those who do with the little they have and prosper them so that they can do more good," she prayed as she went out of the little house, knowing that Christmas with its spirit of Christ love and good will to all, had indeed come to Jimsie.—Selected.

side.

Christmas Eve arrived and the house was gay with evergreens and red berries. Jessica's stocking hung by the chimney. Mysterious packages lay under the tree. In a holder on the mantel Jessica placed the candles. They were too tall for her to light, but Mommie could do that later.

Her mother came in, dressed for the street. Jessica's face fell. "Are you going out tonight, Mommie? It's Christmas Eve!"

"I know it's Christmas Eve," her mother replied shortly.

Then, seeing the child's disappointed face, she added, "But I'll light your candles before I go. They look pretty up there, don't they?"

She struck a match and held it to the middle candle, but it would not light. She struck another—and another—and another,

with the same results. "What candles!" she muttered.

"But you can't do it that way," Jessica said in a choked voice.

"I can't do it *what* way? What way is there to light a candle except by striking a match?"

"You can't light the white one first," Jessica said.

Jessica struck a match and lit the red candle, then the white, then the green. Bright and steady the flame glowed in the center of each tall taper, and the child smiled happily.

"I guess the wax melted down far enough on that white one for the flame to take hold now." Mother said.

"That's not it at all," said Jessica.

"Well, how did it happen then? Don't tell me it's the way I hold the match."

"No, it's not that," Jessica laughed. "But you have to light the red one first."

"But why? Suppose you tell me about it."

"It would take quite awhile and you have to go out."

"Well, I have a few minutes. Come and sit by me and tell me."

"You see it's like this," Jessica began. "The candles stand for something. The red one means sacrifice, and the white one purity, and the green one growth. It's just like your heart. You want it to be pure

as that white candle but you can never make it that way. Only the sacrifice of Christ can do that. Just as the song says: 'What can wash away my sin? Nothing but the blood of Jesus.' But, after you light the red candle—and that means after Jesus comes into your heart—then you can light the white one, for He makes your heart pure by His sacrifice."

"I see," said Mother, thoughtfully. "And the green one—what is that for?"

"Oh, that's for growth. All green things grow—grass, shrubs, trees. And we must 'grow in grace and in the knowledge' of Jesus."

Mother sat with her head bowed for a moment. Then she got up and took off her coat. The child looked at her in surprise. "Aren't you going, Mommie?" she asked.

Her Mother looked down at her fondly. "I'm not going, honey. And thank you, child. I think I am going to like my Christmas gift from you very, very much."

"Oh, you've been peeking! That's not fair. But I think you'll like it, anyway. It comes in a bottle and is very sweet."

"No, I have not been peeking, honey. But I know that what you have given me is very sweet—and so are you."—*American Tract Society.*

Fifth Union Meeting of N. C. Eastern Conference

The Fifth Union Meeting of the Eastern Conference of North Carolina Free Will Baptists will convene with Oak Grove Free Will Baptist Church on December 28, 1957. The program for the meeting has been planned as follows:

Morning Session

- 9:30—Congregational Singing, Led by Rev. T. O. Terry
- Devotions, Rev. J. R. Forest
- 9:45—Reading of Minutes of Last Meeting
- Roll Call of Ministers
- Appointment of Committees
- Congregational Singing
- Reading of Church Letters
- 10:15—Message, "The Divine Compulsion," Rev. James Lupton
- 10:35—News from Children's Home, Rev. J. C. Griffin
- 10:45—Miscellaneous Business
- 11:00—Special Music and Singing, White Hill Church
- 11:15—Message, "A Deep Burden for Lost Souls," Rev. Bill McClentock
- 12:00—Lunch

Afternoon Session

- 1:15—Congregational Singing
- 1:30—Message, "Dedicated Life," Rev. N. D. Wiggs
- 1:50—Final Reading of Church Letters
- 2:00—Final Business
- 2:30—Adjournment

Ring Happy Bells

Shine out O blessed star,
Promise of the dawn!
Glad tidings send afar;
Christ the Lord is born.

Far through the shining sky,
Angel voices call,
"Glory to God on high,
Peace, good will to all."

Sing all in earth and heaven,
This is Christmas morn!
Joy to the world is given;
Christ the Lord is born.

—O. P. Boys and Girls.

MESSIAH

Lovely Babe, so sweetly sleeping,
Loving mother, bending o'er,
Shepherds kneeling 'round about Him
Just inside the stable door,
Joseph looking up to heaven,
Knowing God had met earth's need,
Knowing that the Babe so tender
Was Messiah, Lord indeed!

Far surpassing joy of angels
As they sang His cradle song,
Was the joy of men who hailed Him
For whom they had waited long!
—Dorothy Conant Stroud.

What Do You Give?

Alice Marie Knight

The Christmas bells are ringing,
The glad good news they're telling,
How long ago on Christmas morn,
Christ the Saviour was born.

The angels told the story,
How Christ had come from glory;
The shepherds came to Bethlehem
To worship and adore Him.

In heav'n appeared a shining star,
It led the wise men from afar;
Rich gifts they brought to Christ, the King,
What gifts to Him do you bring?

Will you not give to Him your heart?
He'll dwell with you and ne'er depart;
He'll wash away your every sin,
And give you joy and peace within.

"Sir, We Would See Jesus"

(continued from page five)

Christ Jesus—for whom we honor the day—
"No room, no room, in the inn."

With added fervor let us as Christians
resolutely cry aloud over the worldly din,
"Sir, we would see Jesus."

Are You Prepared For Christmas?

R. Eugene Waddell, Portsmouth, Virginia

"But when the fulness of the time was come, God sent forth his Son, . . . (Galatians 4:4).

God prepared for Christmas. Many things were made ready for the coming of the Lord Jesus Christ. From Genesis 3:15 where He is called the seed of the woman, throughout the Old Testament era, He prophesied thus preparing the world by prediction for His appearing.

The Saviour, the second Person of the triune God, prepared Himself for the first Christmas by humbling Himself and being obedient. (See Philippians 2:5-8.)

If you and I gain the greatest spiritual good from these holidays, then we too, should prepare. These are several ways in which you may prepare:

- (1) Make special seasons of prayer.
 - (2) Study all the Scriptures relating to Christmas by reading your Bible daily.
 - (3) Attend all services.
 - (4) Give Jesus a Birthday gift.
- "For God so loved the world that he gave . . ." (John 3:16).

St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



The Church's One Foundation

(Lesson for January 5)

Lesson: Matthew 16:13-19; Ephesians 2:19-22.

Golden Text: Colossians 1:18.

I. INTRODUCTION

Let us emphasize the fact that our faith in Jesus, to be a saving faith, must reach beyond our belief in His manhood, and even beyond our acceptance of Him as the greatest of the prophets. If He were just a man, He died merely as a martyr for a just cause: if He were only a prophet, the most He could have done would have been to warn men of their sins and to predict the awful damnation which would come to them when they stood before the judgment seat of God. If He had been no more than a prophet, His body would long ago have rotted in Joseph's tomb, and there would be no hope of the blessed resurrection of our bodies to an eternal existence of bliss with God.

Christians confess that Jesus is the Son of God. Throughout a period of approximately two years Jesus has been leading the disciples toward a true knowledge of Him as the Son of God. It is evident that, long before this time, the disciples had come to a saving knowledge of Him; but, at this time, He brought the matter to the point of their putting their belief into words. After having let them tell Him what others thought of Him, He turned to them and said, "... But whom say ye that I am?" (Vs. 15). Since Simon Peter seemed to be the spokesman for the group, He said, "... Thou art the Christ, the Son of the living God" (Vs. 16).

To confess Jesus as the Son of God to the saving of your soul is to accept: (1) His shed blood of the Cross as the atonement for your sins; (2) His resurrection from the dead as the ground of your justification and hope; (3) His absolute lordship over your life; (4) His promise to return to take you to be with Him throughout eternity.—*The Bible Student* (F.W.B.).

II. HELPFUL HINTS

1. Jesus is not so much concerned about popular opinion regarding Himself, but He is greatly concerned about what we think

and say of Him (Matthew 16:13).

2. Popular opinion may think good things of Jesus, His person and His office, but it never thinks well enough of Him (Vs. 14).

3. It is very important for us to determine whether we will go along with popular opinion or have convictions of our own (Vs. 15).

4. The highest estimation in which the Lord Jesus can be held is the regarding of Him as "the Christ, the Son of the living God" (Vs. 16).

5. The confession of Jesus as the Son of God is not the result of human thinking but of the revelation of the Spirit of God (Vs. 17).

6. The Church of Christ was not built on the stone, Peter, but on the Rock, which is Christ (Vs. 18).

7. To be a Christian and a member of the Church puts us in the finest company that can be found anywhere in the world (Ephesians 2:19).

8. The superstructure of the Church of Christ is bound to stand, for it is built upon an unshakable foundation (Vs. 20).

9. The Church is a temple, but it is a living and growing temple, for the habitation of God through the Spirit (Vv. 21, 22).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. When we seek to find out the mystery of Jesus Christ the mind of man has no satisfactory or final answer as a clue. It is what God has been pleased to unveil concerning Him which satisfies. In the days of the disciples there were several attempted answers. Each had some truth but not the whole truth. Jesus reminded them of certain prophets, even John the Baptist. Peter gave the final word which satisfied.

2. After the claims of Christ are assured the Church will be built. The rock is not that of Peter who was a sinful man and weak and vacillating. Christ, the Architect, builds upon the confession of Peter. That confession is the divine Sonship of Jesus. Read John 5:18, and Revelation 2:1, for these and other passages support the view that the Lord Himself builds upon the rock of His deity. In a secondary sense those who confess like Peter are sharers in that foundation laying and building. To all such there is the promise that Hades or the realm of death cannot prevail against

it.—*The Gist of the Lesson*.

3. Dissatisfied with the emptiness of his own religion, a Spanish priest, John J. Arrien, left the priesthood, though he had no intention of becoming a Protestant. However, he was brought into contact with some real Christians and was thirsting for peace of soul. He even went with a Christian friend to the Church of the Open Door in Los Angeles. Then one day this friend pointed out to Arrien the airplanes flying overhead, and asked him, "How could that airplane be of any personal benefit to you?"

"Only as I got inside it and let it take me up in the air," he answered.

"Salvation is like that," explained his friend gently. "You have read the Bible, but you have never personally experienced its benefit. You must accept Jesus as your personal Saviour."

The ex-priest cried out that he understood. They knelt together and in simple faith he accepted Jesus and was born anew. Immediately he bore witness to others about this experience, and he has been telling it ever since.—*Condensed from "Youth Today."*

4. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Vs. 19). The gospel of Christ is the only key that will open the doors of the Kingdom of heaven to lost men. And since Peter was to open the door of faith to the Jews on Pentecost, and later to the Gentiles in the house of Cornelius, the keys were delivered to him as a representative man. Peter merely received the keys of the Kingdom of heaven for the Church, which is composed of the true witnesses of Christ. Therefore, since the day when Christ delivered the keys of the Kingdom to His Church through Peter, every true witness of His has shared in the use of them. Whenever the gospel of Christ is preached, the keys of the Kingdom are used. Moreover, those who believe the gospel and repent are loosed from their sins; those who reject it remain bound.—*The Bible Teacher* (F.W.B.).

5. We once saw the picture of a Gibraltar-like boulder, surrounded by a seething sea. The boulder was labeled, "The Ten Commandments." Atop the rock was a little church. The title of the picture was, "The Church's Foundation!" How Scripturally inaccurate and misleading was the picture! Not the Ten Commandments, but Christ, is the Foundation of the Church. He is a precious Cornerstone, a sure foundation. Great was my desire to write, in sizeable letters on the picture, this verse: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).—*Selected*.

6. The writer has always believed that the Scripture portions included in our lessons for today hark back to the glorious promise given to us in Isaiah 28:16.

The greatest theological barrier to Jewish thinking is the testimony that God had a Son, an only Son. The writer believes that basically the opposition in Jewish hearts to the deity of Christ springs from pride. If Jesus is the Son of God, then His rejecters are put in such a bad light that they desperately need a Saviour and this is a stab at human pride, which hates to confess itself a lost sinner.—F. R. Kendall.

The Church's Power

(Lesson for January 12)

Lesson: Acts 1:4-8; 2:1-11.

Golden Text: Acts 1:8.

I. INTRODUCTION

The church and the Holy Spirit are inseparable. You might have a building that possesses all the accepted, visible appearances of a church, you might even have a congregation to fill the pews; but unless the Holy Spirit is in them in His power, shedding His light and providing them with His leadership, you do not have a church in the fullest sense, according to the New Testament. The Holy Spirit is God in the world today: not God in that part of the world which is more or less controlled by Satan, but God in the world through His followers, who compose His true Church. All true Bible study, all true preaching or teaching of the Word is done under His blessed power and promptings. Apart from Him men labor in vain, preach without reaping eternal results and teach only those things which embrace results that are not permanent. Is the Holy Spirit in your church?

The Holy Spirit imparts to those who enjoy His blessed presence. It is God's will for His Church to love men, and men are prone to hate those who do not agree with them in practices, behavior and beliefs. It is essential for one to be filled with the Holy Ghost if he measures up to Christ's demands in the realm of love; for man, within himself, cannot love his enemies. He cannot pray, in love, for those who misuse and abuse him, unless he has divine assistance; and the power which is needed to make him Christlike comes from the presence of the Holy Ghost who dwells in those who believe. The Holy Spirit also gives the church power to forgive, which is another thing that men are unable to do unless God helps them. In fact, all those things that God, through His Word, calls upon us to do or not to do, which seem difficult or impossible, are made not only easy but a source of joy by the power of the

indwelling Holy Spirit.—*The Advanced Quarterly (F.W.B.)*.

II. HELPFUL HINTS

1. Ignorance of spiritual truth is not sin, unless it is the result of idleness.

2. In the baptism of the Holy Spirit, He first filled the room where they sat and then came and sat upon each one of them.

3. It is possible for believers to be in one place but not with one accord, and in such a case the Spirit's power is hindered.

4. When the children of God are "one" they will not neglect the fellowship of prayer.

5. The Lord began the Church with a small company, but it was the beginning of a great work which will continue until He comes again.

6. The work of Christ on earth today by the Holy Spirit is to add to the Church such as are being saved.

7. No matter of how little consequence some Christian may seem to be, if he has been born again he is a member of Christ.

8. When Peter used his own sword he cut off another man's ear, but when he used the Sword of the Spirit, hearts were pricked and souls were saved.

III. ADDITIONAL TRUTHS

1. The Holy Spirit came when the Day of Pentecost was fully come. Pentecost is a Jewish feast. This name was given to this feast by the Greek-speaking Jews, and it is the Greek name of the feast. Pentecost is from the Greek *Pentekostos* and signifies *fiftieth*, which is in perfect agreement with the time of the celebration of the feast. It was celebrated on the fiftieth day after the Passover Sabbath, or fifty days after the offering of the barley sheaf during the Passover Feast. In the Old Testament this feast has three names. It is called "the Feast of Harvest" (Exodus 23:16), "the Feast of Weeks" (Genesis 34:22), and "the Day of the Firstfruits" (Numbers 28:26). It is said that the orthodox Jews call it simply *Shavuoth*, and that, after the Exile, it became the traditional feast to remember the giving of the Law.—*The Bible Expositor*.

2. On that memorable Sunday morning the group of disciples had come together early for worship and prayer. They were all present. Suddenly there was a sound which came from heaven as of a rushing wind. Wind does not come down from above, but this sound indicated the heavenly source of the mighty outpouring of the Spirit that accompanied it. Another supernatural feature was the appearance of tongues of fire—one on the head of every person present. In ancient times there had been a few appearances of fire as a symbol of God's presence, as was true of the fire in the burning bush. A third supernatural manifestation on that day was the speaking

in other tongues as the Spirit prompted each one. This was no mere symbol, but had a practical purpose, and was what attracted attention the most. The people from "every nation under heaven" knew that the uneducated Galilean disciples could not ordinarily speak in their languages, but now with unction and power they were proclaiming in their tongues the wonderful works of God. It is no wonder that they were amazed, and that this unheard-of phenomenon made them receptive to the truth. Very definitely it prepared the way for Peter's sermon and caused them to listen with open hearts.—*Selected*.

3. *Baptism of the Spirit*—Suppose you should be asked this question: "Have you ever been baptized by the Spirit?" Would you know your Bible sufficiently well to answer, "Yes! That's the way I got into the Body of Christ, His Church. 'For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles . . . and have been all made to drink into one Spirit'" (1 Corinthians 12:13). After we are thus baptized into the Body of Christ, we need daily to be "filled with the Spirit!" We often become like depleted, spent batteries. We need to be recharged. "Be filled with the Spirit," means to keep on being filled with the Spirit.

"Fill me now, fill me now,
Jesus, come and fill me now,
Fill me with Thy hallowed presence,
Come, oh, come, and fill me now!"
—*Selected*.

4. An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately led to rejoice in pardoning mercy. The white man was for a long time in distress, almost to despair. But he was at last brought to a sweet sense of his sins forgiven. Some time after, meeting his red brother, he said to him:

"How is it that I should be so long under conviction when you found peace at once?" "Oh, brother," replied the Indian, "me tell you! There come along a rich prince. He propose to give you a new coat; you look at your coat and say, 'I don't know; my coat pretty good, it will do a little longer.' He then offers me new coat. I look on my old blanket; I say, 'This good for nothing,' and accept the beautiful garment. Just so, brother, you try to trust in your own righteousness, but I, poor Indian, had none, so I glad at once to receive the righteousness of God—the Lord Jesus Christ."—*Selected*.

Pentecost was not a second work of grace for the one hundred disciples in the upper room. It was simply one Comforter coming to take the place of the other Comforter who had gone back to heaven ten days before.

To Wish You a Blessed Christmas

And a New Year Filled With Happiness!

*"... unto you is born this day in the city of David
a Saviour, which is Christ the Lord" (Luke 2:11).*

*"For God so loved the world, that he gave his only
begotten Son, that whosoever believeth in him should not
perish, but have eternal life" (John 3:16).*



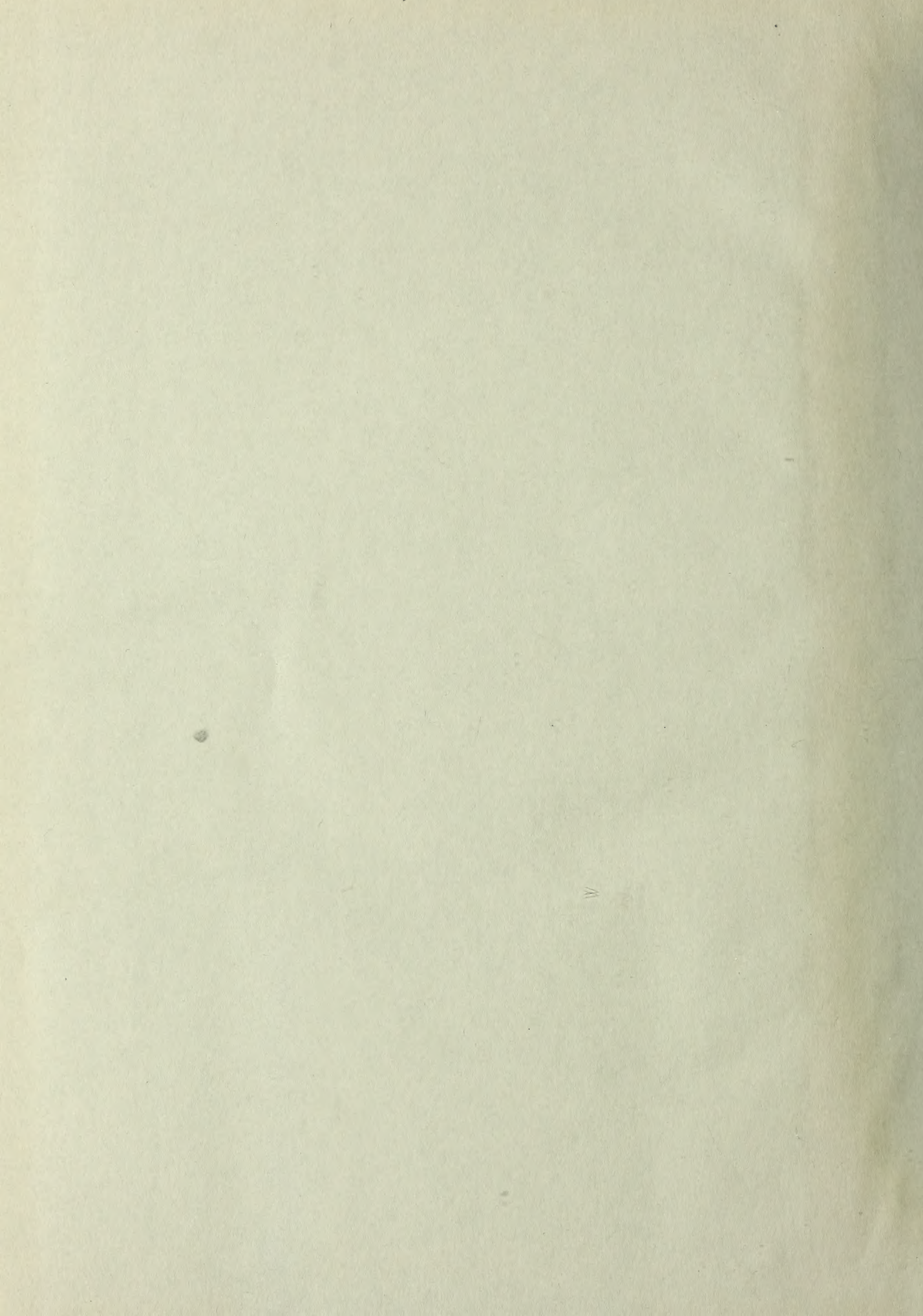
The entire personnel of the Free Will Baptist Press desires to wish everyone a joyous Christmas and a very happy New Year. May the joy of His salvation be yours this Christmas, and the peace of His abiding presence remain with you always.

We extend our sincere thanks for your loyalty and cooperation in making it possible for us to serve you throughout the year.

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